



W. Faithorne Sculp.

*His face this Icon shewes, his pious wit
These Sermons: would you know him further yet,
your selfe must dye: for Reader you must looke
In Heau'n, for what's not of him in this Booke.*



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A
CENTURY
OF
SERMONS

Upon Several Remarkable Subjects:

PREACHED BY

The Right Reverend FATHER in GOD,

JOHN HACKET,

LATE

LORD BISHOP

OF

Lichfield and Coventry.

Published by

THOMAS PLUME, D.D.



LONDON,

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38

1. 12. 1799

THOMAS D.D.

52



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TO
His Most Sacred MAJESTY
CHARLES II.

By the Grace of GOD

King of *Great Britain, France, and Ireland.*

Most Gracious and Dread Sovereign,



Here present with all Humility to Your Royal Majesty a Bundle of Holy Frankincense and Myrrh, hoping that Your Majesties great Piety will please to admit It among the many Rarities of Your Closet, and at times seasonable into the more sacred recesses of your Mind and Soul. It was the Compound of a late Reverend and Learned Prelate, exalted by your Majesty to be the Intelligence to rule the Orb of Lichfield and Coventry, Who in his ordinary attendance upon your Majesty, your Royal Father, and Grandfather, had the Honour to preach more than Eighty times at Court; and in This one Volume has comprized no less than a Whole Body of Divinity, wherein the Great Mysteries of our Christian Faith are clearly explained, all mens Duty towards God sincerely taught, your Majesties Regal Authority strongly maintained, the Doctrine and Discipline of our Church (by Law established) learnedly Vindicated.

THE EPISTLE DEDICATORY.

Long may your Majesty peaceably retain your rightful Jurisdiction over this Church and State.

Long may there be in it such Religious and Learned Prelates placed by your Majesty in Higher Spheres, free from Parity and Poverty.

And long may your Majesty continue like the Sun, not onely to Irradiate the Stars of greater Magnitude above, but also in due time to cast more Lustre upon the lesser Luminaries of the Church, that they may shine more bright beneath.

And then, as your Majesty, like your Blessed Saviour, was attended with an Happy Star at your Birth, so your Majesty shall likewise with Him be attended by a Good Angel at your Death, to translate your Majesty to that Crown of glory that fadeth not away. Which is the perpetual prayer of

Your MAJESTIES

Most humble Supplicant,

and Dutiful Subject,

THOMAS PLUME.

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THE

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A N
A C C O U N T
O F T H E
L I F E and D E A T H
O F T H E
A U T H O R.



HE Son of *Sirach*, a renowned Preacher in his Generation, has given us counsel to commend *Famous Men*, and our *Fathers of whom we are begotten*; and in the close of *Ecclus. 44.* his excellent Book has presented us with a large Catalogue of them, together with an *Encomium* of their Actions, whose remembrance (sayes he) is sweet as Honey in all Mouths, and pleasant as Musick at a Banquet of Wine.

St. Paul has directly imitated the Son of *Sirach*, and enumerated many antient Heroes, not without a due Commemoration; and farther given us a Precept, To remember our Governors, or Guides in the Christian Faith, *Heb. 13. 7.* holy Bishops and Martyrs after their death, as appears plainly by the following words, whose faith follow, considering the end of their Conversation.

Accordingly in the Primitive times the Bishops of Rome took care that the lives and actions of all holy Men and Martyrs especially should be recorded; For this purpose publick Notaries were appointed by S. Clement, say some, though *Platina* first ascribes their institution to *Anterus*; *In vita.* whose Records were far more large than the present Roman Martyrology, or that of *Bede* and *Usuardus*, or the *Menologue* of the Greeks, which for the most part contain only the Names and Deaths of the Martyrs; but those were a Narrative of their whole Lives and Doctrines, and Speeches at large, their *Ἀνδραγαθήματα*, famous Acts and Sufferings for the Christian Faith; which were also read sometimes in their Religious Assemblies for the encouragement of others, and are said to have converted many to the Christian Faith. But these long since perished through the malice and cruelty of *Dioclesian*, in those fires which consumed their Bodies and their Books together. *S. Aust. de Civ. Dei. l. 22. c. 8. & alibi.*

Afterwards, when Christian Religion reflowerished, the Christian Church resumed these Studies again. St. Ambrose did right to the memory of *Theodosius*, *Paulinus* of St. Ambrose, *Nazianzen* to *Athanasius*, St. Hierom to *Nepotian*, *Possidonius* to St. Anstin, *Amphilochius* to St. Basil, St. Hierom and *Gennadius* wrot of all Ecclesiastical Writers and illustrious men in the Christian Church from the beginning of it to their own times. And after all these, there wanted not Martyrologers and Writers of Lives, but such as perhaps we had better have wanted than enjoyed their Writings; inso-

M. Canus
1o. Com. l. 11.

much that a great *Lieutenant* under the *Papal* Standard durst affirm, that the Stories of the *Heathen Captains* and *Philosophers* were more excellently written then of *Christs* own *Apostles* and *Martyrs*: For those were done so notably, that *they* were like to live for ever, whereas the lives of *many Saints* in the *Christian Church* were so corruptly and shamefully penn'd, that they could no way advantage the Reader; so that at this day we have two things to bewail, not only that we have lost the true reports of the *Primitive Christians*, but likewise that the lives of the *Saints* we have remaining, have not been written by *Saints* and *true men*, but by *liars*, who have stufft their fastidious Writings with so many prodigious Tales, as are more apt to beget infidelity than faith, and all honest and judicious men are ashamed and grieved to read them.

Virg. Ecl.
S. Bern. in
vita S. Ma-
lachie.

For my own part I intend not in this tumultuary haste to write an absolute Life of the Author, or recollect all his Actions praise-worthy, but only for satisfaction of some importunate friends, to represent *quædam ætiorum prædiorum* some few *Memoirs* and *Passages* of his Life, which I have received from his *Lordships* most intimate acquaintance, and for the most part from his own reports. *Tecum etenim longos memini consumere Soles!* and in them am resolved to *sacrifice to Truth, and not to Affection; to the glory of God, and not to humane fame*: to write nothing false or fictitious, nor things true in an hyperbolical and flaunting manner, as in a *Panegyrick*; but only a *Breviary* of his most active and industrious life, where the truth shall be recited without false *Idea's* and representations, and his *Lordship* made to appear what really he was, both in his Divine vertues, and humane passions.

And though I am likely to do all this with very small *Acumen* and judgment, yet I hope with true zeal, and sincere affection to the glory of *God*, and honour of the *Church of England*. The Members of which *Church* have been reputed of all others the slackest to celebrate their own Worthies, partly I conceive from the humility and modesty of their Principles and Education, partly from the great multitude of incomparable Scholars therein to be commemorated, that such labours would be almost infinite. For which reason the *Dypticks* of the *Ancient Church* were likewise laid aside, when *Religion* was settled, and *Christians* grew numerous. But yet if the *Divines* of the *Church of England* lived elsewhere we may well conjecture what *Books* the World should have had of their learning and piety: For who sees not the many *Volumes of Lives* daily published by *others*, wherein ample Commendations are given to idleness, popularity, and very ordinary deservings; After an impartial reading thereof, I cannot but think that our *Own Church* has far better Subjects and matter to write upon, if we that survive wanted not ability or affection to maintain our own Cause, and publish the Merits of our departed Worthies to the World.

Rom. 10.
19.

Therefore out of *Emulation* partly, and *shame from a foolish Nation*, as *St. Paul* says, but much more out of a profound sense of the *Duty* I owe to the Memory of this renowned *Prelate*, and most of all out of hope of stimulating posterity to the imitation of the vertues of better times, I have taken care to give the World this Account of our *Author*, and not to permit his Books to be buried (as it were) in the Grave with his Body, mortal and immortal to descend together into the same Land of oblivion.

Though

Though it be no real Prerogative, but an accidental and contingent thing, *How we are born after the flesh*, yet it is commendable to search into the Beginning and Causes of such things as we would thoroughly know, and therefore the Extract and Parentage of learned and great men is usually enquired after in the first place.

John Hacket was born in the Parish of *St. Martins* in the *Strand*, near *Exeter House*, upon *September 1. Anno Domini 1592.* in the happy Reign of *Queen Elizabeth*, of honest and virtuous Parents, and of good reputation in that place, his Father being then a Senior Burgeſs of *Westminster*, and afterwards belonging to the *Robes of Prince Henry*; descended from an antient Family in *Scotland*, which retains the Name to this day. His Father and Mother were both true Protestants, great lovers of the Church of *England*, constant repairers to the Divine Prayers and Service thereof, and would often bewail to their young Son after the coming in of their Countrymen with *King James*, the seed of Fanaticism then laid in the scandalous neglect of the *Publick Liturgy*, which all the *Queens* time was exceedingly frequented, the people then resorting as devoutly to Prayers as they would afterwards to hear any famous Preacher about the Town; And his aged Parents often observed to him, that Religion towards God, justice and love amongst Neighbours gradually declined with the disuse of our *Publick Prayer*.

In our Bishops opinion *Parentage alone* added little to any man, no more than if we should commend the *Stock* of a *Tree* when we cannot commend the *Fruit*, *Mirari in trunco quod in fructu non teneas*, who held that *St. Hier.* the glory of our Forefathers reflected upon us, was but *Color intentionalis*, like the sparkling colour of wine upon fair Linnen, or as the Sea-green and Purple in the Rainbow, which are not real colours, but meer shadows and reflections: And that never was *Pedegree* so well set out as that of *Noah*: *These are the Generations of Noah, Noah was a just man, &c.* *Gen. 6. 9.* And in like manner our Blessed Saviour commends his Forerunner *John Baptist*, not so much for his Honourable Descent, and Miraculous Conception, as for his pious and laborious Ministry, *in turning many to Righteousness.* This was agreeable to our Bishop's mind, in comparison *Luke 1. 16, 17 Matth. 11. 11, 12.* whereof he little valued all other *Titles of Honour*

But in his discourse he would often give God thanks for the place he was born in, *viz.* that he was born an *Englishman*, and especially in the *City of London*. He was indeed a great lover of his own Nation, *little England* (as he would term it) the sweetest spot of all the Earth, and say that the *City of London* was *Ἑλλάς Ἑμᾶς* the very *England of England*, *Urbs Urbium*, and wish the Country were a little more sprinkled with her Flour; for in his Travels he had discerned in places remote a Northern rigour and churlishness among our Villagers, wanting that Southern sleekness that was usually found in Cities and great Towns, the *Metropolis* especially. And though there is no place but has in some Age been enlightened with some famous Luminary; The Prophet *Jonas* was born in *Galilee*, out of which said the Pharisees, *there arises no Prophet.* Yet withal it was observed, in *Scythia* there was never born but one Philosopher, but in *Athens* all were such: So in all parts of *England* there have been learned men born, but in *London* innumerable; and therefore once in a pleasant discourse

between Him and a learned Friend, who were reckoning up the Country, where many Scholars were born, and could not presently tell what Countryman Mr. L. was, the *Bishop* merrily said, As the *Rabbins* believed when ever any great *Prophet* was named in *Scripture*, and the place of his Birth not named, that it was in *Jerusalem*; so he would take it for granted, by the like parity of reason, since Mr. L's Country was unknown, he must needs be born in *London*.

Yet in his judgment it was but a *small lustre* likewise, that the *Place* where any Man was *Teem'd* could cast upon him, but he ought rather to give Lustre to it; for *Places* did not conciliate Honour to *Men*, but *Men* to *Places*; and that little *Hippo* was more ennobled by great St. *Austin*, than great St. *Austin* by little *Hippo*. And therefore he never rejoiced so much for the *City* or *Country* wherein he was born, as for the *Churches* sake wherein he was baptized and born again; which of all others to his dying day he most loved and admired; and accordingly he would often render hearty thanks to *God* that his Birth and Breeding was in a *Reformed Church*, and of all others the most prudent and exact according to the Doctrine of *holy Scripture*, and the *Primitive Pattern*; that would neither continue in the *Fulsom Superstitions* of the *Roman Church*, nor in Reforming be born down with the violent Torrent as *some others* were.

But from these lesser Circumstances of his *Birth*, let us therefore proceed to those of his *Education* and *Breeding*, which are far greater, and do especially make the difference between one man and another; For whereas all by *Nature* are born alike of the same corrupt *Materials*, *Education* only (like the *Hand* or *Wheel* of the *Potter*) makes us to differ, and become *Vessels* of *Honour* or *Dis honour*. Our *Birth* from the *Womb* is not as the *Dew* of the *Morning*, fair and pleasant, but tainted like the unwholsom vapours of the *Night*, with the stench of iniquity, whereby all Youth has a great inclination to Vice and sinful pleasure, and consequently that Age is generally the most riotous and carnal part of our life; but in *him* it hapned quite otherwise, for by the Providence of his *pious Parents*, and vigilance of a *strict School-master*, he was well principled and strictly disciplined betimes.

His wife Parents were extreme careful of him, for he was *πρότερος ὁ μόνος*, the only Son and Staff of both their Ages, in whom all their hopes were reposed. *Virg. Æn. 1.* *Omnis in Ascanio chari stat cura parentis*; and having received him in their old Age from *God*, they were resolved in his early youth to devote him to *God* again; and therefore never suffered him to lose any time, but being very small and young, entered him into the *Kings School* at *Westminster*; where from his tender years he acquired an habit of rising betimes, and constant study; All the day long he was attended with the eye of a *diligent Master*, and at night sufficiently tasked when he went home, and never permitted to know what idleness or vanity was by his own leisure or experience.

His Master observing his great propensity to learning, would often foretel that there would be nothing insuperable to his *good parts*, and *great diligence* withal, and that with those *two wings* (*ἑρπύια φύσεως καὶ σωφροσύνης ἀσκήσεως*, as *John, Patriarch* of *Constantinople* said of *Damascen*) the young *Eaglet* would in time soar very high. *In vita.* Of

Of this School he would speak with the greatest respect possible, that it was *Musarum Domicilium, virtutis Officina, nobile Doctrinae & Pietatis Ἀστυνέσιον*, the most famous Nursery of Learning and learned men who did excel in *all Vocations*, more fruitful than *Ibsan* that had thirty Sons and thirty Daughters, or then *Solomons* happy Parent, who lived to beget an *hundred Children*; being of opinion that *more learned Scholars* had been bred at *Westminster School* since the Foundation thereof, than in any other *Seminary* of Learning in *England* or elsewhere; that *one School* furnishing *two entire Colledges* of great size in *Cambridg* and *Oxon*, besides whom it does send to other places by way of *Superfétation*.

Judg. 12.

Eccl 6. 3.

A perpetual gratitude he bore to *Mr. Ireland* his *School-master*, and would bewail, that generally throughout *England* no better Stipends were allowed to *that Profession*, than which none was more necessary in a *Commonwealth*, and yet in most places it was so slightly provided for, that it was undertaken out of necessity, and only as a step to other Preferment.

In this School he first became known to the incomparable *Bishop Andrews*, who, being then *Dean of Westminster*, in the necessary absence of the *Master*, would sometimes come into the *School* and teach the Boys. There that learned and pious *Bishop* first took notice of this *young Scholar* for his great diligence, modesty, pregnancy of parts, strong inclination to learning and vertue, which *he* afterwards constantly cherished both at *School* and *University* to his death: On the other side our young Scholar ever rever'd this great Person *in loco Parentum*, often retired to him for advice in his studies, and ever honour'd him as *St. Cyprian* did *Tertullian*, *Tanquam Magistrum*.

To tell how well he passed the Circuit of that School I need say no more but what his *Master Ireland* said, at parting, to *him* and *George Herbert*, who went from thence to *Trinity Colledge* in *Cambridge* by election together, That he expected to have credit by *them two* at the *University*, or would never hope for it afterwards by any while he lived: and added withal, that he need give them no counsel to follow their Books, but rather to study moderately, and use exercise; their parts being so good, that if they were careful not to impair their health with too much study, they would not fail to arrive to the top of learning in any *Art* or *Science*.

The courtesie of his Election he ever would acknowledge to Doctor *Nevil* the most *Magnificent Master* of *Trinity Colledge*, and *Dean of Canterbury*, to whom when *his Father* (though unacquainted) presumed to address in behalf of his Son, he presently bid him spare further speaking to any one, for *that Boy* should go to *Cambridge*, or he would carry him upon his own back. So he was removed to *Trinity Colledge*, *Anno 1608*. the day before Doctor *Playfers* Funeral, where he first saw and heard the most Eloquent *Mr. Williams*, then Fellow of *St. Johns*, afterwards Lord Keeper, who made the *Funeral Oration* for him in *St. Maries* the second day he wore a *Purple Gown*.

Oftentimes would our good *Bishop*, like *Plato*, give great thanks to *God* that *he* was not bred among rude and barbarous people, but among civil and learned *Athenians*; that he was not disposed of to some *Mon-*
kish

kish Society, or ignorant Cloyster, but to the Greece of Greece it self, the most learned and Royal Society of *Trinity Colledge*, which in that and all other Ages since the Foundation equalled any other Colledge in Europe for plenty of incomparable *Divines*, *Philosophers*, and *Orators*: He would often make mention of his learned Tutor, Dr. *Simson*, that wrote the *Church History*, Dr. *Cumber* a great Critick, Dr. *Richardson* *Regius Professor*, Dr. *Nevil* a very splendid and sumptuous Governor; the great Hebrician and Chronologer Mr. *Lively*, one of the *Translators* of the *Bible*, the famous and most memorable Dr. *Whitgift*, sometime Master, afterwards Archbishop of *Canterbury*, and assert it was almost impossible for any man to continue ignorant under the advantage of so great Examples, and influence of such incomparable Instructors.

Here our young Scholar was quickly taken notice of by the *Seniors* for his many singular parts of Wit, Memory, skill in Philosophy, subtilty in disputation, excellent knowledge in the *Greek* and *Latin* Tongues especially, great sobriety of Life, integrity of Manners, constant diligence at his Book, no day nor hour passing without turning over some *Historian*, *Oratour*, or *Poet*, so that his Tutor was forced rather to restrain than to incite him to his study, and would advise him every morning to walk so many turns; yet he would confess sometimes he felt the sleepy humour upon himself; but then his constant rule was, when ever he found himself doubtful, whether to study or loyter, in that indisposition to chuse the better part.

The first proofs he gave of his ability in *Logick*, *Philosophy*, and *Oratory*, were so much above the common sort, that his Preferment was soon prefaged in that Society, which he obtained by his own merits, without the intercession of Friends to hoist or heave him up. He was chosen *Fellow* of the *Colledge* as soon as he became capable by virtue of his first degree, and afterwards grew into that Credit, that he had many Pupils, and of many of the best Families of *Gentry* in *England*.

One Month in the long Vacation, retiring with his Pupil, afterwards Lord *Byron*, into *Nottingham-shire* for fresh air, there, in absence from all Books, and having no other more serious studies, he made *Loyola*, which needs no other Commendation than to remember that it was twice acted before *King James*, and what an ingenious Pen says in a *Prologue*,

*You must not here expect to day
Leander, Labyrinth, or Loyola.*

After his return to the *Colledge* from this Diversion, he began to set himself wholly to the study of *Divinity*, being egregiously skilled in the preparatory learning of *Logick*, *Physick*, *Metaphysicks*, and *Ethicks*, with which he had most largely informed his mind, and adorned his soul; and then as *Diers* having dipt their Silks in colours of less value do afterwards give them the last Tincture of *Crimson in grain*: So our young Scholar having given his mind a large dip of *Secular Arts* and *Sciences* became more fit for *Divine Speculations*; therefore though but a very young man, his first *Sermons* at *St. Maries* and at the Vicarage of *Trumpington* (which he held with his Fellowship) were so singular and like

like himself, that (as the learned Bishop *Creighton* told me) the eyes of the whole *University* were cast upon him as a Star that would be as bright as any in the *Constellation* beside.

He received his *holy Orders* by the hands of *John King*, Bishop of *London*, in *December*, Anno 1618. This good Bishop had a singular affection and kindness for him, which he expressed upon all occasions ; once by accident his *Lordship* passed through *St. Pauls Cathedral*, where old Mr. *Hacket* was walking (as the custom then was) his Gentleman who attended him, whispered to his *Lordship*, that the goodly old man, who was walking there, was young Mr. *Hackets* Father of *Trinity Colledge* in *Cambridge*. The Bishop thereupon beckoned him to come to him, and gave him joy of his hopeful Son at *Trinity Colledge*, and bid him when he wrote commend him likewise to him, and let him know in due time he would be a means to bring them two together again. So the matchless *Andrews*, that great Rewarder of all learning and worth, would oftentimes send him Commendations, and Counsel, and Money to buy Books, sometimes ten Pieces at a time. But above all others he was taken notice of by that Renowned Prelate *John Williams*, Dean of *Westminster*, and Lord Keeper of the Great Seal of *England*, Anno 1621. a Prelate of incomparable learning and knowledge, not only in *Divinity* and the *Tongues*, but in all Laws, *Civil*, *Canon*, and *Common*, who presently, upon his receiving the Seal, sent for Mr. *Hacket* of *Trinity Colledge*, and admitted him to be his Chaplain, whom of all his Chaplains he ever most loved and esteemed. And on the other side our Bishop would to his last breath acknowledge the Bishop of *Lincoln* to be the most happy Instrument of Divine Providence that made him known to the world, and to his death bore a most grateful memory to his great deserts and dignity, notwithstanding all his eclipses and slanders cast upon him.

When Mr. *Hacket* was now a great Tutor, and the very Darling of the *Colledge*, generally beloved, and so contented, as like to have long there continued, my Lord Keeper would have him to his Service, saying withal, As his Majesty King *James* had been blamed by many for making so young a Keeper : so he expected to be Censured for chusing so young a Chaplain ; but his Lordship knew his abilities very well, and would trust no body with the choice of his Servants but himself.

Two years he spent in the *Keepers* Service before his time was come to Commence Batchelor in *Divinity*, but then begg'd leave to go down to *Cambridge* to keep the *Publick Act*, Anno 1623. upon the two following questions : *Judicio Romanæ Ecclesiæ in Sanctis canonizandis non est standum. Vota Monasticæ perfectionis (quæ dicuntur) sunt illicita.*

The former question was given very seasonably ; for the year before, Anno 1622. Pope Gregory XV. had Canonized *Ignatius Loyola* the Father of the *Jesuits*, *Franciscus Xavier* the Indian Apostle, *Philip Nereus* the General of the *Jesuits*, and *Madam Terefia* a Spanish *Virtuosa*, who had built twenty five Monasteries for men, and seventeen for women.

He cast his Position into three parts : 1. Because the *holy Scripture* saith, *The memory of the Just shall be blessed*, that all Canonization of Saints is not to be accounted superstitious, but by Canonization he meant only a publick testimony of the Christian Church, of any eximious Members sanctity

sanctity and glory after death. 2. That this testimony ought to be given by *General* or *Provincial Councils* at least of their own Members. 3. By no means to be left to the breast of the *Roman Pontiff*, and *Colledge of Cardinals*. 1. Because they especially attended to false qualifications, which they made undoubted signs of Saintship, which were not such. 2. Consequently had already Canonized unworthy persons, not *beatified* in Heaven, but rather damned in Hell. 3. For perverse and impious ends, which they ever thought to establish by their *Canonization*. In all these respects the *Pope of Rome* (who is their Virtual Church,) was apparently a most partial and unmeet Judge, very apt to be imposed upon himself, and likewise to impose upon others.

After his return to the *Keepers* service he preferred him to the *Court* to be *Chaplain* to *King James*, before whom he preached several times, to the great good liking of that *most learned King*, and once upon the *Gowries Conspiracy*, for which a *Thanksgiving* was continued all that *Kings* *Reign* upon *August 5*. and though some people have denied the *Treason*, yet our good Bishop was assured that the most Religious Bishop *Andrews* once fell down upon his knees before *King James*, and besought his *Majesty* to spare his *customary* pains upon that day, that he might not mock *God* unless the thing were true: the *King* replied, Those people were much too blame who would never believe a *Treason* unless their *Prince* were actually murdered; but did assure him in the Faith of a Christian, and upon the *Word* of a King, their *Treasonable* attempt against him was too true.

Anno 24. he was preferred by the *Lord Keeper* to be *Parson* of *St. Andrews Holbourn*. About 12 at night the *Keeper* sent to speak with him; when he came, his Lordship told him, he was not then watching for his own study, but for *his*; The Living of *St. Andrews Holbourn* was fallen, and in the *Kings* disposal, by reason of the minority of *Thomas* Earl of *Southampton*, to which upon the mediation of the Bishop he was presented the next morning by *King James*.

The same year his Lordship procured for him the *Parsonage* of *Cheam* in *Surrey*, fallen likewise into the *Kings* gift by the promotion of *Dr. Senhouse* to the *Bishoprick* of *Carlisle*; the *Keeper* telling him, that he intended him *Holbourn* for *wealth* and *Cheam* for *health*; these two Livings being within a small distance, of ten miles, he held till the *Troubles* came, and though he was a great lover of *Residence*, and would say *Non-residence* was never to be excused, but when *utility* to the *Church*, or *necessity* to the *Person* for his real health or fitting State required it: Yet he would often dispute the necessity of a *Country Living* for a *London Minister* to retire to in hot Summer time, out of the *Sepulchral* air of a *Churchyard*, where most of them are housed in the City, and found for his own part that by *Whitsuntide* he did *rus anbelare*, and unless he took fresh air in the Vacation, he was stopt in his Lungs and could not speak clear after *Michaelmas*: But upon one of these he was constantly resident, making as few excursions for pleasure or recreation, as any man living, scarce ever absent from *both*, nor long from *either*; in so much that his friend *Dr. Holdsworth* said, *Dr. Hacket* resided more upon *two* Livings, than any *Puritan* (that ever he knew) did upon *one*; who usually

usually made more idle Sallies and gossiping Visits from their Charge to Markets and Fairs, and of late to attend *Committees*, and such Secular Employments, than *they* whom they ejected for non-Residents, did in their attendance at *Court* or elsewhere.

Our Bishop would declare, that naturally he was disaffected to live either in *City* or *Court*, yet it pleased God, against his disposition to bring him into *both*, who valued rural retirement and repose at his Study above all the Riches and Dignities of the World, and would often therefore recite those words, *Come my Beloved let us retire into the Villages, &c.* Cant 7. 11. and that unless it were for the service of God, all the world should not hire him to live among Butchers, and Bakers, and Brewers, Tradesmen of all sorts in the narrow Streets of London, where he could not see the Sun but in some few days all Summer: Yet this he willingly yielded to, a great part of the year for the sake of others, knowing with St. Hierom, *Sancta simplicitas solum sibi prodest*; Country retirement was good only for himself, but his Place at *Holbourn* rendred him beneficial to others, and therefore would compare the *Contemplative* life, spent in Prayer, Study, and Meditation, to *Rachel*, who was very beautiful, but almost barren; on the other side, an *active* and *laborious* one, spent in daily conversation, and holy Ministrations to Mankind, to *Leah*, who was more fruitful, though less pleasing and fair; and to encourage *Divines* to this, observ'd that no less than three of four *Evangelists* had taken it for their principal Task to record our Saviours Travels and Miracles, going up and down from one City to another, onely St. John took the other Subject to recount to us especially our Saviour's Meditations and Prayers; and therefore he little valued that commendation of many *Popish Saints*, for leaving the company of Mankind, and retiring into *Deserts*, where they could scarce have opportunity at any time to exercise Piety or Charity, which was in his opinion to forsake the Plow, and cast off *Christ's Yoke*, and embrace idleness, if not pleasure.

At *Holbourn* he generally resided till the end of *Trinity Term*, and preached in person upon all the great *Feasts* of the Church, and all *Sundays* in *Term*, when the *Judges* and *Lawyers* were in Town, without admitting any supply, and then commonly retired in the long Vacation for health and privacy till *Michaelmas Term*. Sometimes indeed he would steal out of Town for one Month in the Spring, which he believed no man did so much *Epicurize* as himself, who ever found a most luscious sweetness in the Month of *April*, and nothing else so pleasant in this life, as with a Book in his hand to walk and view the fields and flowers, and to observe every blossom how it grew in that delicious season of the year.

In the last year of *King James* he was named by the *King* himself to attend an *Embassador* into *Germany*, at which he was very glad, being most desirous to travel and be acquainted with *learned men* abroad, saying, onely low souls loved to dwell always at home, but more knowing and Divine (like the *Heavens above*) delighted in business and motion; yet upon second thoughts he was dissuaded from the Journey; for having wrot *Loyola*, he was told, he would never be able to go safe though in an *Embassadors Train*.

To the Memory of King *James* no man living bore greater respect than our Bishop did for his great wisdom, learning, pacifick disposition, and affection to the *Church*, to which he thought he might be stiled a Benefactor equal to *Constantine the Great* : *His Life* he long intended to write, and to that purpose the *Keeper* confer'd upon him Mr. *Camden's* Manuscript Notes of that *Kings Reign*, till his own death, *Anno 1623.* and his dear Friend and fellow Servant, Mr. *John St. Amand* communicated to him many choice Letters and Secrets of State of his own collection, who in like manner designed the same thing, to whom the Bishop recommended the perfecting thereof : But the melancholy Rust of the Civil War had so eaten into that *Gentlemans* soul, that it had quite unfitted *him*, and the Bishop also having lost many of his Books and Papers upon his Sequestration at *Holbourn*, was made incapable to proceed farther in it.

And now having spent some time in his Country-solitarinefs at *Cheam*, where he had no company but his Books (though formerly he never meant to have entred into a married state) he cast his affection upon a religious and virtuous Gentlewoman, whom he made his *Wife*. With this secret he had never acquainted his *Master the Keeper*, and therefore doubted how he would take it; but upon *his Lordships* first hearing thereof by another hand, he instantly took Coach and made him a Visit, and enjoyn'd him onely, as ever he had deserv'd well of him, to requite it unto *Her*; by her *God* blessed him with several hopeful Children; but she died *Anno 1637.* and after some years he was married a second time to a most select, wise, and religious woman, by whom likewise he had a second Posterity, and by *both* lived to see 32 Children and Grandchildren before his death.

Anno 1628. He commenced *Doctor of Divinity*, when he preached the
 Acts 12. 23. Morning Sermon upon *Herod's not giving glory to God, and being struck by an Angel, and eaten up of worms*; and performed all other Exercises to the admiration of *Dr. Collins* and all other *Professors*, who dismiss him to *London* again with an *I Decus I Nostrum!* At his return to *Holbourn* his Fame increased exceedingly, where by indefatigable Study, constant Preaching, exemplary Conversation, and wise Government he reduced *that great Parish* to a more perfect Conformity than ever they were in before. His *Church* was not only crowded at Sermons, but well attended upon all occasions of weekly Prayer, and Sacraments celebrated Monthly, besides other times, at which, especially upon the *Churches Festivals*, not only the whole *Body* of the Church, but the *Galleries* would also be full of *Communicants*; and all things were done *in decoro sanctitatis, in the beauty of holiness*; few or none would break the publick Order and decent Customs of his Church, but the whole Congregation generally rose and sate, fell down or kneel'd, and were uncovered together. He liked Ceremony no where so well as in *Gods House*, as little as you would in your own, (was his phrase) but could by no means endure to see in this Complemental Age, men ruder with *God* than with *Men*, bow lowly and often to one another, but never kneel to *God*: He thought Superstition a less sin than Irreverence and Profaneness, and held the want of Reverence in Religious Assemblies amongst the

the greatest sins of *England*, and would prove it from many *Histories*; that a careless and profane discharge of *Gods Worship* was a most sure Prognostick of *Gods* anger, and that *Peoples* ruin.

When a Stranger Preached for him upon a *Sunday*, he would often read the *Prayers* himself, and with that reverence and devotion that was very moving to all his Auditors. And upon *Wednesdays* and *Fridays* he would frequently do the like, and thereby engaged many to resort better to them, always assuring them, God would soonest hear our *Prayers* in the *Communion of Saints*. Sometimes, when he had occasion to go into the City, and saw slender Congregations at Prayer, he would much wonder at his Countrymen, that had so little love to holy Prayer; but when he heard of any that would not go to *Church* to *Prayer*, unless it were accompanied with a Sermon, he would not scruple to say, he scarce thought them *Christians*; and never deemed any *Divine* to be really famous and successful in his Preaching, who could not prevail with his People to come frequently to Sacraments and *Prayers*.

He was a great lover of *Psalmody*, and above all a great admirer of *Dauids Psalms*, so full of Divine Praises; and of all Religious Mysteries; great helps to Contemplation, apt to beget a Divine Charity, being a perfect supply for all our wants, joyful to *Angels*, grievous to *Devils*, filling the heart with spiritual delights, and a kind of representation of the Celestial felicity; That he constantly call'd upon his People to be present at them, and at all parts of the *Churches* *Prayers*; remembring them, that after our *Blessed Saviour* had cast out the Sheep and Oxen, yet he still called *His House* the *House of Prayer*, to shew that though those *Sacrifices* were at an end, yet *this* should never end; and therefore the *Apostles* themselves after *his* death resorted to the Temple at the *Hours* of *Acts. 3. Prayer*.

He ever took great care to procure a grave and able *Curate*, a *Master* of *Arts* at least, for the instruction of the younger sort in the *Church Catechism*, Visiting of the Sick, Burial of the Dead, Preaching of *Funeral Sermons*, Christnings and Marriages: These he generally left to the *Curate* for his Perquisites and better encouragement; and would often complain, that in great Parishes there was not competent maintenance to keep many *Curats* under the *Parish Priest*, that might be able to live at the Altar; and better discharge all private and domestick duties of piety, sorrowing that herein *Popish Countries* were better provided for, who had *ten* for *one* that wait at the *Altar* there more than we have among us; and therefore though he would much recommend daily visiting of the Flock from house to house, yet found it was impossible for *one* Minister to perform the Publick and Private Duties both.

Private Baptisms he would never countenance unless in Cases of necessity, or some great convenience, as being expressly contrary to the *Constitutions* of our *Church*, and greatly derogatory to the dignity of the Sacrament, to be dispensed in a Parlour or a Chamber, and not with that Solemnity that our initiation into *Gods Church* required, and therefore *Brockman* greatly commended the *Lutherans*, who baptized none at home but the *Caf. Conf.* sick and the spurious.

Heylyn. Hist.
of Reform.
p. 40.

Funeral Sermons, though he rarely preached himself, yet he defended them to be no *Novelty* brought in with the *Reformation*; for *John Fisher*, Bishop of *Rochester*, hath one in Print for *Henry* the Seventh; and in *Edward* the Sixth his time, an *Herse* was set up in *St. Pauls Church* for King *Francis* the First of *France*, and a *Funeral Sermon* likewise preached for him by Dr. *Ridly Bishop* of *Rochester*.

Tit. 3. 13.

While he lived in this Parish, he would give God thanks, he got a good Temporal Estate; Parishioners of all sorts were very kind and free to him; divers *Lords* and *Gentlemen*, several *Judges* and *Lawyers* of eminent quality, were his constant Auditors, whom he found like *Zenas*, honest *Lawyers*, conscientious to God, and lovers of the *Church* of *England*, and very friendly and bountiful to their Minister. Sir *Julius Caesar* never heard him preach but he would send him a broad Piece; and he did the like to others; and he would often send a *Dean* or a *Bishop* a pair of *Gloves*, because he would not hear Gods Word gratis. Judge *Jones* never went to the Bench at the beginning of a *Term* but he fasted and prayed the day before, and oftentimes got Dr. *Hacket* to come and pray with him: This strict Judge condemned one for stealing a *Common-Prayer Book* out of his *Church*, whom he could not save, the Judge would by no means forgive him, because of the sacredness of the place, but accepted well of his Intercession, and said he should prevail in another matter; and when the Doctor saw he could not succeed, he thanked the Judge for his severity.

Anno 1631 the *Bishop* of *Lincoln* made him *Archdeacon* of *Bedford*, whither he ever after went once a year commonly the Week after *Easter*, and made the Clergy a *Speech* upon some Controversial Head, seasonable to those Times, exhorting them to keep strictly to the *Orders* of the *Church*, to all regular conformity to the *Doctrine* and *Discipline* by Law established, without under or over doing, asserting in his opinion, that *Puritanism* lay on both sides, whosoever did more than the *Church* commanded, as well as less, were guilty of it. And that he only was a true Son of the *Church*, that broke not the bounds of it either way.

About this time of King *Charles* the First's Reign it was justly said, *Stupor mundi Clerus Anglicanus*; and whereas in the beginning of Queen *Elizabeth*'s Reformation *Siquis*'s had been set up in *St. Pauls*; If any man could understand Greek, there was a *Deanry* for him, if *Latine*, a good *Living*; but in the long Reign of Queen *Elizabeth* and King *James*, the Clergy of the *Reformed Church* of *England* grew the most learned of the World, for by the restlessness of the *Roman Priests* they were trained up to Arms from their youth, and by the Wisdom and Example of King *James*, had wrote so many learned Tractates, as had almost quite driven their Adversaries out of the *Pit*, and forced them to yield the Field: So that now we were only unhappy in our own differences at home. But above all the *Bishop* admired, that People should complain in those days for want of Preaching, wherein lived *Brownrig*, and *Holdsworth*, and *Micklethwait*, and both the *Shutes*, and infinite more, especially *Josiah Shute*, whom the *Bishop* ever termed, *Generalis Prædicatorum*, in Allusion to the General of the *Jesuits*, or the *Præpositus Dominicanorum*; besides many other incomparable Orators in and about the City of *London*.

In

In the *first rank* of whom our excellent Author may well be reckoned if we consider his acute Wit, deep Judgment, flowing Elocution, singular Learning, and great Reading, whereby (as *Porphiry* complained of *Origen*) he made use of all Heathen Learning to adorn the Doctrine of Christianity: Who was expert withal to handle *both* Testaments, *Law* and *Gospel*, that sometimes his Auditors would acknowledg he had (like *St. Chrysostom*) *swarms of Bees sitting upon his Lips*, and that nothing but *Honey* and *Milk* lay under his *Tongue*: At other times he seemed (like *St. Basil*) to be a *strong Hail shower*, bearing down all before it, and, as was said of *Pericles*, left a *νεκτρον*, or wound upon the most obstinate and insensible mind behind him. Yet as *Joseph Scaliger* would say, He envied the learning of *three men*, *Theodore Gaza*, *Angelus Politianus*, and *Picus* *In Opus: Mirandula*, so the *Bishop* would acknowledge he could never enough admire *Ushers* profound skill in Antiquity, *Overalls* great knowledge in Divinity, nor imitate *Brownrigs* Preaching, when he would put forth his utmost powers.

But let any man peruse this *Course of excellent Sermons* upon all our *Saviour Christs* great Works, and many more remarkable matters of *Scripture*, which were most of them his weekly Preaching, together with what I hope will hereafter follow, whole *Chapters* and *Psalms* of *Scripture* expounded by continued Discourses upon the Chain of the *holy Text* from first to last, after the custom of the *Homilies* of *St. John Chrysostom*, and other *ancient Fathers* yet extant, and let him speak impartially if this *great Prelate* be not for Learning, Piety, perspicuity of Phrase, and knowledge of Divine and Humane things almost equal with any of them.

Methinks when I read his accurate and divine Labours, and withal contemplate the religious and peaceable dayes wherein they were preached, in an Auditory equal to the greatest of old, wherein *God* was served with so much *holy Order*, I cannot reckon with my self readily where, either by *St. Austin* at *Hippo*, *St. John Chrysostom* at *Antioch*, or *Constantinople*, or the famous *St. Basil* at *Neocæsarea*, any people were more happy in the labours of a *Pastor*, or any *Pastor* more beloved by the wisest of his People. Whatsoever he preached to them *once* upon the *Lords Day*, he preached *six times* over again in his Pious Conversation upon the *days* of the *Week* following, and ever thought that *frequent Preaching* was but a sorry commendation to any man, unless prepared with study and diligence before, to speak as became the *Oracles of God*; and likewise attended with agreeable practise afterwards, to make that easie by example, which had been before only dictated in *Doctrine*.

While he Officiated here, I must not forget *two* things more, First, his *Charity* to the Poor, of whom he held himself bound by his *Calling* to have an especial care, and be no less than a *continual Overseer*: Besides his spiritual Alms and counsel upon all occasions freely administred, he gave freely also out of his own Estate upon all *Holy-days*, and *Prayer-days*, and would often engage the *Parish Officers* so to distribute their Collections as might best bring the Poor to *Prayers*, to *Catechising*, and to reap other benefit to their soul at the same time that they received a Boon for the body.

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In all publick meetings (which were many in that *great Parish*) *this worthy man* would never so much as eat and drink (as the custom had been) upon the *Parish Stock*, but alwayes bore his own Expences, though he met upon the *Parish Account*, so that by his prudence and industry, and frugality for them, the Revenues of the poor were in his time very much increased above what they were formerly.

But his main concern for that place is yet behind, (*Church* and *Poor* commonly go together, and he had an equal care of both) the *Church Edifice* was fallen into great decay; the *Church-yard* too small to bury their Dead, and the *Church* it self too little to contain the Living, so that a great desire he had to build them a *new Church* from the ground, for which purpose he had obtained the promise of the *Patron* the most *Religious* and *Noble Earl* of *Southampton*, to confer all the Timber for the Roof, and very large *Subscriptions* he had procured from the *Nobility* and *Gentry*, and from many other well-affected *Parishioners* for the finishing of the rest; for these he had been soliciting from the time of his first coming; scarce any of *quality* dying, but according to ancient Piety, at his request left a *Legacy* to that purpose, which was laid up in the *Church Chest*. The good *Doctor* often telling them, how mournful a sight it was to him to see any place excel the *Church* in Beauty and Magnificence, and that it was not the Fashion in the best times of Religion for any man to dwell better than *God*, and that the *Fabrick of Churches* ought not only to be suited to the bare Convention of people, but likewise to the riches and wealth of the *Parish* or *Nation*, from which *God* expected a suitable proportion to the setting forth of his glory. And therefore as much as *King Solomons Temple* exceeded *Moses's Tabernacle*, so much did he conceive ought our *Churches* now adays to exceed the poverty and plainness of our *Forefathers*, and would often bewail to see the contrary, that our *Forefathers* were sumptuous in *Gods House*, and poor at home; but we, who are far richer, have built our own Houses rich and new, while *Gods House* lies waste. To remedy this, he was not willing to permit that any *rich mens bones* should lie sumptuously buried in his *Church*, who never bestowed so much upon *Gods House* in their life as the value of their *Tomb* amounted unto, saying, Such did not adorn, but trouble the *Church*.

By his persuasions many gave very liberally; in particular, I remember the pleasantness of Sir *Henry Martin*, who at his first speaking bade his man pay him *Thirty Pounds*; when he received it, because he gave him humble thanks, he bade his man count him *Five Pounds* more for his humble thanks.

About *Ann. 39.* having many thousands in stock and in subscription, he went to my *Lords Grace of Canterbury*, to ask his *Lordships* leave, that what Workmen were willing might indifferently be entertained by him, without being thought prejudicial to the repair of *St. Pauls*; but our *Troubles* came on, and the *Long Parliament* seized the Money gathered for the repair of both *Churches*, to carry on their War both against *King* and *Church*. Thus was he defeated in his pious intention here, yet *God* made him happy in accomplishing the like hereafter, as you shall hear elsewhere.

Long

Long before (*viz.*) Anno 1625. being the great Plague Year, which happened at the beginning of the Reign of Charles I. upon complaint of the Common Council-men of his Parish, that they wanted room to bury their dead, he purchased for that end the new Church-yard in Shoe-Lane, and because in that sickly time it could not be Consecrated, he obtained under the Bishop of London's hand and Seal a leave Provisional to read his Lordships indulgence Instrument only upon the ground, with promise of procuring Consecration when the Plague ceased. At the same time with the consent of the Bishop, and his Vestry in Holbourn, he composed a Table wherein were set the Rates of burial in Church or Church-yard, New or Old, and was able to prove, that the like was done in elder times, and therefore the Learned Author was deceived, who thought all Church-yards were freely given for the use of the dead: And he found by experience unless you would allow Fees for Funeral Attendances, the Tythes would be too small in great Parishes to find Officers, who must wait upon such occasions both day and night; Likewise unless you make distinction of Prices for burial, all people will be buried in one place, in the very Church, yea, and Chancel it self, if it might be allowed: Nor in a Plague time can you get the Poor born to the Grave, but it will cost dear; and he was of opinion, the Profits, got by the Rich, ought to pay for the Poor, and that there was no more Simony in a Divines payment for some hours attendance upon a Funeral, than in the Clerk's or Sexton's payment for ringing of Bells, or the Heralds for their Escutcheons and other Insignia funebria, now of late grown customary; yet most of these were at first mere Oblations and Free-will Offerings, though now due *secundum legem Terræ*.

But to come to the most afflicted part of his Life, and our never to be forgotten Calamities, in the late days of darkness and gloominess. He hath often protested, that a long time before, he foresaw our troubles gathering in the Clouds of discontents, and would bewail, that Charles the First, the most Religious and best of Princes met with so bad Parliaments, generally factious, discontented, and leavened with Puritans: Whereas Queen Elizabeth ever had calm Parliaments, and that made her Reign glorious, although She assumed more Prerogative than either King James or King Charles; yet then no body cried, Stand to the Liberties of the People; but nothing destroyed Liberty more than the affectation of too much Liberty: Besides, he observed it was the design of Parliaments to put that mild King upon Wars, and then refuse to give him moderate supplies to serve his just necessities, unless he would part with his Court and his Church in exchange, whereby He was constrained to supply himself by way of Loan, which whosoever paid, much more whosoever of the Kings Divines perswaded others to pay, incurred the fury of the opposite Party.

Then were the Seeds of the future Sedition sown, with an evil report brought upon Davids Government, that all the People might loath it, and after rise up to pluck it down. Libels and licentious discourses were scattered, ever portending future Mutinies, as hollow blasts, and secret murmurings in the Air go before dangerous Tempests at Sea. These things he discoursed, not onely from his own observation, but from

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the prediction of many *holy and learned men*, and wondred that Cardinal *Bellarmin*, Mr. *Hooker*, and Mr. *Mead* after both should all agree, that the Establishment of the *Church of England* was not like to continue above seventy or eighty years, the Age of a Man; and he would tell how the late *Bishop of Chichester* hath said unto him, his *Father* foretold the same, and *Bishop Wren* said the same from *Bishop Andrews*; but above all, Mr. *John Shearman*, Register to my Lord of *Canterbury*, told him, that he heard *Archbishop Abbot* before his death, at a solemn Meeting before many friends, with many tears foretel the same; and it was our *Bishops* opinion, that the *Spirit of Prophecie* was not quite dried up, but sometimes *pro hic & nunc* God gave Mankind still a knowledg of future Events.

Selden.

In the Convocation of 1640, was composed a *Book of Canons*, which he well approved, always using to call *Church Canons* so many Buttresses to the *House of God*, raised up without the walls, to support the building within. Yet considering the swinge of the times, he once presumed to request my Lord of *Canterbury* not to proceed, but to indulge to the *hardness of the peoples hearts*; for he was well assured, if his *Grace* could make another *Epistle* to the *Romans*, the people *then* would not receive it, and therefore often wished those Books had never been made in *England*, nor the *Liturgie* sent into *Scotland*, which he would often bewail in the words of his learned Friend, *Liturgia infœlicissimè ad Scotiam missa*, where the *Secular Arm* was too weak to protect the Loyal party in their *Ecclesiastical* obedience.

He accounted it no good *Omen* to have the Sun Eclipsed that very hour the *Long Parliament* began, in *November Anno 1640*, though not visible *here*, save in the disastrous effects: From the beginning thereof all things were managed with Uproars and Tumults: However some hope there was, that upon moderation shewn matters might be peaceably composed, whereupon the *House of Lords* appointed a *Committee* out of their own *Members*, for settling peace in the *Church*, in *March* following; at the same time the *Lords* appointed a sub-Committee to prepare matters for their Cognizance; the *Bishop of Lincoln* had the *Chair* in both, and was authorised to call together divers *Bishops* and other *Divines* to consult for correction of what was amiss, and to settle peace: of the sub-Committee those that appeared and consulted together in *Jerusalem Chamber* at *Westminster* (some others were named) were these onely, the *Bishop of Lincoln*, *Primat of Armach*, *Bishop of Durham*, *Bishop Hall* then of *Exeter*, Dr. *Ward*, Dr. *Prideaux*, Dr. *Twiss*, Dr. *Sanderson*, Dr. *Featly*, Dr. *Brownrig*, Dr. *Holdsworth*, Dr. *Hacket*, Dr. *Burgefs*, Mr. *Marshall*, Mr. *Calamy*, Mr. *Hill*. Many things for six several Meetings were propounded, but in the midst of *May*, while (in order to settlement) divers things were upon the *Loom*, the *Bill* call'd *Root and Branch* was brought into the *House of Commons*, and that, like *Atropos*, cut off all the threds of this proceeding, so that the whole matter proved abortive and came to nothing.

After this appeared nothing but tumultuous Concourses of raging people, seeking to manage all Affairs by the whirlwind of their own ignorant clamours, and to remedy grievances without consulting *Religion*

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or *Justice*. He much wondred that any men could think it possible, that the *God of Order* would ever mend any thing by their means, who (take them one by one) were most ignorant and illiterate; take them all together, were most bloody and violent; and no man preached more boldly against the licentiousness of those times than *he*, challenging the *Bontefeus* to shew, wherever the *Scripture* gave countenance to Uproars and Rebellions? *Julian* the Apostate reading the *Bible* with a malicious intention to quarrel at it, said, that Christianity was a Doctrin of too much patience, but he could never find any place in it to object that it was a Doctrin of Rebellion. If the Administration of a *Kingdom* were out of frame, our Bishop maintain'd it were better to leave the redress to *God*, than to a seditious Multitude, and that the way to continue purity of Religion was not by Rebellion, but by Martyrdom. To resist lawful Powers by seditious Arms, and unlawful Authority, was not the Primitive and Apostolical Christianity, but *Popish* Doctrin, not taught the first 300 years, but much about 1000 years after our *Saviour's* ascension into Heaven, by the *Pope of Rome*, the very time the *Spirit of God* said, *Satan should be let loose*, viz. by *Gregory the VII.* who first taught the *Germans* to rebel against the *Emperor Henry the fourth*: Yet this poison was now given the *English* People to drink out of the *Papal Cup*, while they pretended quite contrary. But our Bishop ever asserted this was not the way to pull down *Antichrist*, but *Protestant* Religion, and therefore he warn'd the *Non-conforming Divines*, with whom he lately treated, to have a care how they cried up a War, and became famous only in the Congregation (as *Erostratus*) by setting the *Temple* on fire.

To prevent that fatal *Bill of Root and Branch*, the *Committee* condescended to print the *Liturgick Psalms* in *King James's* Translation, to expunge all *Apocryphal* Lessons, and alter some passages in the body of the Book of Common-Prayer, and certain other things, which divers of the *Presbyterian Divines* said were satisfactory, save that the furious Party of them put the *Commons* upon the violent way: in particular old *Mr. John White* told many of the party, who still pressed at Conferences for further Abatement of Conformity, and the Laws established; *Time would come when they would wish they had been content with what was offered.*

While this *Committee* was sitting, the *House of Commons* having now entred upon the debate of taking away the whole Government *Ecclesiastical* by *Bishops, Deans, and Chapters*, together with all their Revenue, several Members of that *House* being friends to the *Hierarchy*, mov'd that no mans *Freehold* might be taken away in *Parliament*, without hearing them first speak for themselves; whereupon the whole *Committee* imposed the Task upon *Dr. Hacket* forthwith to depart to his own *House* and *Study*, and meet them again to morrow morning prepared to speak as the *Advocate* of the *Church of England* in the behalf of *Deans and Chapters*. The *Speech* it self I found among his Papers, which in regard that it was never yet published at large, I have thought meet to add as follows.

May it please you, Mr. Speaker, and this Honourable House :

Our expectations to be heard by Council in this great Cause, hath brought us unto you most unprepared to deliver that which might be utter'd upon so copious Subject. Yet since we have that favour from this Honourable House, that we may be heard, or some one of us in our own persons, somewhat shall be offered to your prudent considerations, by the meanest and most unpractised in pleading and forensical causes of all those that attend you this day. The unexpectedness to be thus employed (it was imposed upon me but yesterday afternoon, as my Brethren know) is joyned with another disadvantage, that we have not heard upon what crimes or offences of the Deans and Chapters so great a Patrimony as they enjoy is called in question, that we might purge our selves of such imputations; but only reports that fly abroad have arrived at our ears, that Cathedral and Collegiate Churches with their Chapters are accounted by some to be of no use and convenience. I aim at perspicuity, and therefore I will cast what I have to say into as clear a method as I am able. The use and convenience of Deans and Chapters I reduce unto two heads, quoad res, quoad personas, first in regard of some things of great moment; secondly in regard of divers persons, whom I know the Justice of this Honourable House will take into consideration.

And first since God hath called his House the House of Prayer, I shall keep a right order, without derogation to any thing that follows, to present them unto you as very convenient for the service of Prayer, which is offered up to God in them daily, both in his Morning and in his Evening Sacrifice. In the antient Primitive Church (as many learned Gentlemen in this Honourable House do know, and as my Brethren that assist me can attest unto it) the Christians did every day meet at Prayers, and for the most part at the Blessed Sacrament, if persecution did not distract them. Then it is fit in a well-govern'd Church that there should be some places in imitation of them, where daily Thanksgivings and Supplications should be made unto God. And whereas it cannot be supposed, but that divers remiss Christians do neglect oftentimes their daily duty of Prayer, and some are forced to omit that length to which they would produce their Prayer by their multitude of business, it is fit that there should be a publick duty of Prayer in some principal places, where many are gathered together to supply the defects that are committed by private men. And though I am sure the publick Duty of Prayer shall find great acceptance and approbation before so Christian an Auditory, yet I confess I have heard abroad, that the Service of Cathedral Churches gives offence to divers for the superexquisiteness of the Musick, especially in late years, so that it is not edifying nor intelligible to the hearers. For this Objection in part, I will confess it is strong and forcible, in part I will mollifie it. It is a just complaint, Mr. Speaker, and we humbly desire the assistance of this Honourable House for the reformation of it, that Cathedral Musick for a great part of it serves rather to tickle the ear, than to affect the heart with godliness; and that which should be intended for devotion, vanisheth away into quavers and air: we heartily wish the amendment of it, and that it were reduced to the form which Athanasius commends, ut legentibus sint quàm cantantibus similiores. But though these fractions, and affected exquisiteness be laid aside, yet the solemn Praise of God in Church Musick hath
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ever been accounted pious and laudable ; yea even that which is compounded with some art and elegancy ; for St. Paul speaks as if he had newly come from the Quire of Asaph, requiring us to praise God in Psalms and Hymns and spiritual Songs. Surely he would not have exprest himself in such variety of phrase, I think, if he had not approved variety of Musick in the Service of the Lord. Some will say peradventure, What if this daily duty of making Prayers to God were intermitted in Cathedral Churches ? might it not be supplied in other Parochial Churches ? I have but thus much to say to this objection. Prayer is the Incense which ascends up to heaven, and brings down God's blessing upon us, for fourscore and two years without interruption God hath continued true Religion among us, and blessed this Kingdom with peace and prosperity, and not without the daily assistance of the Prayers of Cathedral Churches ; How the Lord will dispose of us if those places be silenced touching the frequency of that holy duty, it is only in the foreknowledg of God, and no man can guess it.

Secondly, I will proceed to the other Wing of the Cherubin, the great power of God to work our conversion and salvation, which is Preaching ; and therein the use and convenience of Cathedral and Collegiat Churches hath been, and, we hope, may continue so, to be very great. May it please you Mr. Speaker, and this Honourable House ; it must be confessed that in the beginning of the Reformation under Queen Elizabeth of blessed memory, many of our Parochial Churches were supplied with men of slight and easie parts ; but especial care was taken, that in our Cathedral Churches, to which great concourses did resort, men of very able parts were planted to preach both on the Lords day, and on some week day, as appears by Dr. Alley, afterwards Bishop of Exeter, who preached such learned Sermons in the Church of St. Pauls, that he hath left unto us good matter to collect out of him even to this day. And give me leave, Mr. Speaker, to take occasion from hence to refel that slander which some have cast out, that Lecture-preachers are a new Corporation, Upstarts, and such other words of obloquy. Sir, this is nothing but ignorance and malice ; for as the local Statutes of all or the most Cathedral Churches do require Lecture-Sermons on the Week-dayes, so from the beginning of Reformation they have been read in them by very able Divines. And it is our humble suit, Mr. Speaker, unto this Honourable House, that if our local Statutes have not laid enough upon us in the godly and profitable performance of Preaching, that by the assistance of this Honourable House more may be exacted ; particularly that two Sermons may be preached in every Cathedral and Collegiate Church upon the Lords day, and one at the least on the Week-days. Our motion comes from this consideration, that the Divines, for the most part, are studied and able men to perform them ; and those Churches are usually supplied with large and copious Libraries, and the Monuments of Antiquity, Councils, Fathers, Modern Authors, Schoolmen, Casuists, and many Books must be turn'd over by him that will utter that which should endure the test, and convince gain-sayers.

In the third place, Mr. Speaker, I shall name that whose use and convenience is so nearly and irrefragably concern'd by the prosperity of Cathedral and Collegiat Churches, that it is as palpable as if you felt it with your hand ; and that's the advancement and encouragement of Learning, a benefit of that

consideration, that I am assured it doth deeply enter into the thoughts of this Honourable House. And because our years ascend up by degrees, therefore I will follow this speculation through three of those ascensions. First, touching our puny years in Grammar Schools. Secondly, touching young Students in the Universities that enter into their first course of Divinity. Thirdly, touching grave Divines of great proficiency, who maintain the cause of true Religion by their learned Pen: And first our principal Grammar Schools in the Kingdom are maintained by the charity of those Churches, the care and discipline of them is set forward by their oversight, fit Masters are provided for them, and their method in teaching frequently examin'd: and great cause for it; for School-Masters of late are grown so fanciful, inducing new Methods and Compendiums of teaching, which tend to nothing but loss of time and ignorance; so that it is not enough to nominate Governors to look unto them once in a twelve-month, or every half year, but there must be care without intermission to see that they swerve not; as likewise for this use, that the most deserving Scholars be transplanted to the Universities by their examination and choice: so that these young Seminaries of Learning depend upon them, and would come to lamentable decay, if they had not such Governors.

For the next rank of young Students that are to begin the study of Divinity, it must be confessed by all men that are conversant in the general experience of the world, that they will be far more industrious when they see rewards prepared which may recompence the costs which they put their friends to in their education, and make them some recompence for their great labours. It is represented before them how many tedious dayes and nights they must devour prolix Authors that are set before them; had they not need of encouragement to undergo it? and where there is not a desirable Prize to run for, who will toil himself much to contend for it? Upon the fear and jealousy that these retributions of labour should be taken away from industrious Students, the Universities of the Realm do feel a languor and a pining away already in both their bodies. In a populous Colledge, I mean Trinity Colledge in Cambridge, wherein 70 or 80 Students were admitted communibus annis, I have heard by two Witnesses of that Society, that not above six were admitted from Allhalland-day to Easter Eeve. Let any man ask the Booksellers of Pauls Church-yard and Little-Britain, if their Books, (I mean grave and learned Authors) do not lie upon their hand, and are notailable. There is a timorous imagination abroad, as if we were shutting up learning in a Case, and laying it quite aside. Mr. Speaker, if the bare threatening make such a stop in all kind of literature, what would it work if the blow were given. To this end both the Universities have sent up their humble Petitions to this Honourable House, which we greatly desire may graciously be admitted.

The third Rank are those that are the Chariots and Horsemen of Israel, the Champions of Christs Cause against the Adversary by their learned Pen: And those that have left us their excellent labours in this kind, excepting some few, have either been the Professors and Commorants in the two Universities, or such as have had Preferments in Colledgiat and Cathedral Churches, as I am able to shew by a Catalogue of their Names and Works. For such, and none but such, are furnished with best opportunity to write Books for the defence of our Religion. For as in the Universities the Society of many
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learned men may be had for advise and discourse; so when we depart from them to live abroad, we find small Academies in the company of many grounded Scholars in those Foundations; and it is discourse that ripens learning as the spark of fire is struck out between the Flint and the Steel. There likewise we have copious and well furnished Libraries to peruse, learned Authors of all kinds, which must be consulted in great causes: And they that have such great business in their heads, it is needful that they have otium literarium, a retirement to their studies, before they can bring that forth which will powerfully convince gainsayers.

In the fourth place, Mr. Speaker and this Honourable House, I shall alledge that which is the genuine and proper use of Cathedral Churches, and for which they were primarily instituted; that is, that the Deans and Chapters should be the Council of the Bishop, to assist him in his Jurisdiction and greatest Censures, if any thing be amiss either in the Doctrine, or in the Manners of the Clergie. Some of our Reverend Brethren have complained unto you, that our Bishops have for many years usurped sole Jurisdiction to themselves, and to their own Consistory, and have disused the Presbyters from concurring with them. I am not He that can assail this Objection, nor will I excuse this omission, as if it were not contrary to the best antiquity. It is not to be denied that Ignatius, Cyprian, Hierom, Austin, and others have required that some grave and discreet Presbyter should be Senatus Episcopi, and be Advisers with him in his Consistory. And as by negligence it hath been disused, so if it be established in the right form again, it will give great satisfaction to the Church of God. But it seemeth strange to me, that when this reformation is called for, the Corporations of Deans and Chapters should be cried down, who were employed in this work by very antient Institution. What Canonist is there that doth not refer us unto them for this service especially. If it be replied that some able and conscionable Ministers may be assumed to assist the Bishop in his Jurisdiction, and in his Ordination out of several Parishes in his Diocess, I answer, that it is very likely that by this course the sole Jurisdiction would fall into the Bishops hands again: for when Ministers shall be called unto this assistance, and have nothing but their travail, and their performance of justice for their labour, they will soon grow weary of it, whereas the Deans and Chapters do owe that duty to this Office, that they have rewards for taking that pains, and stand under the forfeiture of their places by the prime intent of their Foundations, if they be not helpful in it. If therefore we desire that Episcopal Jurisdiction may be reduced from the sole Government of one man to a plurality of Assistants, this is the native, the proper, the sure way to bring it to pass.

The last use of Deans and Chapters touching things of great moment is, that the Structures themselves should speak for the Structures; not that I would draw your eyes only to behold the goodly Fabricks, as the Disciples remembered our Saviour, Master what manner of stones are these? but to put you in remembrance, Mr. Speaker, that after the first foundations of Christianity were laid in this Kingdom, the first Monuments of Piety that were built in this Kingdom were Cathedral Churches; for Parochial Churches are their Minors and Nephews, and succeeded after them. What ill presage therefore were this to Religion? I will not utter it, that those Churches, which were the first harbors of Christian Religion, should in this Age suffer in those persons,

sons who are intrusted with their reparation, and have the care and custody of them.

And thus, may it please you, Mr. Speaker and this Honourable House, I have delivered with as much brevity as I could the great use and convenience of Cathedral and Collegiate Churches in things of great avail and moment; for Prayer and Preaching, and Advancement of Learning and Ecclesiastical Government, and the Structures of the Churches themselves. Divers persons also I have to name that are concerned in their welfare; and I know that the great and Honourable Justice of this House will take into consideration the condition of the meanest Subject of this Realm, much more of so many.

Because I will ascend up by degrees, let me first offer unto you, Mr. Speaker, the multitudes of Officers that have their maintenance, and no other livelihood but by them, some one Cathedral Church having three hundred persons and more depending upon it, as Singing-men, Choristers, Alms-men, School-Masters and their Scholars, with sundry other Ministers that attend the Church, and the Revenues of it, so that the total number will arise to many thousands. And give me leave, I beseech you, to speak thus much for the Quire-men and their faculty of Musick, that they maintain a Science which is in no small request with divers worthy Gentlemen. A Civil Commonwealth delights in softer Musick than in Drums and Trumpets. And by the Education of Choristers from their childhood in that faculty you have many Musicians that come to great perfection in that skill; few others that prove to be better than Minstrils and Fiddlers. And those being brought up to no other Education, by the dissolution of Deans and Chapters, you shall not onely reduce them to the utmost of poverty, but to the greatest snare of the Devil, and the ground wherein he sows the seeds of all tentations to unavoidable idleness, since they are not trained up in any other employment.

In the next order, Mr. Speaker, I move this Honourable House to the consideration of the Tenants, who have prospered better by holding Leases from Deans and Chapters, than Farmers elsewhere do prosper under other Incorporations over all the Kingdom. And the Tenants are sensible of their own happiness herein, and have testified it from many places, by tending their humble Petitions to this Honourable House, that they may continue, as they have done, under their ancient Landlords, which with all submission we must humbly crave may be admitted and perused by this Honourable House. And I cannot blame them to stir in their own case; for good Accountants have cast it up, that if all the Lands of all Cathedral and Collegiat Churches were cast up into one total sum at a reasonable and fair penny-worth, allowing to the Deans and Chapters what they receive yearly, not onely in Rents but in Fines, the Tenants in clear gain do enjoy six parts in seven at the least. And we are not they that grudge them this bargain, but are most willing that our Revenues should be dispersed in all the veins of the Kingdom.

Be pleased, Mr. Speaker, to look now upon the Cities where these Cathedral Churches stand, many of them, especially those that are not maritime, are very poor in Trade, but are much enricht partly by the Hospitality of the Clergy, partly because great numbers of the Inhabitants are chosen to be the Officers of our Churches, partly by the frequent resort unto them, especially
where

where there are large and well furnished Libraries, the great Repositories of learning. These Corporations, which are now the strong ribs of the Kingdom, will become Pensioners and Eleemosynaries, fall to irrecoverable decay, if the help of Deans and Chapters be substracted from them.

But put into the Scale with these Cities, that respect which is to be had to the young branches of the whole Kingdom, and the weight will be very ponderous. All men are not born Elder-brothers, and all Elder-brothers are not born to be Inheritors of Lands. Divers of low degree have generous spirits in them, and would be glad to make themselves a fortune, as the phrase is. What hopes have they to atchieve this in a more ready way, than to propose unto themselves to lead a virtuous and industrious life, that they may attain to a share of the endowment of Collegiate and Cathedral Churches? they only are the common possession of the Realm, lying open to all that will qualifie themselves to get a part in them. They are not inclosed in private mens Estates, but they are the Commons of the Kingdom.

With all humble leave, Mr. Speaker, now let us proceed to speak a little for our selves, in behalf of the Clergy. We hear it by such as are travel'd in parts beyond the Seas, (most of this Honourable House know it to be true that I shall alledg, in their own experience) that this Kingdom of England, God be praised, affords better livelihood to most degrees and ranks than the neighbour Kingdoms do: The Knights and Esquires live more plentifully than theirs, our Yeomanry far more fashionably than their Peasants. Then we trust it will not be thought unreasonable, that the Clergy may in some sort have a better maintenance than in the neighbour Reformed Churches. Otherwise we shall become the most vile and contemptible part of the State because of our poverty: and we shall degenerate into such Priests as Jeroboam appointed, the refuse and most base of the people, from whom nothing can be expected, but Ignorance, Superstition, and Idolatry. Neither is our estate better than all other Reformed Churches in this case: for I have heard it from them that have diligently travel'd over all the Reformed Churches in Germany, that the Clergy among the Swedes have such Collegiate Chapters with means endowed to the use of the Government of the Church as we have. And the Reformed in France and the Low-Countries do sufficiently testify how much they desire, that they were Partners of the like prosperity, because many of their rarest Scholars have found great relief and comfort by being installed Prebendaries in our Cathedral and Collegiate Churches. I will speak but of a few, whom my self hath known. In the Reign of Blessed Queen Elizabeth Dr. Saravia was maintained in these Foundations; in the Reign of the most learned King James, Casaubon Father and Son. O the renowned Casaubon the Father, what a miracle of learning! add unto these Dr. Primrose, Mr. Vossius, and the great honour of the Reformed Churches, the most learned Dr. Peter Moulin. Concerning whom let me add, with your leave Mr. Speaker, what he wrote lately to an Honourable person out of France, that by reason of great preparations of war in France he feared it would be dangerous for him to live any longer in Sedan: if troubles increased he would come for England: but if the Entrates of his Prebend, and what else he enjoyed in this Church were cut off, the whole livelihood of himself, his Wife, and Children should be taken from him. A pittifull moaning, and to be regarded. But the testimony of an Adversary is that which
may

may most lawfully be used to advantage. The greatest enemy and foul-tongued reviler of the Reformed Church of England was Sanders in his Book of the English Schism, as he terms it. Consult him in the 163. page, as it is in my Edition, how he envies us, and snarles at us for our prosperity of those forenamed Churches; he says that the Royal Queen did judg it fit for the glory of her Prælacy, for the splendor of her Kingdom, for the firmness of her Seet (so he calls our Religion) that in Cathedral and Collegiate Churches she would have Provosts, Deans, Prebendaries, Canons. This was it that troubled him that he saw these Foundations conduced to the stability of Religion: So that I judg by his words a fatter Sacrifice could not be offered up to such as himself than the extirpation of them.

I go forward now to that benefit which the King and Commonwealth, taking them in uno aggregato, do reap by them. They that think themselves cunning in the Kings Revenue do inform us, that we do pay greater summs to the Exchequer by First-fruits, Tents, and Subsidies, according to the proportions which we enjoy by them, than any other Estates or Corporations in the Kingdom: Beside Horse and Arms which we find for the defence of the Realm against all Enemies and Invasions: And this we issue forth with most free and contented hearts: Neither would we stop here. We are not ignorant with what continual diligence and study this Honourable House doth forecast to provide great summs of money for two Armies, and sundry other great occasions. God forbid but we should have publick spirits as well as other men. And if we be call'd upon to contribute in an extraordinary manner to this great charge of the Kingdom which now lies upon it, we shall be ready to do it to the utmost of our ability, yea and beyond our ability; and if we fail in it let us be branded with your anger and censures for our sordid covetousness.

Now we shall come to an high pitch, imploring the ancient and most Honourable Justice of this House, and for the sake of that famous and ever renowned Justice we hope to find grace in your eyes. We are now by the admittance of Your Honours favour under that roof, where your worthy Progenitors gave unto the Clergy many Charters, Privileges, Immunities, and enacted those Statutes by which we have the free right and liberty in all that we have. We read it in Records, that in the beginnings of many Parliaments in the first place, divers favours were confer'd upon us, and we believe the subsequent consultations fared the better for it. Indeed we meet with stories likewise that the Prior aliens are vanished out of England, that the Orders of St. John of Jerusalem, and the Knight Templars were dissolved. It is true Mr. Speaker, and they deserv'd it; their crimes proved manifestly against them were most flagitious, and some of them no less than High Treason. God be praised we are not charged, much less convicted of any scandalous faults: And therefore we trust we shall not suffer the like fate, who have not committed the like offences.

And after our casting our selves upon your Honourable Justice, I will lead you to the highest degree of all considerations, to the Honour of God. The Fabricks that I speak of were erected to his glory, the lands bequeathed to them were dedicated to his Worship and Service: And to that end I beseech you to let them continue for ever, and to the maintenance of such persons, whom their liberality did expressly destine to be relieved by them;
and

and withall I must inform you, and I dare not conceal it from you, it is tremenda vox which I shall bring forth, that they have barr'd all alienation with many curses and imprecations. It is Gods own sentence upon the Censers, which Core and his Complices used in their Schism, with pretence to do God's service, Numb. 16. 38. They offered them before the Lord, therefore they are hallowed. This is not spoken after the way of a Levitical form and nicety, for the using of those Censers was anti-Levitical: but this is an absolute Theological Rule out of the mouth of the Lord, that which is offered unto the Lord is hallowed. Again Prov. 20. 25. It is a snare to the man that devoureth that which is holy. This is Proverbial Divinity, every mans notion, and in every mans mouth, περιμια ῥῆμα ἐν τοῖς ὄμμασι λαλόμενον, Theology preached in every Street of the City, and every High-way of the Field. Let me only add that smart question of St. Paul, Rom. 2. 22. Thou that abhorrest Idols dost thou commit Sacrilege? I have done, Mr. Speaker, if you will let me add this Epiphonema, Upon the ruins of the rewards of learning no Structure can be raised up but ignorance: and upon the Chaos of ignorance no Structure can be built but profaneness and confusion.

In the Afternoon it was put to the Question, and carried by many Votes, that their Revenues should not be taken away; yet not long after, in the same Session, after a most Unparliamentary manner, they put it to a second Vote, and without a second hearing Voted the contrary.

And now all things tending to violence, it was no longer safe to debate these things publicly, therefore at his House were held constant meetings of the Loyal Clergy, Bishops often, and others, Morton, Brownrig, Holdsworth, Jefferies, and many more, who from thence wrote Letters all over England to all Divines of learning and reputation, especially of the University of Cambridge, to know how they stood affected; *Quæ vobis mentes rectè quæ stare solebant?* And to engage them to stand fast in the cause of the King and Church. Amongst others Dr. Brownrig (having been formerly acquainted) sent to old Mr. Dod the Decalogist for his opinion; who answered, That he had been scandalized with the proud and tyrannical practices of the Marian Bishops, but now after more than sixty years experience of many Protestant Bishops, that had been worthy Preachers, learned and Orthodox Writers, great Champions for the Protestant Cause, he wished all his friends not to be any impediment to them, and exhorted all men not to take up Arms against the King, which was his Doctrine (he said) upon the Fifth Commandment, and he would never depart from it. Likewise Letters were written by them to many Forreign Divines to try their affection in that day of need; Blondel, Vossius, Hornbeck, and (whom he most condoled) Salmasius were sent to in vain, though afterwards that great Scholar came off from his rigour, and made ample amends for his error. Vossius contain'd himself for fear of the Parliament, and of losing his Prebend at Canterbury, in their possession, which King Charles the First conferred upon him with great liberality.

Deodat wrote firm for *Episcopal* Government from *Geneva*, and accused the *Presbyterians* of *Schism*. *Hugo Grotius* said, nothing hapned but what the wise *King James* had foretold, and he now beheld with great horrors. *Episcopius* much pitied the sufferings of the *Kings* *Divines*, and particularly of *Dr. Ward*, whom he accounted the most learned member of the *Synod of Dort*. *Monsieur Amyrald* declared himself a friend to *Episcopacy* in a Select Tractate sent hither, which one of that Party borrowed and would never restore, and so it could not be Printed. He who was thus zealous both in and out of his Pulpit in the *King's* and *Churches* Cause, could not be long permitted to Officiate in the *City of London*; one *Sunday* while he was reading the *Common Prayer* in his *Church* a Souldier of the *Earl of Essex* came, and clapt a Pistol to his breast, and commanded him to read no further, the *Doctor* smiled at his insolency in that *sacred place*, and not at all terrified, said he would do what became a *Divine*, and he might do what became a *Souldier*, so the Tumult for that time was quieted, and the *Doctor* permitted to proceed.

But the War being begun, and all things in confusion, the *Orthodox* and *Loyal Clergie* were every where Articled against, and ejected, committed to Prisons without accommodations, but upon unreasonable Payments, such as they were unable to make. In the *City of London* and *Parishes* adjacent one hundred and fifteen *Parochial Ministers* were turned out, besides many hundreds in all *Countries* more than ever had been in all *Queen Mary's*, *Queen Elizabeth's*, and *King James's*, or *King Charles's* Reigns by the *Bishops* of all sorts. Some few factious *Parishioners* Articled against him at the *Committee of Plunderers*, and he was advised by *Mr. Selden* that it was in vain to make defences, they would never permit him to preach in that publick Theatre, but he must retire to *Cheam*, and he would endeavour to keep him quiet there; but thither also the storm followed him, for the *Earl of Essex* his Army being upon their March against the *King*, took him Prisoner away with them, till after some time he was brought before *Essex himself*, and others, who knew him, and had often heard him preach at *Whiteball*, who made him great proffers, if he would turn to their side, which he disdained to accept; They kept on their March, and, as he would say, at length the *Princes of the people* let him go free.

From that time he lay hid in his little Villa, as *Gregory the Great* in his little *Saximus*, which he would pleasantly call, *Senectutis suae nidulum*. There he constantly preached every *Sunday Morning*, expounded the *Church Catechism* every *Afternoon*, read the *Common Prayer* all *Sundays* and *Holy days*, continued his wonted Charity to all poor people, that resorted to it upon the *Week days* in money, besides other relief out of his Kitchen, till the *Committee of Surrey* enjoined him to forbear the use of it by *Order of Parliament* at any time, and his *Catechising* out of it upon *Sunday* in the *Afternoon*. Yet after this Order he ever still kept up the use of it in most parts, never omitting the *Creed*, *Lords Prayer*, and *Ten Commandments*, *Confession*, and *Absolution*, and many other particular *Collects*, and always as soon as the *Church Service* was done, absolved the rest at home, with most earnest Prayers for the good success

of

of his *Majesties* Armies, of which *he* was ever in great hope, till the Tidings came of the most unfortunate Battel at *Nazby*. He was that Morning at an especial Friends house ready to sit down to Dinner, but when the news came, he desired leave to retire, went to his Chamber, and would not Dine, but fasted and prayed all that day, and then was afraid, that excellent *King* and *Cause* was lost; using to say of *Cromwel*, as the Historian of *Marius*, *He lead the Army, and Ambition lead him*, and therefore lookt for nothing but the ruine that came.

Livy.

He was naturally of a very pleasant and chearful temper, but sad news made his soul retire a great way further into him, and quite of another humour. Indeed no man was more troubled and angustiated in mind for the miseries and distresses of this *Church* and *Kingdom*; I have often heard his deep Sighs, and his great Complaints, when he did profess, he did only breath, but not live. I have seen the heaviness of his eyes, when he spake nothing, his grave and ripe wisdom made him apprehend Fears more deeply than other people did. But when his *Majesties* sufferings in *Person* came, no man could conjecture the load of sorrow that was upon him, He would say he felt his old heart wither within him, and could not but sigh away his spirit; *he* would often repent *He* had done no more by Preaching and Writing to prevent it; and after the *Kings* Death, frequently desired nothing else but to depart from this world of sin and suffering, crying out, *Satur sum omnium quæ video aut audio*.

But next to the Death of his *Royal Majesty* he would bewail the cutting up the pleasant Vine of the *Church* of *England*, and alienating the *Churches* Patrimony, together with those of the *King*, *Queen*, Loyal Nobility, and Gentry, whereby the whole *Kingdom* of *England* was then in the hands of unjust Possessors.

For the *Citie's* abetting this bloody War, He was now grown to a strong averfaction toward *London*, the place where he was born, baptized, bred, and nothing could ever move him to go thither more, until the *Earls* of *Holland* and *Norwich* both requested his Assistance at their expected deaths.

The *Earl* of *Holland* was very penitent, for that he had deserted so good a Master in the beginning of the Wars. *Norwich* was very chearful in the comforts of a good Conscience. He would much admire, how *God* sometimes gives secret admonition of things contrary to all humane expectations, for the *Earl* of *Holland* had many Messengers came, and told him they had *Votes* enough, and to spare, for his life, yet nothing would perswade him but he should die within a few days, and so *he did*; The *Earl* of *Norwich*, that knew of no friends yet would not believe but he should escape, and so *he did*.

After this he return'd to his Rural retirement, to end his Old Age in continual Prayer and Study, omitting all exercise of body, whereupon he fell into a great fit of sickness; and upon his recovery, the famous *D. Harvey* enjoined him two things, to renew his chearful conversation, and take moderate walks for exercise, assuring him, that in his practise of Physick since these times he observed more people died of grief of mind than of any other disease, and that his studious and sedentary life would con-

tract him frequent sickness, unless he used seasonable exercise. Whereupon afterwards, for his healths sake, *he* would every Morning, before he settled to his study, take large walks very early to make him expectorate phlegm, and other cloudy and fuliginous vapours, whereby he afterwards continued *Vegete* and healthful to the last.

At this time he did much good in the *Country*, by keeping many *Gentlemen* firm to the *Protestant* Religion, who were much assaulted by *lurking Priests*, who sought to perswade them that it was then necessary to joyn with the *Roman Church*, or else they could be of none, for they saw (as the others said) the *Protestant Church* quite destroyed. But the good *Doctor* advised them better, that the *Church of England* was still in being, and not destroyed, rather refined by her sufferings. God then tried *us* as *Silver* is tried in the hot fire of persecution, which purifies but wastes not. Then especially *our Church* resembled the *Primitive*, which grew up in persecutions, and as the Earth is said to be *the Lords* in all its *Fulness*, so the *Church of England* was the *Lords* in all its penury and emptiness.

Psal. 24. 1.

And in these lowest of times *he* was full of faith and courage, that *himself* should still live to see a better world one day, and would greatly blame any of the *Kings* Friends who despaired of seeing the time of the restitution of all things; His opinion was the *Towths* at *Westminster* spun a *Spiders Web*, that could not last long, and therefore was very confident of his *Majesties* return, and would instance in *Josephs* case, who was sometime sold for a slave, imprisoned as a *Malefactor*, yet afterwards advanced to be Governour of the Kingdom; and in *David* who was hunted over all the Mountains of *Israel*, yea, and forced to fly his Country too, and yet after brought to the *Throne*, and also in *Caius Marius*, who was forced to hide himself in the Flaps of a Fenny ditch from the pursuers of *Sylla*, so that the *Historian* asks, *Quis eum fuisse Consulem, aut futurum crederet?* Who would ever have thought him to have been *Consul*, or should live to be *Consul* again? And therefore when any would say, There was but little hope, *he* would answer *Tum votorum locus est, cum nullus est spei*; They ought to pray the more, and Prayer was a good reserve at the last cast.

Livy.

Seneca.

Accordingly *he* would acknowledge that *his many cares* for the welfare of the *King* and *Church of England* did often send him to his Prayers, but gave God thanks, that his Prayers did always expel his cares. After a day spent in Prayer, *he* would tell an especial Friend, *he* found in himself a marvelous illumination and chearfulness in the Evening, and that as usually thick clouds in Winter cause dark weather, till they were dissolved in rain or snow; but then the Sun would shew himself, and the air grow pleasant again: So sorrows and cares cloud the mind and soul, till we are able to dissolve them into devotion and holy Prayers, and then *post nubila Phæbus*, and professed, nothing more contributed to his divine joys than his often reading and meditation upon *Dauids Psalms*, which *he* conceived *they* had done very wisely, who set them in the midst of the *Bible*, as the *Fourth Commandment* for *Religious Assemblies* was by God himself in the midst of the *Decalogue*.

In those doleful days *that* was done in *St. Paul's London* which *Selymus* threatned to *St. Peter's at Rome*, to Stable his horses in the *Church*, and feed them at the *High Altar*; whereupon our *Doctor* was very confident their ruine grew ripe apace, and not long after hapned the death of *Oliver*; of which being suddenly told, and the manner of it, he only said, as *Tully* of a Villain, *Mortem quam non potuit optare obiit*; and that we should see within a little while all the world would stink of him, and disdain his *Arbitrary* and *bloudy usurpations*; and accordingly in a very short time we saw all things incline to work about the happy revolution, towards the accomplishment whereof no man was more active in stirring up the *Nobility, Gentry, Clergy, and People* to desire a free *Parliament*, and *Petition General* *Monk* to that purpose, whereby he should be a *Benedictin Monk*, or a Blessing to the Nation, and not a *Dominican, Dominari in exercitu*. He preached before the *Commissioners* at *Croydon*, and first read the *Common-Prayer* himself to them, at that great meeting for the peace of the Country. And afterward when his *Royal Majesty* was restored, he laid aside his long Antipathy, and came up to *London*, where one going to congratulate his coming thither; so (he answered) *he* did his own, for he hoped in *God* he did not appear as a *Porpoise*, only once in twenty years before a great storm, but as an *Halcyon* for a sign of fair weather; and when he was restored to his *ancient Parish and Church* again, being one day visited by many sequestred and banished Friends, returned again with himself, whom he pleasantly called his *Charonitæ*, a *By name* which the *Romans* gave to them who were restored to their Possessions and Country after they had been proscribed by *Sylla*. As if *Charon* had wafted them over the *Lake of Death*, and brought them back again. At the same time he gave to *God* great thanks for the opportunity of meeting them again in *that* place, and prayed *God* that they might all take notice, first, of the *real* faults that brought down the late sad Judgments, and be sure to repent of them; and then also secondly, take into consideration the *supposed* faults or scandals that seem'd to do it, and as far as was meet take care likewise to prevent them for the time to come.

He had been installed one of the *Residentiaries* of *St. Paul's Church*, a little before the beginning of the *Civil War*, to which he was now restored, whereby *he* was frequently called to preach there, where *he* could not spare to tell his Country-men sometimes of their faults, That however *his Majesties* most gracious *Act of Oblivion* had delivered them from all humane Penalties, yet unless they abhorred those sins so easily forgiven by the most *merciful* and most *courteous King* in the world, yet the Anger of *God* would find them out; and though his *Majesty* had obliged the *Royal Party* to forget *their sufferings*, yet the *Presbyterians* were ever bound to remember *their doings*. But his deserts were too eminent and well known to be long in any *Orb* less than the *highest* in our *Church*, therefore my Lord Chancellor sent to offer him the *Bishoprick* of *Glocester*, which he begg'd his *Majesties* and his *Lordships* leave to refuse, answering (as *Cato*) He had rather Future times should ask why *Dr. Hacket* had not a *Bishoprick* than why he had one.

Afterward it pleased *his Majesty* to confer upon him the *Bishoprick* of *Lichfield*, and recommend that most ruined *Cathedral, City, and Diocess*
to

to his prudent Circumspection, and Government; He first thought that now in his old age the Charge was too great for him, but because *Cæsar* had commanded it, he would resign up himself to his *Majesties* Commands, and willingly put his neck to the burden of the Chair, and to his best abilities not be wanting in his duty to *God* and the *King*. But he found in himself a great reluctancy to leave his old people in *City* and *Country*, he had so long lived there, that now the place was grown natural, and stuck to him like the Bark to the Tree; but again would sometime say, *Holbourn* was not the same Parish he left it, a new Generation for the most part rose up in twenty years that knew not *Joseph*, nor the piety and conformity of ancient times, and that probably young men might suit better with young men, and therefore would accept his *Sovereigns* gracious offer, and yet always retain a paternal affection and care for them too; and would thereupon shew how vain some *Canonists* were in prescribing an eternal obligation between *Pastor* and *People*, whereas he forsakes not the *Church* who serves it in another place, but in some circumstances it is his duty to remove, when better qualified for that other *Church*, and his removal duly required of him: For we are not to consecrate our studies and labours to *Places*, but to *Persons*, not to any particular people only, but to the glory of *God* and best advantage of the *Catholick Church*.

He received his Consecration *December 1661*. upon the same day that he had forty three years before received his first Orders, and the Spring following he took his journey to reside upon his Charge, with great congratulations of the loyal *Gentry*, and most dutiful salutations of the *Orthodox Clergy*, and unconceivable joy and satisfaction of all people. When his Lordship came to *Coventry* he was entertained with a Latin Speech, made by Sir *Thomas Norton* Baronet, and in holy Orders: and again upon his first Entrance into *Staffordshire*, by Mr. *Powel* Schoolmaster of *Stafford* with Another; to which his Lordship presently in the same language gave an elegant reply to every particular.

Theod. l. 5.
c. 9.
Baron. Ann.
T. 4.
Damasc. de
Imag. l. 3.

The whole Clergy upon this first meeting were of opinion that his Majesty had still the old *Apostolical spirit* of discerning, having sent to them a *Prelate* so wise and learned, as they could scarce have wished one altogether so fit for themselves, and 'tis not to have been doubted, if the sole election had been in themselves, but that the Diocess would have chosen him as unanimously as the people of *Constantinople* did *Nectarius*, to whom no man dissented, insomuch that some say the place wherein they held the Election was ever after call'd *Concord* from the universal approbation of the Fact.

Paulinus in
vita.
V. Prefat.
Dr. Fell. in
vita Nemesii.

It is much to be admired that the people (who for the most part are none of the best Judges) in those antient times should oftentimes choose so luckily, who yet sometimes chose men to be Bishops as St. *Ambrose* of *Millain*, *Synesius* Bishop of *Cyrene*, and *Nectarius* an Arch-Bishop at *Constantinople*, besides others who had scarce received any former Orders, and were some of them not well instructed in all parts of *Christian Religion*, nor indeed baptized: St. *Hierom* a learned, but sharp Writer, might well gird at this practise *Heri Catechumenus*, *hodie Pontifex*; but against our Bishop there lay no such exceptions, who would sometimes

Ep. ad Occ.
an.

rejoyce

rejoyce like *Greg. Nazianzen*, that he had not been made a *Bishop* before long labour, and much pains spent in preaching and converting others to the Christian Faith, and gave God thanks he had run through all the *lesser Offices*, had been long *Scholar* and *Fellow* of a Colledg, then been made *Deacon*, *Priest*, *Chaplain*, which was equal to *Curat*, and sometime *Vicar* of a poor place, afterwards *Parson*, *Doctor*, *Prebendary*, *Archdeacon*, and *Residentary* of *St. Pauls*, and had discharged all these with great pains in his own person, in the heat of the day, both in time of peace and persecution, so that he did not leap, but by his merits orderly arise to his *Episcopal* honour and dignity.

The City of *Litchfield* has its name from the old Saxon *Lice* or *Catcase*, because of the great multitude of *Christians* thereabouts slain in the Persecution of *Dioclesian*, which are in the *Arms* of the City to this day. Therein before the Wars had been a most beautiful and comely *Cathedral Church*, which the *Bishop* at his first coming found most desolate, and ruin'd almost to the ground, the Roof of Stone, the Timber, Lead, and Iron, Glasse, Stalls, Organs, Utenfils of rich value all were embezell'd, 2000 shot of great Ordnance and 1500 *Granadoes* discharged against it, which had quite batter'd down the Spire, and most of the Fabrick, so that the *Oldman* took not so much comfort in his new Promotion, as he found sorrow and pity in himself to see his *Cathedral Church* thus lying in the dust; so that the very next morning after his *Lordships* arrival, he set his own Coach-horses on work, together with other Teams, to carry away the Rubbish; which being cleared, he procured Artisans of all sorts to begin the new Pile, and before his death set up a compleat Church again, better than ever it was before, the whole Roof from one end to the other, of a vast length, all repaired with stone, all laid with goodly Timber of our *Royal Sovereign's* gift, all leaded from one end to the other, to the cost of above 20000 *l.* which yet this zealous and laborious *Bishop* accomplished a great part out of his own bounty, with 1000 *l.* help of the *Dean* and *Chapter*, and the rest procured by Him from worthy Benefactors, by incessant importunity, the Gentry of *Staffordshire*, *Derbyshire*, *Warwickshire* contributing like Gentlemen, whose names are entred into the Registry of the Cathedral; unto which work none were backward but the *Presbyterians*, whom our *Reverend Bishop* yet treated with more civility than their cross-grain'd humours deserved.

This rare Building was finished in eight years, to the Admiration of all the Country, the same hands which laid the Foundation laying the Top-stone also; All which owes it self to his great fidelity, incredible prudence in contriving, bargaining with workmen, unspeakable diligence in soliciting for money, paying it and overseeing all; *Nebemiah's* eye was ever upon the building of the Temple, and therefore the work proceeded with incredible expedition. The Cathedral being so well finished, upon *Christmas Eve Anno 1669* his *Lordship* dedicated it to *Christs* honour and service, with all fitting solemnity that he could pick out of antient Rituals in the manner following.

His *Lordship* being arrayed in his *Episcopal Habiliments*, and attended upon by several *Prebends* and *Officers* of the Church, and also accompanied

panied with many *Knights* and *Gentlemen*, as likewise with the *Bailifs* and *Aldermen* of the *City of Lychfield*, with a great multitude of other people entred at the *West door* of the *Church*, *Humphry Persehouse*, Gent. his *Lordships Apparitor General* going foremost, after whom followed the *Singing-boyes* and *Choristers*, and all others belonging to the *Choir* of the said *Church*, who first marched up to the *South Isle* on the right hand of the said *Church*, where my *Lord Bishop* with a loud voice repeated the first verse of the 24. *Psalm*, and afterward the *Quire* alternately fung the whole *Psalm* to the *Organ*. Then in the same order they marched to the *North Isle* of the said *Church*, where the *Bishop* in like manner began the first verse of the 100 *Psalm*, which was afterward also fung out by the *Company*. Then all marched to the upper part of the *Body* of the *Church*, where the *Bishop* in like manner began the 102. *Psalm*, which likewise the *Choir* finisht. Then my *Lord Bishop* commanded the doors of the *Quire* to be opened, and in like manner first encompassed it upon the *South* side, where the *Bishop* also first began to sing the first verse of the 122 *Psalm*, the *Company* finishing the rest : And with the like Ceremony passing to the *North* side thereof, fung the 132. *Psalm* in like manner.

This Proceffion being ended the *Reverend Bishop* came to the *Faldistory* in the middle of the *Quire*, and having first upon his knees prayed privately to himself, afterwards with a loud voice in the *English Tongue* call'd upon the People to kneel-down and pray after him, saying,

Our Father which art, &c.

O Lord God, infinite in power, and incomprehensible in all goodness and mercy, we beseech thee to hear our prayers for thy gracious assistance upon the great occasion of this day. This sacred House dedicated of old time to thine honour, hath been greatly polluted by the long Sieges and dreadful Wars of most prophane and disloyal Rebels ; Thine holy Temple have they defiled, and made it an heap of rubbish and stones ; yea they did pollute it with much bloud, in all manner of hostility and cruelty. We beseech thee, good Father, upon our devout and earnest prayers, to restore it this day to the use of thy sacred Worship, and make us not obnoxious to the guilt of their sins, who did so heinously dishonour this place, which was set apart for thy glory. Thou art the God of peace, of meekness and gentleness, and wouldst not let thy Servant David build a Temple to thee, because his hands were stained with the bloud of war, we beseech thee that this thy Sanctuary, having long continued under much pollution, may be reconciled to thee, and from henceforth and for ever be acceptable unto thee : and that the spots of all bloud, prophane-ness, and sacrilege, may be washed out by thy pardon and forgiveness, and that we, and all thy faithful servants that shall succeed us in any religious Office in this place, may be defended for ever from our enemies, and serve thee alwayes with thankful hearts and quiet minds, through Jesus Christ our Lord. Amen.

Almighty Lord, the restorer and preserver of all that is called thine, since this Cathedral Church is once again made fit for thy Service, and reconciled to thy Worship and Honour, preserve it henceforth and for ever, that it may never, even to the second coming of Jesus Christ, suffer the like devastation

devastation again, that beset it by the impiety and disloyalty of a long and most pernicious Rebellion. Save it from the power of violent men, that such as are enemies to thy Name, and to the beauty of holiness, may never prevail to defile it, or erase it; Confound those ungodly ones that shall say of it, down with it even to the ground. Let the true Protestant Religion be celebrated in it, as long as the Sun and Moon endure. And we implore thee with confidence of thy love, and with all vehemency of zeal, that thy heavenly Spirit may fill thy hallowed Temple with thy Grace, and heavenly benediction. Hear the faithful prayers which thy Congregation of Saints shall daily pour out here unto thee. And accept their sorrowful contritions in fastings and humiliations; and in the days of joyful thanksgivings, let their spiritual and glad some offerings ascend up unto thee, and be noted in thy Book. Receive all those into the Congregation of Christs Flock, with the pardon of their sins, and the efficacy of thy Spirit, to suppress the dominion of sin in them, that shall here be presented to be baptized. Let the bones of them that have been, or shall be interred here, rest in peace untill a joyful resurrection. Let heavenly goodness be on all those that shall here be wedded in lawful Matrimony, remembering it is the mystery of Christ and his Church made one with him. O let the most Divine Sacrament of Christs Body broken, and his Bloud shed for us, be the savour of life unto all that receive it. Sanctify to holy Calling such as shall be ordained Priests and Deacons by Imposition of hands. And we heartily pray, that thy Word preached within these walls, may be delivered with that truth, sincerity, zeal, and efficacy, that it may reclaim the ungodly, confirm the righteous, and draw many to salvation, through Jesus Christ, &c.

Blessed and immortal Lord, who stirrest up the hearts of thy faithful people to do unto thee true and laudable service, we magnifie thy Grace, and the inward working of thy holy Spirit upon the heart of our gracious Sovereign Lord King CHARLES, his Highness James Duke of York, and his most Religious Dutcheſs, and all Dukes, Dutcheſſes, Nobles, and Peers of this Realm, with our most gracious Metropolitan, and all Bishops, and others of the holy Orders of the Clergy, all Baronets, Knights and Gentry, Ladies and devout persons of that Sex, and for all the Gentry and godly Commonalty, for all Cities, Burrows, Towns, and Villages, who have bountifully contributed to re-edify and repair this ancient and beautiful Cathedral, which was almost demolished by Sons of Belial. But these thy large-hearted and bountiful servants have raised up this Holy Place to its former beauty and comeliness again. Lord recompence them all sevenfold into their bosom. As they have bestowed their temporal things willingly and largely upon this holy place, so recompence them with eternal things, and with increase of earthly abundance, as thou knowest to be most expedient for them. Let the Generation of the faithful be blessed, and let their memories be precious to all posterity. O Lord this is thy Tabernacle, it is thy House, and not mans, perfect it we beseech thee in that which is wanting to accomplish it. And for all those thy choice servants, whose charitable hands have given their oblation to raise up again this sacred Habitation, which was pulled down by impious hands, give them all thine eternal Kingdom for their Habitation. Amen.

O Thou Holy One, who dwellest in the highest Heavens, and lookest down upon all thy servants, and considerest the condition of all men, now we have begun to speak to our Lord God, who are but dust and ashes, permit us to continue our prayers for the souls health, and external prosperity of all those that are concerned in this place. Be favourable and merciful to the most reverend Father in God Gilbert Lord Archbishop of Canterbury, our most munificent Benefactor, under whose Government we reap much peace, good order, and happiness. O Lord be merciful to me thy Servant, the most unworthy of them that wear a linnen Ephod, yet by thy providence and his Majesties favour, the Bishop of this Church, and of the Diocese to which it belongs. Be a loving God to the Dean, Archdeacons, Canon Residentiaries, Prebendaries, Vicars Choral, and to all that belong to this Christian Foundation. Bless them that live and are encompassed in the Close and Ground of this Cathedral. Pour down the plentiful showers of thy bounteous goodness upon this neighbour City of Litchfield, the Bailiffs, Sheriff, Aldermen, all the Magistrates, and all the Inhabitants thereof. Lord, we extend our petitions further, that thou wilt please to bless all that pertain to this large Diocese, for all the Clergy of it, that they may be godly examples to their Flock, that they may attend to Prayer, to Preaching, and to administer thy holy Sacraments, and diligently to do all duties to those under their charge, that are in health or sickness. O Lord multiply thy blessings upon all Christian people in the several Shires and Districts belonging to the Government of this Bishoprick, and keep us all, O Lord, in faith and obedience to thee, in loyalty to our Sovereign, in charity one toward another, in submission to the good and orderly Discipline of the Church. And save us from Heresies, Schisms, Fanatical separations, and all scandals against the Gospel. And guide us all to live as becometh us in the true Communion of Saints. Grant all this, O Lord, for Jesus Christ his sake : To whom with Thee, and thy Holy Spirit, be ascribed and given, &c.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Then the Bishop pronounced a solemn Blessing upon the whole Administration performed, and upon all that were present.

Then followed the Service of Morning Prayer for that day, two especial Anthems in extraordinary being added. Provision was made instantly for Alms to the Poor.

And in a very stately Gallery which the Bishop erected in the House where he lived, his Lordship annexed to the precedent Solemnity a Feast for three days.

First to feast all that belonged to the Choir and the Church, together with the Proctors and other Officers of the Ecclesiastical Courts.

On a second day, to remember God's great goodness in the restoration and reconciliation of the Church, He feasted the Bailiffs, Sheriff, and all the Aldermen of the City of Lichfield.

On

On a third day, to the same purpose, in the same place, He feasted all the Gentry, Male and Female of the Close and City.

He would often afterwards give God thanks, who had accepted him as an unworthy Instrument to build him an House, that what he could not accomplish at *Holbourn* in his younger years, when he was more able to take pains, yet He had now enabled him to do in his old age, and far worse times; when he found by experience, the Wars had exhausted not only the *Wealth* but *Piety* of the Nation, and that it was far easier under *Charles* the First his *Reign* to raise an hundred pound to *Pious Uses* than now ten pounds: So some observe that in the *Primitive Church* Charity ebb'd lower and lower till the stream quite dried up: the first examples thereof were most bountiful, to provoke the liberality of following Ages; *Barnabas* gave all his Possessions, and so did many others. *Ananias* divided half or thereabouts, but the next Age minced it to a considerable Legacy, and then it fell to Charity in small money, afterwards to good words only as St. James says, and I pray be comforted; sed ecquid tinnit *Dolabella*? seldom one cross or coyn dropt from them: the like he observ'd in our own Church in the Ages past, and present; when Christianity was first planted among us, our glorious Founders built Colleges and Cathedral Churches; the next rank of Benefactors endowed Schools and Parishes; after Ages gave Plate to the Communion, Bells to the Steeples, costly Vestures to the Minister; now it's come to this pass, some Great man will be content to set up a new Pew for his own use, but stick at all other new building, and sometimes at the mending and repair of what was built formerly, and after a while perhaps the World will do just nothing, and then it is time sure for the Gospel to seek out better people, who will bring forth more fruit.

Two things the Bishop used greatly to bewail in his Diocese; First the great loss and spoil of the Antient Demeans of the Bishoprick, having had many Mannors torn from it in the time of *Edw. 6.* besides an antient Episcopal House in London to entertain the Bishops when they came up to Parliament, pulled down, with others by the Duke of Somerset, to make room for the building of his new House in the Strand; and his Palace at Lychfield, and Castle of Eccleshal likewise were quite demolished by the late Wars; so that the good Bishop was fain to lye in a Prebendal House, upon which he laid out a 1000 l. to make it fitting for his Residence, and thought to have procured an Act of Parliament to have annexed it to the See for ever; but till he had finished Gods House he less regarded his own. The antient Bishops of this See, and of all others, were famous for the breeding up many young Scholars and Gentlemen to piety and learning in their own Families, as one (that's best able) tells us, that Bishops Families were Schools of gravity and wisdom, to breed Divines and Gentlemen civilly before they were transfer'd to Noble-^{Hooker Pol. l. 5. §. 81.} men's and King's Houses, and were as requisite after Scholars came from the Universities to adapt them to business and publick charge, as the Universities themselves were for the ripening of such as were raw before: But our Bishop would complain, though he had means enough left for himself and other ordinary uses, yet the curtail'd Revenues of his Bishoprick, reliquæ Danaum ac immitis Achilli, were no way proportionable for this great Expence.

(c 2)

Secondly,

Virg.

Secondly, far more than this loss to his own See he would bewail the *Sacrilege* committed upon very many poor *Vicarages* under his Jurisdiction in that *Diocese*, some great persons to whom God hath given many *Lordships*, yet would not allow their poor *Vicars* a competency of *Glebe* and *Tithes* to reside upon, and watch over their *Tenants souls* in the Country, nor wherewithal to buy Books and become learned men, nor indeed tolerable *Preachers*: Till better provision was made in this kind, he never hoped to see *Christian Religion* flourish in the remote parts of his *Diocese*, and therefore earnestly desired that future *Parliaments* would take this greatest grievance into their Christian consideration, and cause the joyful *Jubilee* to be proclaimed, when these Revenues should return to their right Owners, or at least in this flourishing Kingdom, where all others possess great Inheritance, Country Divines alone might not have a scanty Patrimony, and till that were done he had just cause to fear that *Sacrilege* was the sin of the *Reformed Churches*, and as the *Papacy* was much too blame to endure no *Reformation* in the *Church* because of their covetousness, so many *Protestants* were more too blame who reformed, not out of conscience, but covetousness; whereby all *Church means* were of more uncertain Tenure now adays than any other private Estate; for whereas every Mechanick could leave an Inheritance secure to his own Children, only the publick Charities bequeathed to pious uses were in danger of being taken away.

His *Lordship* would sometime pleasantly compare our times with theirs of the *Old Testament*, when there was laid up in the *Ark* for greater security, *Aaron's Rod*, the *Pot of Manna*, and the *two Tables of the Law*; but
 1 King. 8.9. we read that *all* was lost but the *Tables of the Law*; in like Manner now
 Some men steal away our *Discipline*, *Aaron's Rod*; others steal away our
 golden *Pot of Manna*, the *Tithe* of the *Church*; and if they had loved the
 Mart. *Law* or *Commandments*, they had stole them away too; *Sed tu quod facias hoc mihi Pate dolet*. But that this should be done by *Protestants*
 troubled our *Bishop* exceedingly, who would much commend Arch-
 Melch. Adam bishop *Cranmar* for opposing King *Henry* the 8. his Alienation of *Abby*
 in vita. Lands from uses of piety and charity; and *Peter Martyr* much more,
 Ib. in vita who when he left the *Monastery*, would not carry away the least thing
 p. 35. from it, but restored a *Ring* belonging to the *House* (the *Seal of the Abbot*)
 which he was wont to wear formerly; and wished all *Protestant* Ministers
 oftentimes to preach upon this *Theme*, not out of charity to themselves,
 but the souls of their hearers; not so much to prevent their own poverty
 and hard fortune for a little time, as the others condemnation and endless
 sorrow for ever.

No *Bishop* ever more desired to have his *Clergy* pious and learned, that they who were sent to reprove the faults of others might be without offence themselves; but he despaired of such as long as the *Vicarages* of his *Diocese* were so exceeding low, where *wit* and *poverty* often meeting together, did not always make *honest men*; yet for his own part he was very careful in all his Ordinations to allow none without sufficient testimony, and to examin all himself, in *Latin* or in *English*, as they liked best, that he might better know the State of his *Clergie*, where he would not spare to reprove whatsoever he found amiss in any sort, their very
 bair

hair and habit it self, which he alwayes required to be grave and modest, becoming Divines the Embassadors of Christ, and not like Ruffians and the Woers of Penelope: To that purpose under his Signification Paper for Orders upon the Cathedral Door was sometimes also written

Nemo accedat petendum sacros Ordines cum longâ Casarie.

When ever he found a learned modest Scholar presented to him, *he* would bid him very welcom; yet after long wars where the *Universities* could not be attended, and *Church Means* commonly were seized upon, *he* would not refuse any tolerable competency of learning, if *he* found it accompanied with discretion and gravity: Sometimes *he* would note how *he* had heard in our troublesom times, that the *Presbyterians* were so strict in their usurped *Ordinations* and *Tryals* of Ministers, that *he* believed in his conscience, *he* should not have been able to have passed *them* himself, if *he* had been bound to appear before them; but in all his *Dio-cesses* he found none greater *Dunces* than such as had been of their stamp formerly, *several* of whom craved to receive *Orders* from him, and though *he* could not endure to have the *Ark* of God drawn by meagre and feeble Cattle, yet in hope of future improvement and better conformity *he* did admit them. *He* never cared to have any presented to him very young, till the heats which boyl in the blouds of youth were well scum'd off, if not quite boyl'd away; affirming that a scandalous Minister had confiscated his own authority of reprehending that in others which he was guilty of himself, and that the *Doctrin* and *Discipline* of our *Church* could never have been so contemptible, but for their sakes, who with their ill lives and manners made all the threatnings of *holy Scripture*, which they preached, and all the Censures of the *Church*, which they passed, or denounced, ridiculous and insignificant: yet withal his *Lordship* ever gave the people warning *not to despise the chastening of their* Prov. i. *Mother*; for no man can lightly esteem the power of the *Keys* upon earth, and yet be well prepared in heart, to receive the judgment of *God* in the *World* to come.

For better amendment of whatsoever was amiss his *Lordship* would like *St. Austin* and other antient *Bishops* frequently sit *Judg* in his *Ecclesiastical Courts*, and hasten the dispatch of all Affairs, and especially if there were any thing that concerned his *Clergie*, would always be present at the hearing of those Causes, that neither his *Clergie*, nor any by them might be wronged: when *he* went not in person to the *Court*, *he* gave ready access at his own House to all who came to complain, even the meanest people, who were grieved with long and tedious Suits, and after hearing what they could say, would sometimes send for the *Chancellour* and *Proctors* on both sides, and what he could not redress at home, he would oftentimes go to *Court* and end there, throwing out many Causes, that had been long depending for trivial matters, and would not suffer any Causes to be entred for *defamatory words* or trifles without his own knowledg first, to the end they might be composed without much vexation to the parties: by this means his *Lordship* created to himself much trouble, which he valued not, for the great good *he* did by it; and though less profit came to the *Officers* of the *Court*, yet were they al-

so contented, believing God would better bless them for taking onely those *Fees* which so conscientious a *Judge* was willing to allow.

After Ordination he seldom dismissed any whom he ordain'd without rare counsel, To remember they were Ordain'd to *Cures*, not to *Sine Cures*, the *Cure* of *Souls*, the greatest of all others, and with them every day to think of the invaluable dignity and seriousness thereof, and therefore in all their *Preachings* to avoid lightness, *Quia Nugæ in ore Sacerdotum sunt blasphemia*; as likewise all ridiculous gestures, and loud vociferations, empty affectation of words and phrases without weighty and ponderous sense and significancy, accounting that elegant words without solid matter were but perfum'd Nonsense, and that there was infinite difference between plainness and rudeness: They had a duty to discharge both to the *wise* and *unwise*, and therefore must take care, that the *learned* Auditor might still learn somewhat, and the *unlearned* Auditor might understand, not only *some*, but *all*. His charge was, that in every thing we should retain this great Principle, to offer to God the *very Best* we have; whosoever builds God an *House*, let them build it better than their *own*, the Ornaments thereof should be fairer than our own, our Sermons there superiour to our ordinary discourses or labours in any other kind, arising not from extemporary sawciness, but our studied and best industry; and therefore ever warned them, as St. Paul did *Timothy*, though he had the gift of Prophecy, still to *attend to reading* as Preaching, and remember St. Paul himself would not preach without *Books*, and therefore caused them to be brought after him in all his Travels, and sometimes preached the *same thing* the next *Sabbath-day*, and therefore probably *kept Notes*: He conceived it small commendations to any to pour out faster than they took in, and that indiligent and over-frequent Preaching beyond the Preacher's parts, or what the peoples needs required, was no advantage to learning or piety, especially in the obvious way of Preaching altogether by *Doctrin*, *Reason* and *Use*, which of all *Expositors* of *Scripture Musculus* first took up, and was one great means to lay the Pulpit open to the prophanations of the late times, such Preaching being oftentimes so poor and easie, that every *Justice of Peace* his *Clerk* thought he could perform as well as his Minister; whereas a good Preacher had need be skill'd in the whole *Encyclopedy* of Arts and Sciences, *Logick* to divide the Word aright, *Rhetorick* to perswade, *School Divinity* to convince Gainfayers, knowledge of many Tongues to understand *Originals* and learned Authors; and above all, he would recommend St. Hierom's counsel, *Discamus in Terris quorum scientia nobis perseverabit in Cælis*, for otherwise all kind of learning in a Minister without good Example and innocency of life was but a *jewel of gold in a Swine's snout*.

This was his constant advice to his *Clergie* at *Ordinations* and *Visitations*, which he duly held every *third year*. *Visitation* of Churches he would maintain was no *Filia noctis*; started up in a night of darkness and *Popery*, but an *Apostolical Institution*, and practised afterwards by all the *Primitive Fathers* and *Bishops*. Herein his *Lordship* would oftentimes be the Preacher himself, so that in his *first Visitation Anno 1665*. in his Progress in *Stropshire*, and at *Stafford*, from the last of *May* to the fifteenth of

S. Bern.

1 Tim. 4.
15.

Epist. ad
Paulam.

of June he preached *eight times* in the compass of those few dayes, at *Bridgnorth, Salop, Elsmere, Wem, Whitchurch, Drayton, Hodnet* and *Stafford*; and confirmed above five thousand persons, whom he required not to be tumultuarily presented, but with the preexamination of their several Ministers, and was in all places most joyfully received.

So that when he put on his *Episcopal Robes*, he put not off his Ministerial Labours; no man had reason to say, his Majesty by making him Bishop had spoiled a good Preacher, as it was said of *Frier Giles*, that the Pope had marr'd a painful Clerk by making him a powerful Cardinal: nor was he like *Julius the third*, of whom the *Historian* complains, that he had been formerly a diligent man, but when he came to the *Pope-*
dom never minded his Study, or the Affairs of the Church more: Our Bishop on the other side professed he found as many cares in his Bishops *Rochet*, as he believed *Antigonus* did in his *Royal Purple*; and if it were not for the glory of God, and good of his Church, had rather throw it away than hang it about his shoulders.

Onuphrius in vita.

St. Paul very well understood his Office when he called it a good work, not to be discharged without painful study, often preaching, daily hearing and determining Cases of Conscience, judging in Causes Ecclesiastical, repairing or building of Churches. These and so many other things beside he found to do at home, that all absence seemed tedious and intolerable to him abroad, so that he never slept out of his Bishoprick in many years, nor was willingly absent from his Flock but upon extraordinary occasions, as in Parliament, &c. and then would often request my Lord Chamberlain to beg the Kings leave to let him go home before the end of the Session, sometimes in frosty Winter weather, to be like the good Pastor among his Sheep, where they might hear his voice at *Christmas* and the other great Feasts, and accounted silence a *Womans* vertue, but not a Bishops, who, if sickness and great Affairs molested not, was still bound to labour in the Word and Doctrine, and held it a mistake to prefer Governing before Preaching, whereas it was ever contrary, as appeared by *1 Tim. 15. 17.* Let the Elders that rule well be accounted worthy of double honour, especially they who labour in the Word and Doctrine; and therefore the Bishop alwayes preached, and the *Presbyter* never before him, but when deputed, or in his absence: so that when he was sometimes told by his friends, that he was now *Miles emeritus*, and might lawfully lay aside his Preaching pains, in his extreme old age, he would by no means consent, but still lay-by his other Studies upon Saturday afternoon, and retire to his preaching Meditations, and for the most part preacht once upon Sunday mornings, both to profit others, and to warm himself. Three Sundays at least every Month he would preach up and down his Diocese, and not only in his chief City of *Lichfield*, or near to his own Cathedral, but like to a benign Star would irradiate all places within his Orb; He would often take Coach and go more than seven miles, sometimes nine or ten upon Sunday morning, and yet be at Church before most of the Parish, and go home again to dinner, and yet alwayes have the full Service of the Church before Sermon, and many times afterwards rectify disorders in Churches, and sometimes differences about Seats or Pews. This Custom he continued till he died, often mentioning the words of Bishop Andrews,

1 Tim. 3. 7.

Downam Def. l. 3. c. 2.

who

who was wont to institute all his Ministers *in curam meam & tuam*, and therefore thought he must no more hide his Talent in a *Rechet*, than they might theirs under a *Cassock*.

Thus was his diligence equal to any of the *Ancients*, and his success answerable, reducing multitudes in all places to piety and conformity with the *Church of England*, almost like another *Gregorius Thaumaturgus* Bishop of *Neocæsarea*, a great and populous City, who when he came thither found but *seventeen Christians*, and when he died gave *God* thanks he left but *seventeen Pagans*.

Baron. 2.

This great success did owe it self not only to his frequent preaching and diligent study, but to his eximious piety and perpetual prayer. Formerly he had taken great pains in the *Study of Antiquity*, and for *Ecclesiastical History* especially he was inferior to very few; no man could give a better account of the Travels of the *Apostles* after the day of *Pentecost*, and the Conversion of the World by the Primitive Christians; and for the *History of the Reformation* after the second *Pentecost*, no man I think could give the like Narrative, how miraculously in all places it was effected: In our own *Church* there was nothing whereof he was ignorant, all the *Councils* and passages of the *Reformation* from the first beginning or *Matrix* thereof he perfectly understood. But of late years he would say his *Studies* were not to be more *wise* and *learned*, but more *holy* and *good*, and therefore laid aside *Polemical Divinity* wholly, and his principal study were *Cases of Conscience*, *Canon Law*, and the *Liturgies of the Antient Church*, in which he was very skilful; yet would often complain, he found this last an unlearned study, and much against his own nature, who was a lover of *Philology* and *Rationality*. But he much wondred that any learned men could, contrary to the practice of the whole *Church*, lay aside all use of *Liturgies*, even against the sense of *Calvin* himself, who wishes there might be in every *Church* an *uniform Liturgy*, (for preservation of *Unity*, and prevention of *Vainglory*, and other inconveniencies,) from which it should be unlawful for Ministers to depart; but especially in our *Church*, where so many young men are ordain'd, he wondred any wise man would be against a set *Liturgie*, and refer all the *Service of God* to free *Prayer*; and would assert that it was more easie to *marr* than to *mend* the *Book of Common-Prayer*, and therefore we ought not to adventure the one for the other; but in regard the Minister of the *Parish* was permitted to compose a *Prayer of his own* before his *Sermon*, he thought no *Sectary* had cause to complain.

Ep. ad Protector.

Bidding of Prayer before *Sermon* he never practised, and said no more did *Dr. Ravis* and *Dr. Fletcher*, Archbishop *Whitgift's* Chaplains, afterwards Bishops, who drew up the 55. *Canon*, whom he knew very well, and often heard preach, and always used a *Form* of their own, and no Bishops Articles ever examined or found fault with it, and was certainly used by *St. Ambrose* in *Antiquity*, and therefore in the *Convocation* 1640 it was carried for a *Form*.

And although it was his mind, that all *Students* were not to be tied up to *Canonical* hours, but such only whose *Devotion* need not be interrupted by necessary study and employment; yet he would rarely intermit them himself, unless want of health, or very extraordinary business constrained him.

In

In a morning *he* would rarely permit any to visit or disturb him, but held that time was made for *God*, rather than for men, as the *Historian* says of *Charles the fifth*, *Mañe frequentior cum Deo quàm cum hominibus* Florin. Raimond l. 1. *sermo*; therefore the first thing after his sleep was his private Devotion, with reading of the holy *Bible*, *Psalms* and *Chapters*, then gentle walking for health, then Study, then Publick Prayer, then Private Prayers again before Dinner; presently after Dinner to his Private Prayers again, and then to his Study, unless Ecclesiastical Affairs or sutable Company prevented him for an hour or so; and of all sorts of Prayer, he would especially abound in *thanksgiving*, using *St. Paul's* words often, *In every thing give thanks for this is the will of God*, and wish that our Common Prayer had more *Forms* to that purpose, and would sometimes wonder, that when the world had been so cloyed with *Religious Orders*, *Predicants*, *Humiliats*, *Oratorians*, *Mendicants*, and many other titles, yet there was never any called *Eucharistici*, a Congregation appointed to give *God* thanks for all the good things wherewith this World is replenished. In the Evening of every day, *Recount thy own actions, and the divine preservations*, was his rule to others, and customary to himself; and to pray for the pardon of the one, and praise *God* for the receipt of the other: And in all his Prayers day and night he was a continual solicitor for the peace of the *Catholick Church*: All his counsels, like *Melanchton's*, were ever moderate, and he often wished such a *Form* of Prayer were composed that all *Christians* might joyn in, being a great Enemy to sharpness and violence in the matters of Religion, and would often use *Erasmus* his words, *Mibi adeò est invisa discordia, ut veritas displiceat seditiosa*.

After his *Majestie's* return, and restauration of the *Church of England*, he prayed for nothing more in this World than the downfal of *Mahomet*, and the resurrection of the *Greek Empire* and *Church* again, and would say, he thought in his complexion and Religion both, that *he* was the greatest *Anti-Ottoman* in *Europe*; *he* was extremely afflicted for poor *Hungary*, the *Antimurale* or Bulwark of *Christendom*, in the last Invasion, and consequently for the horrible division of *Christians* through the jugglings of the *Papacy*, for which reason *he* could not yet foresee which way possible *they* should unite under one *General*, who might be able to put an Hook into the jaws of *Mahomet*, and repulse the *Grand Signior* into *Arabia* again, or to his *Scythian Cottages*; and therefore *he* never hoped for this happy time till he saw the *Papacy* fall first, which yet he hoped should never be brought to pass by those *Infidels*, though he was very much affected with the words of *Musculus*, spoken above a hundred years ago. *Ecclesia Sancti Petri sic edificatur Romæ, ut ad plenum edificata sit nunquam, citiusque destruenda sit a Turcis, quàm ad finem structuræ perducenda a Romanis*. Loci Com. de Ecclesia p. 299.

He took the *Pope* to be an ill Member of *Christendom*, yet would have no man desire the *Devil* should pull him down, viz. the *Turk*; or *Goths* and *Vandals*, viz. *German Anabaptists* and *Socinians*, for fear the change should be for the worse: the *Italians* were a civil people, and lovers of learning, the *Anabaptists* of *Germany* more ignorant and bloudy far than *they*. From this civility of his own temper he did not much love to fix

Synopsis
Prophetica.

the Title of *Antichrist* upon the *Papacy*, yet believed that our learned Divines (Mr. *Mede* and Dr. *More* especially) had with that great learning in all kinds so charg'd this crime upon *Him*, that he admired his Champions, who daily scatter books of all other matters, could permit their *supreme Pontife* to be so slander'd, (if it were not true) and *he* thought it frivolous for them to write upon other controversies, before they were able to clear themselves before all the world of this *Capital* one, and which being true, concluded all other crimes in it.

Though a reconciliation of all *Christians* were desireable, yet he held it impossible to be effected, as long as the *Doctrines* of their *Churches* *Infallibility* and the *Popes* *Supremacy* were so obstinately maintain'd. The *Pope* was now become like a *Blazing-star*, dreadful to all *Potentates* and *Rulers*; and therefore whereas his *two great Friends*, *Bishop Usher* and Mr. *Mede*, out of *Apocalyptical* Principles, were of opinion that there would be a *general Apostacy*, and *Dagon* set upon his feet again, *he* could not believe it: For he never feared *Christian Princes* would be so forsaken of their own understandings, and other *Counsellors*, as to resign their own *Crowns* to adorn a *foreign Mitre*; especially when both Mr. *Selden* and Sir *Robert Cotton* had told him, they could shew undoubted testimonies, that all the *Princes* in *Christendom* envied *Henry the Eighth's* Act in this kind, and would gladly have imitated him if they durst: But this he imputed to a *μειψυχία* or want of *Magnanimity* in them who would not endeavour to recover their own rights, in *calling Councils*, *presenting to Churches*, and other *Flowers* of their *Crowns* unjustly detained from them by the *See of Rome*, and therefore ever prayed the *Kings* of *England* might still retain their *own just Supremacy*, without giving up their *Regalia* to any *foreign Jurisdiction*.

He thought the increase of *Popery* ought to be strictly watched, not only for the perniciousness of the Tenents of their *Heterodox Religion* in themselves, as being in his opinion *Idolatrous* and *favouring of Rebellion*, but likewise for the cruelty and sanguinary minds of *Papists* themselves, that whereas all *Protestants* express a charitable respect towards the souls and bodies of all *Papists*, abhorring all bloody *Persecutions* of them; on the other side *Designant nos oculis ad mortem*; *Papists* ever bear bloody minds towards us, and want nothing but power and opportunity to make as many *Bonfires* in *England*, as they had done formerly; and whereas in their excuse, some say, that the many late *Treasons* against their *Princes* were but the private Acts of some particular *Papists*, then *he* wondred no *Pope* should ever think fit to send out his *Bull* to declare that he abhorred them; or that none of their learned men should print books *licensed by authority*, wherein *they* were renounced, which *he* would have given a great deal of money to read.

The *Bishop* was an enemy to all separation from the *Church of England*, of whatsoever *Faction* or *Sect*: But *their* hypocrisie *he* thought superlative that allowed the *Doctrine*, and yet would separate for dislike of the *Discipline*; these mens impudence outwent all preceding *Histories*; and *he* would challenge *any* to shew him in all *Antiquity* for 1500 years where any *Christian* withdrew from the *Churches Communion*, much less rose up against lawful *Governors*, for their imposition of *indifferent matters* or

Ceremo-

Ceremonies? though in ancient times they imposed *more* than we do now : All that were baptized were presented in *White Garments*, which the Priest charged them to keep white and undefiled to the Coming of the Lord ; and *they* used not only the *Sign* of the *Cross*, but *pragustatio mellis & lactis*, intimating that they were now brought to the Land of *Canaan* flowing with Milk and Honey : *Standing at Prayers* was required upon all *Lords-days* between *Easter* and *Whitsuntide*, and Prayer with *their hands extended*, after the similitude of a *Cross* sometimes, which must needs be very tedious ; and so many other things in *St. Austin's* time, that his complaint is well known, *Tolerabilior erat Judæorum conditio* : yet no *Separate Churches* were then set up for these things : Truth is, he thought the permission of *Conventicles* did shew great irresolution and unsatisfaction in the Truth, administred great tentation to Shopkeepers and sedentary people to be tainted with errors and novelties, of which the *English* temper is too receptive, people being generally vain and whimsically sceptical, and never to be satisfied, like Him in the *Talmud*, that would alwayes be questioning why the *Sun* rose in the *East*, and set in the *West* ! to whom it was answered, if it should do otherwise he would still complain to know the reason. But above all he held we ought to become wise by former experience, for *Conventicles* in *Corporations* were the *Seminaries* out of which the Warriours against the *King* and the *Church* came, and therefore would much admire, that if any man coin'd false money it was counted Treason ; if any man cheated a Pupil or an Orphan he was punished, or if he spread false News he was lyable to suffer for it ; but if any man publish'd false *Divinity* to the damnation of souls, or perverting the minds of people from their obedience to their *Governors*, there was little or no regard of it : Beside, he had often heard from credible Witnesses, it was too usual with the discontented at their Meetings to charge the *Church of England* with those consequences which they did *terminis terminantibus* deny, as the making of *indifferent Ceremonies* to be *Sacraments*, and in *kneeling at Sacrament* to worship the *Bread* ; and thereupon be so furious against that reverend posture, as though *Kneeling* were *Popery*, and *Sitting* *Protestancy*, when the *Pope himself* ever Communicates *sitting*. These things were only spoken to make *our Church* odious to ignorant people, and being permitted must needs in time destroy *our Foundations* again ; and therefore he wished that as of old, all *Kings* and other Christians subscribed to the *Conciliary Decrees*, so now a *Law* might pass that all *Justices of Peace* should do so in *England*, and then *they* would be more careful to punish the depravers of *Church Orders*.

In matter of *Doctrine* he embraced no private and singular opinions, as many great men delight to do, *in vetere viâ novam semitam quærentes*, *S. Hier.* says the *Father*, but was in all points a perfect *Protestant*, according to the *Articles* of the *Church of England*, always accounting it a spice of pride and vanity to affect singularity in any opinions, or *Expositions* of *Scripture*, without great cause ; and withal very dangerous to affect precipices (as Goats use) when they may walk in plain paths.

In the *Quinquarticular* Controversie he was ever very moderate, but being bred under *Bishop Davenant*, and *Dr. Ward* in *Cambridge*, was ad-

S. Ambr. l. de Initiand. Tert. de Cor. Mil.

S. Aug. Ep. 119. ad Ja. & 86. ad Cas.

Card. Boni de rebus Liturg. p. 440.

Hornb. Sum.
Controv.

dicted to *their Sentiments*. *Bishop Usher* would say *Davenant* understood those Controversies better than ever any man did since *St. Austin*; but He used to say, he was sure he had *three* excellent men of his mind in *this Controversie*. 1. *Padre Paulo*, whose Letter is extant to *Heinsius Anno 1604*. 2. *Thomas Aquinas*. 3. *St. Austin*; but besides and above them all, he believed in his conscience *St. Paul* was of the same mind likewise; yet would profess withal, he disliked no *Arminian*, but such a one as reviled and defamed every one that was *not so*, and would often commend *Arminius* himself for his excellent wit and parts, but only tax his want of reading and knowledg in Antiquity, and ever held it was the foolishhest thing in the world to say the *Arminians* were *Papists*, when so many *Dominicans* and *Jansenists* were no *Arminians*; and so again to say the *Anti-Arminians* were *Puritans*, or *Presbyterians*, when *Ward*, and *Davenant*, and *Prideaux*, and *Brownrig* were *Anti-Arminians*, and also stout Champions for *Episcopacy*; and *Arminius* himself was ever a *Presbyterian*, and therefore much commended the moderation of our *Church*, which made not any of these nice and doubtful Opinions the resolved Doctrin of the *Church*; this he judg'd was the great fault of the *Tridentine* and late *Westminster Assemblies*: But our *Church* was more ingenuous, and left these dark and curious points to the severall apprehensions of learned men, and extended equal Communion to both.

There is another Controversie that hath been much vexed in our times concerning the case of *Divorce* and *Marriage* afterwards; in which it is confessed our *Bishop* did dislike all those *Churches* or *Polities* that were facile to allow separation in *Marriage*, and much more *Marriage after*; yet allowed the question was intricate, and such a one as the *Pharisees* sought to entangle our *Saviour* withal, and that the *Church of England* had doctrinally determined *neither way*, but for practice only judg'd it better that neither party should marry again after *Divorce*, while the other liv'd; and therefore in the *Canons of Queen Elizabeth Anno 97*; and in 107 *Canon of King James Anno 1604*. required *Caution* by *sufficient Sureties* to that purpose: He condemned not other *Churches* that allowed it otherwise, but prefer'd our own *Caution* before them, and for this he wanted not many more reasons, than were wrot in a hasty Letter to a *Gentleman* his Neighbour, and published (without leave) after his death, together with his own *Answer*; but it is *no credit to conquer the dead*, says the old *Proverb*.

Gen. 2.

While living He would urge for the indissolubleness of *Wedlock*, the Authority of *Divine Institution*, how *God* was pleased to make them *Male* and *Female*, and first *one*, and then *two* out of *one*, and then again *two* to become *one*, by a *Divine Institution*, saying, *Whom God hath once joyned, let no man put asunder*. 2. The Dignity of *Marriage*, which represents the mystical Union that is betwixt *Christ* and his *Church*, and His Union with our humane nature, both which are *indissoluble* and *perpetual*. 3. The excellency of that love that one ought to bear to the other in *Marriage*, *For this cause shall a man leave his Father and Mother and cleave to his Wife*; therefore it is a stronger relation then between *Father* and *Son*; but the *Son* while his *Father* lives can never cease to be a *Son*, much more while the *Wife* lives can the *Husband* cease to be an

an *Husband*, *ἀρσενὸς ἑσθλὸς*, *he shall cleave to his Wife*, signifying a *glu-* Gen. 2.
tinous conjunction, that will sooner break any where than be parted there.

4. The manner of the conjunction, *one flesh*, that is according to the *Hebrew Idiom*, *one Man*, which supposes the *Woman* to be the *Body*, and the *Man* to be the *Soul*; so that none can part these, but He alone that can part *Soul* and *Body*. 5. And therefore though he conceived *Eve* did *Adam* a far greater injury, than when a loathed Strumpet does defile the Bed of Marriage, yet *God* nor *Adam* thought of no rupture in the case, but *God* only pronounced her future sorrow in Conception: indeed *Paludanus* and *Navar*, *Roman* Casuists, maintain if one party be indangered to be drawn into mortal sin by the other, it is sufficient occasion to separate, and therefore probably would have cited *Eve* into their Courts, and proceeded accordingly against her; but from the beginning it was not so. 6. In the New Testament he observ'd our Saviour's answer seem'd strange to his own Disciples, insomuch that they replied; *If the case were so, it were better not marry at all*, which shews how they understood him. 7. To be sure *St. Paul* would not allow it in a *Bishop*, but strictly required him to be the *Husband of one Wife*, that is having repudiated one to take no other without exception of any case. 1 Tim. 3. 2.
8. He was sure he had in the *New Testament* six places of his side to one against him, one only carrying an outward face for it, *Matth. 19. 9. Whosoever shall put away his Wife except it be for fornication, and marrieth another committeth adultery*: But *Matth. 5. 32. Mark 10. 11. Luke 16. 18.* all sound another way; *Whosoever putteth away his Wife and marrieth another committeth adultery. Rom. 7. 2. The Woman that hath an Husband is bound as long as her Husband lives. 1 Cor. 7. 10. Let not the Wife depart from her Husband, and if she depart let her remain unmarried*: and again the 27. verse; *Art thou bound to a Wife, seek not to be loosed*: he held it safer to hold with six places than with one: some only say *St. Matthew* has that which others have not, and he must expound them; yea but *one Evangelist* is not false without the supplement of another, and *St. Mark's Gospel* was in some places where *St. Matthew's* was not. 9. This would have given great scandal in the *Heathen World*, who a long time used no Divorces; the *Romans* none for 500 years, *Spurius Carbilus Gema* was Tert. Apol. c. 6.
the first that broke the hedge, a great shame for *God's* people to be more sensual than the *Heathen*, that they should exceed them in chastity and integrity. Gellius l. 4. c. 3. Noct. Att.
10. We plight our faith in the face of the *Church* to hold till death us do part, not till *Adultery* or any other scandalous cause, which promise ought to be alter'd if we do not think meet to perform it. Upon these and many like considerations which he would repeat (but I cannot readily remember) I know he held it more safe to bear with a private inconvenience than alter the antient strictness according to the looseness of our later times, and since antient Writers tell us the *Turtle* is *pu-dica & univira*, would often with *God* would please that the voice of the *Turtle* might be again heard in our Land.

Indeed he was a *Prelate* of venerable strictness and purity, who would much bewail the unruly and horrid licentiousness of our times, which he conceived grew great by the lessening of *Ecclesiastical Jurisdiction*: the *Sword of Excommunication* was lockt up in the Sheath, and the *Church* had

had not the *Key* of it ; but men of vitious and lewd lives, who formerly would have been thrust out for *seven* years, were admitted without censure to the comfort of the *Sacraments* ; and so instead of godly sorrow too many exult in their sins, jest and droll upon them in all Companies, chant their Crimes to Musick, and sing them sometimes in the high places of the Streets.

Our holy Bishop had a very chaste ear, and would never permit the *καταγωγὴ τῆς γλώττης*, or *tongue-fornications* of any, but would presently reprove them wheresoever he was : and he was once at a *publick Table*, where he could not presently allay that prophane merriment, so that he put back his Chair, and resolv'd like *Cato*, to be gone, till the Company became sorry, and promised to preserve his *Episcopal* reverence and gravity.

Diog. Laer.
in vita.

Mart.

At a *Table* no man more chearful and pleasant, yet ever wisely and inoffensively facete, and would often call upon the company as *Plato* to the rough *Xenocrates*, *θύειν τοῖς χάρισι*, to sacrifice to the *Graces* to obtain hilarity. But according to his own Motto, *Inserui Deo & letare*, *Serve God and be chearful*. His *Salt* was ever candid and white, not bitter and biting, without all *Sarcasms* or *Ironies*, saying *mirth* was too good a creature to be abused with any affrontive jeasts, scurrility, or bawdry. He loved *innocuos sine dente sales*, so as to make every body smile, and no body blush : Impudence and drolling upon Divine things he would not allow to be *wit*, but want of *wit* ; on the other side, *God Almighty* never forbad lawful pleasures, and they are not more religious and spiritual who are more *austere* and *morose* than others. *Christ Jesus* refused not chearful meetings, but condemn'd the *sad countenances* and fullness of the *Pharisees* : and *melancholy* of all humours he held was fit to make a *Bath* for the *Devil*.

Chearfulness and innocent pleasure preserves our *Mind* from rust, and the *Body* from putrifying with dulness and distempers ; and therefore would sometimes chearfully say, he did not love to look upon a *sowre* man at dinner, and if his Guests were pleased and merry within, would bid them hang out the *white Flag* in their countenance.

In his Entertainments he was ever very Hospitable, and held where Divines wanted a competency of Means, besides necessary provision for a Family, to be hospitable to others, it was the fault of the *State* ; but where Divines had good Livings, and did not keep Hospitality, the *Governors* of the *Church* were in fault if they did not exact it of them : Yet if he found in his Visitation an *evil Churchman* that spent vainly and riotously upon himself, he would tell him he was guilty of *Sacrilege*, and bound to make restitution to the Poor.

But in all his own Entertainments his *Lordship* was as free and communicative of his *Discourse* as of his *Cheer* ; the *Mind* had the principal share there, for he gave ever such excellent Sawce with his Meat, so many witty *Apophthegms* and other ingenious sallies of wit, as made every body eat with a better appetite. He loved to be a *rational Feeder*, not as at a *Manger*, but a *Table*, not much caring what his Provender was, for such was all kind of food without talk, *Prandium Boum & Asinorum* : and his discourse was not only chearful and pleasant, but most learned and profitable, full of recondite and polite learning, that whoever heard presently

sently became *all ear*, and was not only better the *next day*, but *for ever*. I have heard many affirm, that they never heard more learning from any man than from *him*, sometimes at the close of a Dinner, at a *Table*, or in his *Arbour* afterwards; and though *he* was very splendid in the Entertainment of his Friends, yet very sparing in the entertainment of *himself*; for *himself* he chose rather to have a *Table* replenished from an *Orchard* or a *Dairy* than from the *Butchers Shambles*. To eat flesh he thought lawful from the beginning of the World, but never used by *Seth's* Posterity (the Line of the *Church*) before the Flood, and still recommended to all Scholars a *plain Diet*, to which, as *Socrates* said, *hunger* and *thirst* was the *best sauce*; and for his own part whenever he dined with any other *Haugust* he lost the afternoon, and therefore drank so little wine, as to be almost abstemious, and always of a very small sort, and diluted with water for fear of fumes, that hindred his Studies and Prayers, saying withal that *whoever* eats and drinks temperately *sacrifices* to his own bodily health, and good temper of mind; but whoever eats and drinks otherwise, must needs have a gross body and a foggy brain.

After *he* was made *Bishop*, it made no change of his former sweetness and affability, still *he knew us*, and *we knew him*, like a Star in the *Firmament*, *quo altior eo minor*, *he* rather seemed less to himself for being raised higher: Who ever once discover'd insolency in him, or that he bore himself with a big carriage to any man? *Humility* with *honour*, and *urbanity* with *high dignity* were never more really conjoyned, *he* would still instantly condescend to speak with any Scholar, though never so poor or young. Once when he lay in *Channel-row* during his Attendance upon Parliament, *he* rose at midnight and baptized a dying Child at a Neighbour's house, when the Curate of the Parish could not be found; and ever deem'd *humility* was the infallible cognizance or mark to distinguish Apostolical Bishops from others, according to the old Story *Bede Hist.* of *Austin* the *Monk*, who came into *England* in the time of King *Ethelred* 600 years after *Christ*, and prest the *West Britains* of this *Island* to receive him as their *Master* and *Governour*, because he was sent by the Bishop of *Rome*. A learned *Abbot* of *Bangor* having no fancy to his Message, consulted with an *Hermit* what they should think of *this man*, and his Message from *Rome*; hearken (says the *Hermit*) the next time you and your Brethren meet to attend this *Austin* in *Synod*, observe if he shew any reverence or carry himself humbly when he comes before you; but if he salute not, and bear himself disdainfully, receive him not, for he is no *Apostle* of *Christ*. At the next *Synod* the jolly *Prelat* entred among the *Monks*, with a braving courage, never stoopt nor vail'd his head, but usurped the highest place in the *Congregation*, as the *Roman Legate*: at this the *Britains* disliked his *Arrogancy*, and would not receive his Message.

Yet our good *Bishop's* humility appeared not only in his outward demeanour, and verbal salutation, which he knew were often forced, and more then was required, and that Rivers were not deepest where they overflow but in their own Channels: but in paying all due respect to the deserts of others without reflecting upon his own perfections; therefore it was not his fashion to undervalue *other mens* learning, or magnify

nify his own. Upon frequent occasions he would confess his want of *Eastern Languages*, but in such studies wherein he was conversant, would by private letters give great help to many writers of books, who have confessed in their returns to him that the books were not *theirs*, but *his*, and thereupon would have had him to have own'd them, or at least to have suffered an honorable mention of himself in those books which he would in no sort permit, that as *Camerarius* said of *Melanchton*, he was like a Nightingale, that with his singing sweetly affected all others, but would not endure to hear of it himself.

Hist. vitæ
p. 80.

Notwithstanding this great civility and sweetness of temper towards all people generally, we must acknowledg a vanity and defect in all humane accomplishments and perfections; it being not possible that almost 80 years should be spent in this Age of humane infirmity, and that any mans actions should be all *fine flour*, without mixture of coarser Meal and Bran; to say so, were not to commend, but to flatter, not truly to represent, but to dawb; our *Bishop* would often severely censure himself (and said he best knew his own heart) to be of sinners the chief, most unthankful to God for many Divine Talents confer'd upon Him, and most wanting especially in many grains of meekness and forbearance to his Neighbours. Indeed he was by nature *ἐξύχλος* (as most great wits are) irritable and subject to great eruptions of anger oftentimes, especially if he had met with bold and arrogant, but slow parts. St. *Hierom* acknowledges the like harsh disposition in himself, and compares himself to an angry horn'd Beast, and says that all the strict Discipline of *Bethlehem* and Watchings of *Arabia* could not mortifie this indecent passion in him. God Almighty permitting these most holy and learned men sometimes to betray themselves in such palpable weaknesses, does sufficiently convince us, that humane infirmity cleaves to humane nature, and absolute perfection belongs only to the Divine.

Apol. 1. adv.
Ruff.

Dall. de usu
patr.

Yet I will add, that as he was very irritable and apt to be offended, so he was exceeding placable and ready to be appeased; too generous he was to be vindicative, and therefore though he would chide earnestly, yet he ever censur'd mildly; like the Apostles who had fiery tongues, but gentle hands; besides it was his judgment, that if any man asked unreasonable things, it was much better to chide him away from his house for his fault, than give him good words and afterwards not do it: *minus negatur qui negatur celeriter*, and would always advise other people, if any thing troubled them to speak it out, and never to retain a dry discontent, and for the most part made his passion subservient to virtuous ends; by his great natural inclination to anger, becoming far more active and zealous in the carrying on his great projectments for piety and charity.

For any other censures of being illiberal and covetous, which are so frequently and unduely cast upon Divines, examin his life, and few men will appear more incontaminat and free. In bad times when he had lost his best Incoms, and like the Widow of *Sarepta*, had but an handful of Meal and a Cruze of Oyl left for himself and his Family, yet he then thought *Elias* was worthy of one Cake out of it, and accordingly has given a distressed friend twenty pounds at a time, and would always argue,

gue, that Times of persecution were the most proper seasons of charity, and that charity was oftentimes the happy means to preserve us from suffering; for Tyrants more commonly oppress the rich than their inopious Enemies; as the *Historian* observed in the days of *Nero*, *Alium Thermæ, alium Horti trucidarunt*, many men might have fared better, but for delicious Gardens and sweet Baths; no man was safe that had a sumptuous Building, or an envied Possession; and therefore he believed it a prudent, as well as a religious act in the *Primitive Church* at *Jerusalem*, to surrender their Estates to the holy *Apostles* for pious uses, rather than to leave them to a violent extension of prophane persons in a short time afterwards.

When he was made a *Bishop* no man was less *lucriferous*, he desired to hold nothing in *Commendam*, he renewed all his *Leases* for years, and not for *lives*, and upon very moderate Fines, and spent a very considerable share thereof upon the repairs of his *Cathedral*, often applying to the *Church* what the *Orator* said of the *Common-wealth*, *Non minori in Latio mihi est curæ qualis futura sit Respublica quam qualis est hodie*; while he lived, besides his constant charity to the poor of *Lichfield City*, he enquired out distressed *Cavaliers* in his *Diocefs*, and lent them 50 or 100 *l.* for a year or two upon their own Bill or Bond, and afterwards frequently gave it to them: And thus he did sometimes to persons of a differing Religion, with whom he held no Christian Communion but in this one thing of giving, and never looking to receive again. He reckoned that charitable Expences left to the power and managment of *Executors* were more *theirs* than the *Founders*, and therefore, was resolved to dispense his own in his life time, and not be like the *Whale*, that affords no Oyl till she die and must disgorge it.

To several *Colledges* in *Cambridge* he gave liberal summs of money, to *Clare-Hall* fifty pounds, to *St. John's* fifty pounds, to *Trinity Colledge* he added a peculiar building call'd *Bishops Hostel*, which cost him 1200 *l.* and appointed, that with the yearly Rents of those Chambers *Books* should be bought into the *Colledge Library*; and to the *University Library* he bequeath'd by Will all his own *Books*, which cost him about 1500 *l.*

It was his judgment that a *Bishop* was bound by *antient Canons* to dispend his *Episcopal Revenues* in Acts of charity, and therefore no year passed without some eminent actions of that kind, which were never written in any Book upon Earth, the more certain that they are in Heaven. To the several *Prisons* in *London* he sent oftentimes good relief by a Friend, whom he ever straitly charged to conceal from whence it came. When the *Plague* was in *London* he collected from his poor *Diocefs* 351 *l.* by *November Anno 65.* for the City in that woful time, besides what he sent particularly and bountifully to his *old Parish* of *Holbourn* from himself: And all this he did without being burthensome to his *Clergy*, ever giving them quick dispatch when they repaired to him for Institution, and gave in charge to dismiss them with very small Fees: Whenever he gave any of them preferment he was as clear from *Simony* as from *Witchcraft*, which he detested above all sins, and ever accounted it among the fatal *Prognosticks* of a dying *Church*: When *Jason* outbid 2 Mach. 4. *Onias*, and *Menelaus* outbid *Jason* 300 Talents, it is set down as a prodi-

chap. 5.

gious token of the destruction of *Jerusalem*, and joyned with the fiery Horsemen that appeared in the next Chapter to the same affrighting purpose. Truth is, in his *poor Church* he had but few preferments to give, otherwise he would say, he would never suffer good Scholars to sit close in their Studies unpreferred, while others who less deserved thart them away. To give the best Preferments to the worst men was in his opinion to set the *Goats* on the *right* hand and the *Sheep* on the *left*, which would certainly hasten the Divine Judgment, which would *decree righteousness*. I will only add further upon this Head, that wherever any object commendable and deserving was represented to him, there needed not *much speaking*, his charity was *Distillatio Favi*, like the dropping of an Honeycomb, you need not press it, it would drop of it self, without straining: But for such as were *Validi mendicantes*, Vagabonds and sturdy Beggars, who had both health and limbs, and yet sought to eat their bread by the sweat of others, our Bishop never would encourage them; for by long acquaintance with *Judges*, he had heard *they* were generally *Atheists*, Libertines living in promiscuous lust, Pilferers, evil Servants to *God*, unprofitable to the *King* and Common-wealth, dishonourers of the *Christian Name*, and therefore sometimes was of the mind to go from the *Church* to the *Quarter Sessions*, and complain there that *God's* heavy Judgments would fall upon that *Kingdom* where *these* were permitted.

There never was a greater Enemy to idleness than this diligent and painful Bishop, who would seldom spare an afternoon; but nothing could divert him from his *Morning study* to his last, and say, he was *then* like a French-man, *primo impetu acerrimus*, best in a Morning, and that *Aurora* was the Mother of Hony-dews and Pearls, which dropt from Scholars Pens upon their Papers, and ever reckoned that *he* had great advantage of some great Divines, Dr. *Holdsworth* and *Jeffries*, his dear Friends, whom for their late watchings he called *Noctua Londinenses*. But by a constant study he had searcht into all kinds of learning; *he* had been a great enquirer into the knowledg of *Nature*, and made many peculiar observations of very many Creatures, especially *Bees*, *Spiders*, *Snails*, and of all sorts of Husbandry, and would often merrily say, since Husbandry was turned over to *Swains* and mean persons, the Earth disdain'd to give so luxuriant a Crop, as when it was turned up *laureato vomere & triumphali aratro*, by a laureat Plowman, and one that had triumph'd in the *Capitol*, and that it was much easier to be *great* and *rich*, than *wise* and *learned*; and if it were not below his Profession he would undertake to grow rich by *Hops*, having strange skill in the weather, and in the nature of the *Plant*, so that *he* had an extraordinary foresight when they were likely to *take* or not: as *Aristotle* reports of *Thales* the *wise man*, that one year he bought up all the *Oyle* before hand, when he foresaw the scarcity of the next; but the Bishop intended nothing but *Philosophy*, and therein the contemplation of the *Creator* of all things; asserting that the *least creature* beneath us was worthy the contemplation of our *whole life*, and yet would not be thoroughly understood, and that *David* worthily made a *Choir* of all Creatures to praise *God* from the greatest *Angel* in the *Host* of Heaven to the smallest Flake of *Snow*.

Pliny.

Arist. pol. l. 7.
Diog. Laert.
in vita.

In

In his younger time he had been much addicted to *School-learning*, being then much used in the *University*, but afterwards grew weary of it, and professed he found more shadows and names than solid juyce and substance in it, and would much mislike their horrid and barbarous terms more proper for *Incantation* than *Divinity*, and became perfectly of *B. Rhenanus* his mind, that the *Schoolmen* were rather to be reckoned *Philosophers* than *Divines*; but if any pleased to account them such, he had much rather with *St. John Chrysostom* be styled a *pious Divine*, than an *invincible* or *irrefragable* one with *T. Aquinas*, or our own Countryman *Alex. Hales*. *In pref. ad Tert.*

For knowledg in the Tongues, he would confess, he could never fix upon *Arabian* learning, the place was *siticulosa regio, a dry and barren land where no water is*, and had been discouraged in his younger years by such as had plodded most in it, and often quarrelled his great friend *Salmasius* for saying, he accounted no man solidly learned without skill in *Arabick*, and other *Eastern* Languages, our *Bishop* declared his mind otherwise, and bewailed that many good Wits of late years prosecuted the *Eastern* Languages so much as to neglect the *Western* learning and discretion too sometimes; *Mr. Selden* and *Bishop Creighton* had both affirmed to him, that they should often read ten Pages for one line of sense, and one word of moment, and did confess there was no learning like to what Scholars may find in *Greek* Authors, as *Plato, Plutarch, &c.* and himself could never discern but that many of their quotations and proofs from them were in his own words, *incerta, inexplorata, & enigmatica*.

After all this I would detain the Reader no longer in things of less concern, especially knowing it to be against his mind to permit any *Picture* of himself that could not represent *him within*, as well as without, approving what *Plotinus* said, that the other was only the *Image* of an *Image*, and in thirty years commonly out of fashion, and then grew ridiculous, and serv'd only to make people laugh: yet he had *one* taken by stealth, to which I will add only a *touch* or two (as is usual) *quia me juvat ire per omnem Heroa*.

He was of *bodily stature* small and slender, in all parts clean and well shapen, of a very serene and comely countenance, vivid eyes, with a rare alacrity and suavity of aspect, representing the inward candour and serenity of his mind: the temper of his body was rather delicate than strong, yet through temperance and custom, grown patient of long sitting and hard study: His voice was ever wonderful sweet and clear, so that *Dr. Collins* would say, he had the *finest Bell* in the *University*, and in one of his Speeches term'd him *ἡμέτερον τριλίξ, i. e. Canora Cicada*: His behaviour was most gentle and civil, no Courtier carried a better meen, nor better understood the *Art* of *behaviour*, which though fortuitous and contingent to him, yet much became him in all company. His Apparel was ever plain, not morose or careless, but would never endure to be costly upon himself, either in Habit or Diet, often quoting that of *St. Austin*, *Profecto de pretiosa veste erubescō*, he was as much ashamed of a rich Garment as others of a poor one, and thought that they were fitter for a *Roman Consul* than a *Christian Præsul*, and accordingly never put on a *silk Cassock* but at a *great Festival*, or a *Wedding* of some near Friend,

*Hesiod in
Scut. Herc.
& in diebm.*

holding that a *glittering Prelate* without inward Ornaments was but the
 Acts 23. 3. Paraphrase of a *painted Wall*; and on the other side, if the *Graces* of the
Mind could be seen, the *Beauties* of the *Body* would seem but deformities,
 nothing being so fair, and to be admired, as the lustre of Divine know-
 ledg, the *eye* of the soul attended with a *fair hand* of suitable practice.
These two were like *Tabor* and *Hermon*, the *two stately tops* of the *Soul*, that
 reach to Heaven it self: And indeed though he had great comeliness and
 elegance of *body*, his Divine Soul within was fairer than the lodging
 without.

When he was young he had a most lively and acute wit, which rendred
 him acceptable to all companies, but ever temper'd with wisdom and
 learning, that rendred him more acceptable to the Best; and with it *he*
 had a prodigious and immortal memory, whereby *he* ever bore about
 him a constant Chronicle of all occurrences, that *he* was able to give a
 present account of whatsoever *he* had at any time read, heard, or seen;
 even all remarkable alterations and changes of weather that had been in
 his time were as present to his memory, as if he had seen them written
 in the Air before his eyes; yet all these no man valued less than *he* in
 comparison of his higher accomplishments. He abounded not barely
 with great learning, acute wit, excellent judgment and memory, but with
 an incomparable integrity, prudence, justice, piety, charity, constancy
 to God and to his *Friend* in adversity, and in his friendship was most
 industrious and painful to fulfil it with good offices, and withal so ready
 and able upon all occasions to give good counsel, that he to whomsoever
 God gave that Favour of his *Lordship* had a blessing scarce valuable.

Yet notwithstanding all these Endowments King *Solomons* words are
 Eccles. 9. 2. true in regard of the *body*, *There is one event to the righteous and to the*
 Psal. 49. 10. *wicked, and wise men must also die as well as the ignorant and foolish*; and
 the time was now come that this wise and good *Bishop* must die. He had
 finished both *Church* and *Quire*, which he beautified with most comely
 Stals of exquisite workmanship, and had likewise set up an excellent
Organ, the whole Appartements about it, Pipes, Gilding, Wainscor-
 case, &c. cost above 600 l. being a great lover of *Church-Musick*, and
 would much bewail the peoples ignorance and fierceness, who loved
Guns more than *Organs*; or else their lasciviousness, that would pull
 them out of *Churches*, and set them up in *Taverns*, and chuse rather to
 sing in *Babylon* than in *Zion*. And the last of his *Lordships* cares for that
Church was for the *Bells*; he had contracted with very able Founders
 for six excellent Bells fitting for a *Cathedral*, which his *Executor* set up,
 though three only were cast before his death, and onely one (*viz.*) the
Tenor hanged up, which had not been hung so soon, but that his *Lord-*
ship called upon the Workmen to do it. The first time it was rung his
Lordship was very weak, yet he went out of his own *Bedchamber* into the
 next Room to hear it, and seem'd very well pleased with the sound, and
 blessed God that had favour'd him with life to hear it, but withal conclu-
 ded it would be *his own Passing Bell*, and so retired to his Chamber, and
 never came out till he was carried to his Grave.

He had done his work, and he must depart to the *Church Triumphant*.
 He often said by a kind of presage many years before his death, that
 some

some odd *October* would part us, *he* felt his body more weak at that *Autumnal* season than any other, and could not have held out so long, but that he was forced to fly to *Physick* and *Diet* to corroborate, or rather keep him from sinking every Spring and fall. Accordingly he sickned upon St. *Lukes* day *October* 18. and died upon St. *Simon* and *Judes* day Απριλ 1670. following, aged 78 years, the just time of *Athanasius* and St. *Hierom* of old, according to *Baronius*.

Within a fortnight before his death he remitted nothing of his former studies; when *he* was first taken sick *he* did not conceive it to be mortal, and therefore sent the week before he died to a Friend in *London* to send him down the new *Books* from abroad or at home: But being ever upon his *Watch-Tower*, when he perceived *God* beckoned Him to come away, then he laid aside his *Books*, and all Communication or thoughts concerning any temporal matter; his heart was fixed, and not to be removed, from the great Object of Eternal life. He would say to his Visitants, he was a decaying old man, and desire them to avoid the Room; where in confession of his sins he was ever most humble, in godly sorrow most contrite, in prayer most assiduous, in faith most stedfast, in suffering his sickness most patient, in desiring to be uncloath'd of the Body most joyful and content: He shewed no fear of death, not the least sign of any perturbation of mind for his approaching end; but rather rejoyced that the day of the *Lord* was come, which he had so often desired; and as *G. Nazianzen* in his Funeral Sermon for St. *Basil*, rejoyces that he died *μετὰ πίστεως εὐσεβείας*, with godly sayings in his mouth, in like manner did our godly *Bishop* so conclude his days in this world as he looked to begin them in the next, that the end of this life should be futable to the beginning of the other, and that his last words he breathed forth here should have a good connexion with his first addresses when he saw *God* face to face there: therefore being in perfect sense he sent for one of his *Prebendaries* to come and pray with him, who after some holy conference, read the Office appointed for the Sick; after that his *Lordship* desired him to add two *Collects*, naming first that for the second Sunday in *Lent*, and then afterward that for the first Sunday after *Trinity* (both most pertinent to that great occasion) and then to give the *Blessing*: which being done *he* thanked him heartily with a faltering speech, whereby the Company plainly perceived, that with the end of his Prayers he drew near the end of his mortal life, and desired to be left alone; and so all departed the Room save a couple of Servants, who within half a quarter of an hour gave notice of his placid departure, with as gentle a transmigration to happiness as I think was ever heard of.

Thus I have declared sincerely the *Life*, the *Sickness*, the *Departure* of this worthy Christian *Prelate*, who lived as good men desire to live, and as many men, that are but shadows, appear to live; and then departed with as ease as *Εὐδαιμονία* as any man could desire to die.

His *Funerals* onely remain, which were performed by the Reverend and Learned Dr. Scattergood his *Lordships* Chaplain, in the Cathedral Church, where He was interred neer the Body of his Predecessor Bishop *Langthon*, as old people said, both great Benefactors to that Church, under a fair Tomb

Tomb erected by the Piety of the most accomplisht Sir *Andrew Hacket* his *Eldest Son* and Heir both of his Estate and Virtues.

He was attended thither by multitudes of the *Loyal Gentry* and sorrowful *Clergy* of his *Diocess*, all desirous to pay the utmost dues and rights they were able to his Memory, thinking *no Flowers* too sweet for his Herse, and no Box of Ointment too costly for his Burial, all admiring *Ancid. 11.* his past Diligence, sage Government, admirable Ministrations, and bewailing the great and universal loss by his Death ;

Quantum praesidium Ausonia, & quantum Tu perdis Iule !

O *Diocess* of *Lichfield*, what a Father hast thou lost ! O University of *Cambridge*, what a Friend ! O House of *Aaron*, what an Ornament ! O Church of *England*, what a Saint ! *Sic ora ferebant.*

But we will no more deplore his Death, or repine that *He* is taken from us, but rather rejoyce and give *God* thanks that we ever had Him, and that He lived so long with us.

This World was not worthy of Him, who was fitter Company for *Angels and Stars of Heaven*, then Clods of dust and bloud below ; and therefore *God* took Him from *this Dunghil* to stand before *his Throne* ; Where we leave thee (*blest Soul*) among the *Angelical Choir*, joyful in the illumination of the *holy Trinity*, and ravisht with thy contemplation of the *Divine* and unconceivable glory.

We will endeavour not only to read and admire, but practise all thy holy Counsels, which now sound more loud from thy Books and Writings, then they formerly did from thy rare Discourses and Preachings.

We ascribe the glory of all to *God*, and will compose our selves to imitate thy Graces and Virtues (*O Divine Hacket*) whose Name is renowned, and *Memory for ever blessed.*

And will hereafter listen with patience for the voice of the *Arch-Angel* and *Trump* of *God*, for the Resurrection of the Dead, the Renovation of the World, the Creation of the *New Heaven* and *New Earth* at the glorious appearing of *Christ Jesus* with all his *holy Angels* and *Saints* ; and then in the Number of godly *Prelates* and faithful *Doctors* of the *Christian Church* I shall see again my *Bishop* and *Father*, and hope to be seen of Him in Glory. *AMEN.*

Come Lord Jesu, come quickly.

JOAN.





SIS AMVS I RG
M RA TRETH M IST SCIE
QVIA DEAC M

OPTIMO PATRI PI-ENTISSIMVS FILIVS ANDREAS HACKET MILES. FF.

JOANNIS HACKET

Episc. Lichf. & Coventr. cinerib. sacrum.

Primæva pietatis
Et summa eloquentia Prasulem,
Ecclesia Anglicana & fidei orthodoxæ
Assertorem strenuum,
Concionatorem etiam ad ultimum assiduum,
Et
Superstitionis Babylonica tam maturum hostem,
Ut penè in cunis straverit Loyolitas;
(Raro exemplo
Ut Poeta praluderet Theologo)
Vita denique integritate, & innocentia,
Morum suavitate & candore,
Charitate erga pauperes eximia,
Et liberalitate erga suos insignem typum;
(Verbo omnia)
Joh. Williams Metropol. Ebor. Patroni sui Ectypum,
(Define ulterius querere)
Ista omnia Tabula hac unico in Hacketo exhibet.
Adversus positum cetera marmor habet.

Obiit 28. Oct. 1670.

sub anno ætatis sue 79.

Sistamus ergo!
Mora pretium est scire,
Quis demum Langthono claudit latus?
Solutus HACKETUS tanto dignus contubernio;
Cujus pia liberalitati debetur,
Quod Langthoni cineres non frigescent.
Ædis Cathedralis Lichfeldia Instaurator illic,
Restaurator hic jacet.
Ecclesiæ Anglicanæ antistitem par ingens,
Eoque ingentius quod sibi met pares.
Scire vis Lector,
Quam multis ille bonis flebilis occidit?
Schola regia Westmonast. Alumnus,
Collegium SS. Trinitatis Cantabr. Socius,
Ecclesiæ S. Andrea Holbourn Quadragenarius
Et Cheam in agro Surriensi Rector,
Ædes D. Pauli Residentiarius,
Sedes hæc Episcopalis dignissimum sibi
Præsulem abreptum deflet.
Sed ludo te, Viator,
Dum inter mortuos refero
Eum VIRUM
Quem restaurata Pauli reliquias, & Cedde ruina,
Quem Hospitium Episcopale SS. Trin. Coll. de novo
extructum,
Et Cantabr. Bibliotheca libris cumulata aucta,
Longum dabunt superstitem.

At the head of the Statue upon the
Monument is ingraved

*I will not suffer mine eyes to sleep,
= till I have found out a place
for the Temple of the Lord.
Psal. 132.*

At the Feet,

*Quam speciosa vestigia
Evangelizantium pacem.*

The Motto of the Coat at the
Head of the Tomb,

Zelus domus tue exedit me.

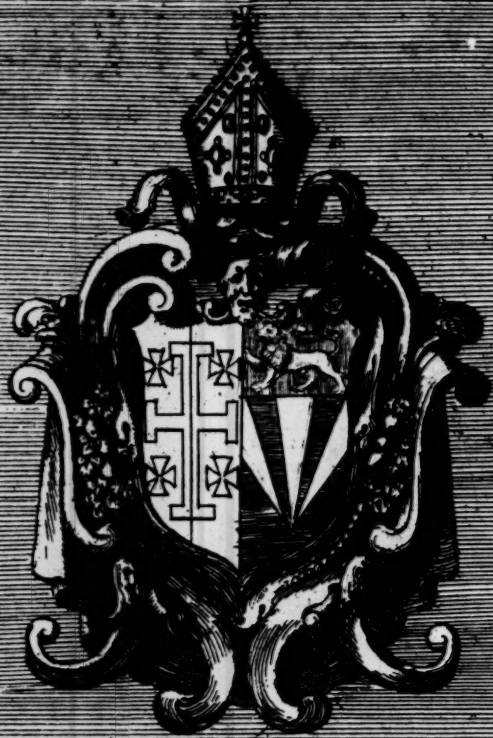
On the opposite Coat at the Feet,

Inservi Deo & lætare.

Upon the Grave-stone (that covers the
Body) in the Isle contiguous
to the Monument,

JOHANNES HACKET,
Episcopus Lichf. & Coventr.
hic situs est.

The



SIC AMVS IRO
M RA PRET M IS SCIE
QVL DEN

OPTIMO PATRI, PIENTISSIMVS FILIVS, ANDREAS HACKET MILES. FF.

JOHANNIS HACKET

Episc. Lichf. & Coventr. cinerib. sacrum.

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Et summa eloquentia Prasulem,
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Assertorem strenuum,
Concionatorem etiam ad ultimum assiduum,
Et
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Sedes hæc Episcopalis dignissimum sibi
Prasulem abreptum deflet.
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Dum inter mortuos resero
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Quem restaurata Pauli reliquia; & Cedda ruina,
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Longum dabunt superstitem.

At the head of the Statue upon the
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*I will not suffer mine eyes to sleep,
— till I have found out a place
for the Temple of the Lord.
Psal. 132.*

At the Feet,

*Quam speciosa vestigia
Evangelizantium pacem.*

The Motto of the Coat at the
Head of the Tomb,

Zelus domus tue exedit me.

On the opposite Coat at the Feet,

Inservi Deo & letare.

Upon the Grave-stone (that covers the
Body) in the Isle contiguous
to the Monument,

JOHANNES HACKET,
Episcopus Lichf. & Coventr.
hæc situs est.

The

Notes down the inside me

The Mark of the Cross at the
Head of the Tomb

Evangelium secundum mattheum.
Quoniam facies vestigia

At the Feet

Plal. 122.

for the Temple of the Lord
— till I have found out a place
I will not suffer mine eyes to sleep

at the head of the tomb
the monument is a cross

upon the Grave-stone (that covers the
Body) in the life conignous
to the Monument

JOHANNES FLACIUS
Episcopus Lipsi. & Coenobii
boic. p. 112. 113.

I

THE FIRST SERMON UPON THE INCARNATION.

LUKE ii. 7.

*And she brought forth her first born Son, and wrapped him
in swadling cloths, and laid him in a Manger, because
there was no room for them in the Inn, &c.*



His is a part of that joyful news which God did impart at first unto the Angels, which the Angels in the twelfth ver. did reveal unto the Shepherds, which the Shepherds in the seventeenth verse made known abroad, and thereby at first, perchance, it came to St. Luke, which St. Luke made known in this Gospel to the Church; which the Church from time to time hath delivered unto us; which I at this day deliver unto you, and which you must tell unto your Children, that one Generation may comfort another with it unto the ends of the World. I am in love with my Text; but how shall I open and dilate my joy upon it? No, that most venerable name *Mary*, the blessed Mother of our Lord, knew not how to do it. For although when *Gabriel* brought tidings unto her, that she should conceive, then she could come out with a strange word *ἡγαλλιάσατο πνεῦμα*, as if her spirit friskt and danc'd within for gladness; yet upon the birth no *ἡγαλλιάσατο* would serve the turn, the joy was too big for the Language of man to deliver. How shall we then express our selves for the honour of the day? Preaching is our present business; but words were too little, and therefore the Angels turn'd Musicians and sung it; Musick was not enough, and therefore Wise men brought Gifts unto the Cradle; Neither were Gifts the way, for you may see by the cratch and the swadling cloths that He affected Poverty. The Tongues of men, that is Preaching and Prayer; the Tongues of Angels, that is Musick and Singing; the courteous Gifts of the Eastern men, Gold, Myrrh, and Frankincense, all are fit for the solemnity of these twelve days, but not all sufficient.

This happy day made an end of the woful Captivity of the Sons of men under sin and Satan. See how far *David* went, when none but the Tribe of *Judah* came back from the Captivity of *Babylon*, when the Lord turned the Captivity of *Sion*, then were we like to them that dream. This is the greatest strain of joy, as we may interpret it. I do not mean that we should doubt whether we were verily preserved from the captivity of Sin by the birth of Christ, whether it were so indeed, or but a dream, like the Poets amorous fancy, *Credimus? an qui amant, ipsi sibi somnia fingunt?* Eclog. 8. or as *Livy* said of the *Grecians* when the *Romans* sent them unexpected liberty after their hard thralldom, *Mirabundi velut somni speciem arbitrabantur*, they were amazed as if they were not awake, but sleeping: but I would have your Soul transported as it were with an Extasie of devotion, as if Zeal and the Love of *Jesus Christ* put you in a dream; imagine strongly that this day is not the Anniversary to be celebrated after many years, but the very day it self of Christs Nativity. Cannot you think

that this Church is the Cratch that received the Babe? *O cui cuncta possunt invidere marmora.* Cannot you think your selves to be those *Shepherds* whom the *Angels* sent of the good Errand, to look out a Saviour? Who had not rather be one of them *Shepherds* than any *King* in the world? Then strongly possess your souls that you see the Son of God; that you stand over him and behold him, as he is wrapped in swadling clouts, lying in a Manger. O that we could so deeply perswade our Soul that this Text is no report, but a vision before our eyes. So we must do, or else it is not full *Christmas* joy, it is no true *Angelical* devotion.

And then you shall see in this verse *Mary* laid of her Child: O the passing exaltation for flesh and blood to be such a Mother, and the Child laid in a Manger. O the wonderful humiliation of the eternal God to be such a Son! But that every part of the Text may be handled apart by it self in his own order I will insist upon these five things: 1. Here is the strange condition of the Mother, *Et illa peperit*, and she brought forth a Son, who by nature was no bearer, for she was a Virgin. 2. The strange condition of the Babe, *eius primogenitus*, the first begotten of God was the first born Son of flesh and blood. 3. The strange condition of the Birth, that it was without the curse of woman, without the pangs of travail; the *Fathers* collect it from hence, that as soon as the Babe was born she could wrap him in swadling clouts, a manifest sign that there was no debility or weakness in her. 4. The strange condition of the place of the Nativity, *She laid him in a Manger*. Lastly, the strange condition of men, that there was no room in the Inn for *Jesus* and *Mary*; these are the parts of my Text: With great reverence be it spoken, I may call them the swadling clouts wherewith I must wrap my Saviour.

First, Let us consider the strange condition of a maiden Mother, *Et illa peperit*, and she brought forth a Son, who by nature was no bearer, for she was a Virgin. A Doctrine which the *Heathen* and *Pagan* men will not admit, and which the *Incredulous Jew* to this day after his manner derides. The *Heathen* were so confident that a *Virgin* could not bring forth, that as *Orosius* reports, when *Augustus Caesar* had rest round about from all his enemies, He shut up the Gates of *Janus* his Temple, and called it the Temple of peace; and enquiring from their Oracles of Sorcery how long it should stand shut; it was answered, *Quousque Virgo pariet*, untill the time that a Virgin brings forth a Son. The Messengers thought this answer to be, as if he had said, it should stand shut for ever: and so they wrote upon the Gates, *Templum pacis aeternum*, The Temple of peace was eternal. Let me dispute the case with a meer natural man, How doth the harvest of the field enrich the Husbandman? It is answered, By the Seed which was sown in the ground. Say again, How came Seed into the world to sow the ground? Surely you must confess, that the first Seed had a Maker, who did not derive it from the Ears of Wheat, but made it of nothing by the power of his own hand; *Qui sine seminibus operatur semina*, &c. says *St. Austin*, then God could make a man without the Seed of man in the *Virgins* womb, who made Seed for the corn before ever there was earing or harvest. Nay, there is an instance for it in the little Bees, as the Poet doth Philosophize, they do not bring forth their young ones, as other Creatures do, by the help of Male and Female together; but they gather the seed which begets the young ones from the dew of leaves, and herbs, and flowers, and so they bring them forth. *Nec concubitu indulgent nec corpora segnes in Venerem solvunt*, and therefore the Bee by some is called the Emblem of Virginity.

And as for the unbelieving Jew, the darkness and blindness of his heart cannot put out the light of *Isaiah's* Prophecie, Behold a Virgin shall conceive and bear a Son; for what though the word in the Original signifie not only a Virgin, but any woman of a young and tender age? Yet in that place, as *St. Hierom* says very well, it must be *nomen integritatis non aetatis*, a name of Virginal integrity, and not of young age, or else you drown the astonishment which the Prophet doth so much exaggerate and amplify. I will give you a Sign; why, what sign is it for a young woman to bear a Child? No extraordinary one I am sure. Nay, says he, *Ecce Virgo*, behold and wonder at it. Behold a Miracle which shall never be wrought but once in the world. This was *Virga Aaron florida, nec humectata*; *Aarons* Rod which was not watered, and yet being a dry stick, which had the help of no sap to make it fruitful, it flourished and put out, and brought forth fruit: So this maiden Mother knew no man, she did not conceive after the manner of women, but by the power of the Holy Ghost. The Holy Ghost shall over-shadow thee, says *Gabriel*. *Bene dictum est obumbrabit*, says *Gregory*, *Umbra enim a lumine formatur & corpore*, i. e. A Deo & Virgine. The world

*Oros. lib. 6.
c. 20.*

Ep. 3.

*Vir. Geor.
lib. 4.*

Isa. 7. 14.

*St. Aust. Ser.
6. de Nat.*

*Lib. Moral.
1. 18. c. 33.*

world is full of expression, which says the Holy Ghost shall over-shadow her; for a shadow is caused by the *resplendency of Light*, and the *opacity* of a gross body standing between: So Christ, who is the shadow of our refuge, under which we stand to couch our selves from the scorching anger of *Gods wrath*, he was conceived in the womb of the *blessed Virgin*, that was the body, the Light of Heaven, and the Holy Ghost reflecting upon it. *Verbum fuit pater ejus & auditus mater*, says *Fulgentius*; Upon the word of the Salutation of the *Angel*, and by the Ear of *Mary* that heard the word, between these two alone he was made man, and they were unto him like as a *Father*, and a *Mother*.

St. Austin says very sweetly that this admirable Creature *Mary* the *Mother* of our *Lord* is in this verse like unto the *Church* of Christ; the *Church* is often called a *Virgin*, the *Virgin* the *Daughter of Sion*. I, but since so many faithful Sons are born unto the *Church* by the Preaching of the Gospel, how can they be the Sons of the *Church*, or the *Church* their *Mother*, if she be still a *Virgin*? Very fitly and conveniently as he answers, *Virgo est & parit, Mariam imitatur quæ Dominum peperit*; the *Church* is a *Virgin*, and yet fruitful of Children; for she is like the *Mother* of our *Lord*, who was a *Virgin Mother*. Why *God* did make this choice, I mean why he chose this *Blessed Virgin* of the line of *David* to carry her own Redeemer and ours in her Womb before all the daughters of women, ask in *Gods* name, and seek the reason; but let this be the ground upon which you build, *Sapientia edificavit sibi domum*, Prov. 9. 1. Wisdom did build her self an house, *God* did beset himself with so clean a vessel as there was not a more heavenly creature upon earth, neither since nor before her: and such a *Virgin* was the purest casket which might be found wherein to lay up the *gem* of the world. The very body of Christ without the soul was laid up in a tomb, wherein never Corps were laid before, in a new Tomb, and reason good; for though the soul was flitted away, yet the union between the *Body* and the *Divine Nature* was not dissolved: and therefore his Sepulchre was a new Sepulchre which was never seasoned with man before. O then when the living Body and the *Godhead* were united into one person, very meet and requisite it was that no Child should ever take up that Womb before the *Son of God*; the son of a sinner was not first to possess that place which was ordained for the *Son of God*. Moreover as the Woman *Mary* did bring forth the Son who bruised the *Serpents* head, which brought sin into the world by the woman *Eve*, so the *Virgin Mary* was the occasion of Grace, as the *Virgin Eve* was the cause of Damnation: *Eve* had not known *Adam* as yet when she was beguiled, and seduced the man; so *Mary* had not known *Joseph*, *Et illa peperit*, and she brought forth her first born Son. And thus you see *Sapientia edificavit sibi domum*, wisdom did build her self an house.

To make some use of this point unto our selves, we see how well the Womb of the *Virgin Mary* did fit the Birth of Christ: but will you know what manner of house wisdom doth build unto her self, even unto this day? Our *Saviour* was so well pleased with a *Virgin-dwelling* for once, that ever since he loves to abide and dwell in a *Virgin*, and unpolluted heart. *Cor simplex est cor Virgineum*, a plain dealing heart, such a one as *Jacobs* was: a charitable well-meaning heart is a single heart that hath no guile; such a one is in travel with Christ. *Cor duplex est cor adulterum*, an hypocrites heart that hath two faces and speaks with two tongues, he conceives mischief, and brings forth ungodliness; this is an adulterous heart: and as concerning the heart of the hypocrite, and malicious, if any man say, *loe here is Christ*, or *loe there is Christ*, believe them not. Beloved you see how curiously every feathered Fowl makes a nest to lay her young one, art and reason are not able to make such a work, as the ingenuity of *Nature* doth; wherefore let it not irk you once again to hearken how to prepare a nest wherein to lay your *Saviour*; Grace is more choice and curious than either Art or Nature. Still I am resolved it must be a *Virgins* breast that is fruitful to bring forth Christ; but in my sense *Zachæus* was a *Virgin*; and perchance living in the state of wedlock. Nay *Mary Magdalen* was a *Virgin* in this acception, though sometimes a *Sinner* given to the flesh: yea *Anna* the ancient Widow may pass for this *Virgin* without a Paradox: For as a *Virgin* is at the dispose of her Father to be given and betrothed, so is the virgin soul altogether into the will of *God*: and surely in a sort Christ himself is there, for it hath conceived by the *Holy Ghost*.

Nothing is wanting that this soul so formed into obedience should be answerable unto *Mary*; but as we read of her, *it must be of the house and lineage of David*. Saint

Chrysostom said of *David's* heart, it was *volumen charitatis*, a volume of love and charity, always chanting and singing zeal and devotion, to let your heart say according to the tune of his heart, *My heart is fixed O God, my heart is fixed, I will sing and give praise*, as if it could not be removed from *God* nor *God* from it; and then it is of the house and lineage of *David*. I have said enough I think to shew what is in some competent sort proportionable in a good Christian to the virginity of *Mary*, that his soul may be made fit to bring forth *Christ*. *St. Bernard* calls me back a little, *Respexit Dominus humilitatem Mariae non virginitatem*, *Mary* confessed her self that *God* regarded her lowliness, and not her virginity. *Et illa peperit*, and the lowly hand-maid brought forth the *Babe* of exceeding glory. *Hail thou that art highly favoured*, says the *Angel*: yea but thrice hail thou that art lowly minded: *Etiam in caelo stare non potuit superba sublimitas*, if we will not beware of pride by the fall of men whose examples are often seen, why take heed of it by the fall of *Angels*. Heaven would not let pride be unpunished in *Lucifer* but threw it lower than the earth. *Christ* would not let great humility be unrewarded in *Mary*, but exalted it I may say above the heavens; for so you shall perceive by the second part of my Text the strange condition of the child. *Et illa peperit primogenitum*, &c.

John 3.

De Nata.
Dom. Serm.
16.

Bernard.

It was *Nicodemus* his problem which he propounded to our *Saviour*, *Iterum potest homo nasci*? Can a man be born again, or the second time? that which is impossible to *Nicodemus* is true in the person of our *Saviour*; for he that was the first begotten of *God* before all worlds, is *Ejus primogenitus*, at a second birth he is become the first born Son of *Mary*: *De victo genere sumsit hominem per quem generis humani vinceret inimicum*, says *St. Austin*. The Devil thought that at one skirmish in the Garden of *Eden* he had made a perfect conquest over the poor nature of man, flesh and blood could never rise up again to take arms against him: His malice was like *Caligula's*, that wisht all the subjects of the *Roman Empire* had but one head upon their shoulders, that at one blow he might destroy the whole generation; but *de victo genere*, as the Father said, *Christ* mannageth the quarrel between us and *Satan*, so fairly and indifferently, that he took upon him not the substance of *Angels*, but even the *flesh* which was overcome, that in the same Nature he might destroy our enemies. The Potter may make what vessels do like him best out of his own clay. But how strangely was the wheel turn'd about when the *Clay* did make the *Potter*; was it not enough to make man after the image of *God*, but moreover to make *God* after the image and likeness of man? was it not enough that the breath of the Lord should be made a living soul for man, but that the eternal word of *God* should be made *Flesh*; *Utinam sicut verbum caro factum est, ita cor nostrum fiat carneum*, O that as the word was made flesh, so our stony hearts, as the Prophet says, may be made flesh, that we may believe and glorifie this wonderful generation; but the manner of this generation is a secret of *God*, within the veil, and I will not touch it.

Let it suffice us to know concerning her first-born. 1. That he was never called the Son of the *Holy Ghost*, though he were conceived by him. 2. That among all those of the *genealogy* from whom he descended, especially he is called the Son of *David* and *Abraham*: But 3. by the nearest interest he was *Ejus primogenitus* the first-born Son of *Mary*. Touching the first, it is an Article of our *Creed*, that the *Holy Ghost* was the active principle of the generation of *Christ*; and why then was he not called his *Father*? because to be the father of another thing is not enough to be the active principle of it: for even the Sun is the active cause that produceth Worms and Flies, and all those which are called *insecta animalia*, and yet it is not called the father of those creatures; but a father must beget a thing according to his own kind and species; and therefore *Christ* was born after the species and nature of the Woman, whereby he is called not the Son of the *Holy Ghost*, but the Son of *Mary*.

Again, as for the next thing observed in the Preface of *St. Matthew's Gospel* among all those that belong to the line of our *Saviours* Parentage, the persons especially pickt out are *David* and *Abraham*; which was the Son of *David*, which was the Son of *Abraham*, and that for this reason, though *Christ* came from the loins of many others. *St. Luke* counts 77 descents between *Adam* and *Christ*, yet the words of promise *benedicentur in semine tuo*, it was only spoke unto *Abraham* and *David*, that in their seed, that is in *Christ* all the Kingdoms of the earth should be blessed: And therefore *Abraham* and *David* were known by name above others: It was in every mans mouth that the *Messias* should come out of their stock; the

Oath

Oath which he swore to our fore-father *Abraham* says *Zachary* in his Song; and blind *Maldonat.* men and beggars had it at their fingers end, *Son of David have mercy on us.* *Lyra, Tostatus.* The more to illustrate this, you must know that there was a twofold root or foundation of the *Children of Israel* for their temporal being: *Abraham* was the root of 2 Kings 13. the people; the Kingdom was rent from *Saul*, and therefore *David* was the root of 28. the Kingdom; among all the *Kings* in the Pedigree none but He hath the name, and *Jesse* begat *David* the King, and *David* the King begat *Solomon*; and therefore so often as God did profess to spare the people, though He were angry, He says he would do it for *Abrahams* sake: So often as He professeth to spare the Kingdom of *Judah*, He says he would do it for his *Servant Davids* sake. So that *ratione radicis*, as *Abraham* and *David* are roots of the People and Kingdom, especially Christ is called the Son of *David*, the Son of *Abraham*; and to say no more, their Faith in the Incarnation of Christ is of some moment in this point. *David* having obtained the name to be called the Prophet *κατ' ἔξοχον*, because he doth so fully express the Birth and Passion of our Saviour; and *Abrahams* faith is most notable in that one instance says *Fulgentius*, when He made *Eleazer* his Steward, put his hand under his thigh, and take an oath in the name of the Lord, not that he thought there was any connexion between his own flesh and the God of heaven, *Sed ut ostenderet Deum celi ex eâ carne nasciturum*, but to shew that the blessed Babe of *Mary* should descend lineally from his Loyns. *De Incarnati*

Who in the third place by the nearest interest, is called *Ejus primogenitus*, the first-born Son of *Mary*. *Non quod post eum alius, sed quod ante eum nemo*, says *St. Austin*: not called the first-born Son as the eldest of them Sons that followed, but as being the first fruits of a Virgin-womb that had none before nor after; here is *Isaiahs* Prophecie, *Puer natus nobis*, a Child born unto us; *Natus est non sibi Christus, sed mihi*, for He was born not for himself, but for me, and for all the Faithful. Here is *Jeremies* Prophecie, *Mulier circumdabit virum*, that a woman shall compass a man; *Jer. 31.22.* The Lord hath created a new thing in the earth, a woman shall compass a man. For *Isaiahs* Child is called a Man in *Jeremiah*, *Insinuans, ei nunquam defuisse virtutem*, because in the very swadling clouts he came forth, not as a weak Infant, but full of power and virtue, as a Giant to run his course. He grew on indeed, says *St. Austin*, from an infant to a man, but never to be an old man, *Crescat & fides tua robur inveniat, vetustatem nesciat*. So let thy faith wax more and more; let it come to perfection, and maturity, but never unto old age, as if it droopt and were declining.

I come to the third strange condition of the Birth, it was without travel, or the pangs of woman, as I will shew you out of these words, *Fasciis involvit*, that she wrapt him in swadling clouts, and laid him in a Manger. *Ipsa genitrix, fuit & obstetrix*, says *St. Cyprian*, *Mary* was both the Mother and the Midwife of the Child; far be it from us to think that the weak hand of the woman could facilitate the work which was guided only by the miraculous hand of God. The Virgin conceived our Lord without the Lusts of the flesh, and therefore she had not the pangs and travel of women upon her, she brought him forth without the curse of the flesh. These be the Fathers comparisons, As Bees draw honey from the flower without offending it, as *Eve* was taken out of *Adams* side without any grief to him, as a sprig issues out of the bark of the tree, as the sparkling light from the brightness of the Star, such ease was it to *Mary* to bring forth her first-born Son; and therefore having no weakness in her body, feeling no want of Vigour, she did not deliver him to any profane hand to be drest, but by a special abillity, above all that are newly delivered, she wrapt him in swadling clouts. *Gravida, sed non gravabatur*, she had a burden in her womb, before she was delivered, and yet she was not burdened: for her journey which she took so instantly, before the time of the Childs birth from *Nazareth* to *Bethlem* was above forty miles, and yet she suffered it without weariness or complaint, for such was the power of the Babe, that rather he did support the Mothers weakness than was supported; and as he lightened his Mothers travel by the way from *Nazareth* to *Bethlem* that it was not tedious to her tender age, so he took away all her dolour and imbecillity from her travel in Child-birth, and therefore she wrapt him in swadling clouts.

Now these clouts here mentioned which were not worth the taking up, but that we find them in this Text, are more to be esteemed than the Robes of *Solomon* in all his Royalty; yea, more valuable than the beauty of the Lilly, or any Flower of the field or garden, which did surpass all the Royalty of *Solomon*. I may say they are the Pride of Poverty, for I know not in what thing poverty may better boast and

and glory than in the raggs of Christ. His *tears* are no comfort to them that *laugh*; his *Crack* in the Manger is no comfort to them that affect the highest rooms in the Synagogues; his want is no comfort to them that are rich; his mean apparel is no comfort to our costly garments: but this is a comfort to them that want cloathing to cover their Nakedness, that Christ himself was wrapt in swadling clouts. He triumphed over poverty in this poor and base Array, says St. *Austin*, as truly and verily as he triumphed over death. Now death was conquered by Christ, not that we should not dye at all, but that we should vanquish death by the Resurrection: So Poverty was thus led captive, and overcome, *Non ut omnino effugamus, sed ut majori letitia toleremus*; not that we should never sustain it, but that we should sustain it chearfully, and with patience. This was but the beginning of sorrow, to be tenderly bound up in warm cloths, there is a worse binding to come when the *high Priests* Servants shall find him in the Garden, and lead him away bound like a Malefactor; *Feret aspera grandior atas vincula cum palmam clavus utramque premet*, says a *Christian Poet*; his hands will be straiter bound when they are pinned to the Cross with Nails and Iron; for as the blood which he spent at Circumcision was but an earnest of those drops which he should shed at his *Passion*: So this wrapping and swadling of his Arms and Legs was but a representation how he should yield up all his Limbs to be bound unto the Cross.

O behold this thing, you that think it no *Christmas* without bravery upon your backs, these were our *Saviours* cloaths for this good time, he had no other gaudy Garments: but take up the fringe of your own Coats, look upon the Ornaments you wear, and tell me what *Saviour* it is you imitate; you lay all you can upon your backs to celebrate his first coming into the world, which was in baseness and poverty. I pray you what would you be willing to put on when you shall meet him at his second coming in the clouds? O then our mortal shall be swallowed up of immortality: and as holy *Nazianzen* says *ἡ γυμνότης ἀφθαρσίας ἐνδύμα*, nakedness is all the cloathing we shall put on at the day of the great Resurrection. Blessed *Mary*, says St. *Austin*, began betimes to let her Babe see nothing but modesty about him. *Nunc mulieres cum lacte in cunis superbiam infantibus instillant*; Now adays, says he, our women do so nuzzle their little Imps in their Cradle, that they suck in vanity as soon as they take the dug; and for the most part (let men be so base to follow it if they will) all our gay fashions come from some *ſhe inventrix*, as *Synesius* says of the Wife of *Triphon*, that it was all her ambition, *γυναικὶ τρυφήμα παρεξέσθη*, to have the name of the *curious Lady*, and that all fashions were warranted by her invention; when by their leaves I think it is as little for their reputation, as it was for *Anak* to find out *Mules*.

Thus I have followed the stream, not departing from the common adnotation upon this place, which says that Christ did consecrate, and as it were sanctifie Poverty by this instance, that he was wrapt in swadling clouts: which is not so to be understood, I think, as if the first Linnen *Ephod*, which was so happy to apparel the great *High Priest* of the Church, had been some base or wragged piece of cloth. For beloved, to do all due right to the ever blessed *Virgin*, she was not ignorant what a heavenly burden she bore, she knew that after the custom of women the time of her deliverance was at hand; she understood the *Scriptures* as well as the *high Priests* and *Scribes* that Christ must be born in *Bethlem* of *Judah*, the place to which she went to be taxed with *Joseph* her husband. Can we then imagine but that this most religious *Mother* had made preparation for such a Child, and had furnished her self against their journey, *Cum lineis pannis purissimis, utpote partus conscia*, with the purest fine linnen cloths, because she knew the hour of the most happy *Nativity* was at hand? *ἰσχυράων*, says the *Greek Text*; in one word, she swadled him up, but sure with all observance, and reverent decency.

But the poor and abject estate into which this *Kingly Babe* was cast as soon as he was born will appear most clearly by the fourth circumstance of the Text, the strange condition of the place of his *Nativity*, *She laid him in a Manger*. And will the Lord dwell upon earth, says *Solomon* when he had dedicated unto his name the most august Temple in the world; Was a question made concerning such a Magnificent house, whether it were fit for the Lord? Then what say you to this *grot*? This Manger of the Stable? As *Seneca* said of *Caius Marius*, when he was turned abroad to seek his lodging among the flags of the Fens, *Quis eum fuisse consulem aut futurum crederet*? Who would ever think that a man who throwded his head in so mean a place had been the great *Consul* of *Rome* before, or should be *Consul* again? So he that

that should find Christ in such a despicable corner of a Room where beasts did feed, who could think that it was that *God* that created the World before, or should judge the World hereafter? But to say the truth, was he not safer among the beasts than he could be elsewhere in all the Town of *Bethlem*? His enemies perchance would say unto him as *Jael* did to *Sisera*, *Turn in, turn in my Lord*, when she purposed to kill him; as the men of *Keilah* made a fair shew to give *David* all courteous hospitality, but the issue would prove, if *God* had not blessed him, that they mean to deliver him into the hands of *Saul* that sought his blood. So there was no trusting of the *Bethlemites*, who knows but that they would have prevented *Judas*, and betrayed him for thirty pieces of Silver unto *Herod*? More humanity is to be expected from the beasts than from some men, and therefore she laid him in a Manger.

Do not your bowels yearn, Beloved, to make Christ some amends for this poor entertainment? Do not you perswade your selves if you had been in *Bethlem* it should not have been so as it was? Your Zeal is good, and there is no time lost to do it yet. *Non erat ei nisi angustia in terris, ut tu ei locum cordis tui proprium dilatares.* Christ was streightned for room in the Inn, and thrust into the Stable, that you might open your heart wide, and enlarge it, to give him an habitation to content him. The heart of an *Heretick*, the heart of a profane person is more loathsome, more unfit for Christ than any Manger in the world; between such a polluted sink of iniquity, and this Manger as it was adorned, there was no comparison. It was the recreation which the old *Friers* had in their *Monastical Cells*, to write lies; *Legends* are for the most part fabulous, and I had as lieve believe the dreams of a sick man as believe all the story of our *Saviours* birth which goes under the name of *St. Bridget*: Yet I am altogether inclined to think, that the Stable wherein Christ was born was so beautified for the time with the light of heaven, which did shine in the place, that a Palace of beaten gold could not seem to be half so rich and precious; my reason is, that if the glory of the Lord did shine about the Shepherds in the field with such an heavenly luster, when the *Angels* came to sing their Carol, most likely it is, that the same glory seven fold brighter did cast celestial beams upon this place, where this Child was laid in a Manger: But no such beams of Heaven ever did shine upon the heart of a profligate sinner, and therefore I have good reason to say that a Manger amongst beasts was fitter for our *Saviour*.

O praepe splendidum in quo panis inventus est Angelorum: O holy and venerable Cratch which was the repository to receive the bread of *Angels*. *Reclinavit* is the strangest word to me in all the Text, that *Mary* could part with him out of her arms, and lay him aside in the Manger. I did ever think old *Simeon* much indebted to her for that favour that he was permitted to take him up in his arms; but what, did the Stable and Cratch deserve to be the Throne of the Son of God? Surely, if *Jacob* understood that there was a Mystery in it, when he laid his head upon a stone to sleep, then it cannot be without many Mysteries that this Infant was laid in a Manger. I will separate all the Meditations which the *Fathers* raise upon it that he was born in an Inn, and confine my self only to express why this homely Room was lent him in a Stable.

First, Beloved, *Periculosum est inter delicias poni*; 'tis full of peril to rest among pleasures and delights; *It is better to go to the house of mourning than to the house of feasting*, Eccl. 7. 2. *Adam* had his habitation among the sweet savours and most delightful recreations of the Garden of *Eden*; his senses were so filled with objects of pleasures, that he forgot the Lord: Therefore *Jesus Christ* the Second *Adam*, who came to restore all that was lost, pitcht upon the worst corner of the house, where there were no delights at all to move temptation. Shall I tell you a paradox which *St. Chrysostome* held? He said, he had rather be cast into Prison with *St. Paul*, into the house of affliction, than be wrapt up with him into the third Heavens. *Kings houses*, and well furnisht Mansions have their occasions of *Lewdness*, but she laid her Son in a Manger.

Secondly, *Omnis caro sicut fenum*, all flesh is grass, and our beauty is as a flower of the field, this caused the flesh of Christ to be laid in the part of the Stable, where the grass is cut down and withered; Corruption forts with Corruption; the Saints that are in glory, and can dye no more, their dwellings are in the highest heavens, which are free from change and alteration, but the Son of man hath put on mortality, and to signifie that his body is like unto ours, which shall wither like grass; *Reclinavit in praesepe*, he was laid in a Manger.

Thirdly,

Thirdly, Learn from hence to condescend unto the Humility of Christ if you mean to ascend unto his glory; for as the custom of those Regions was, this Manger was *φάτνη ὑποπτεγὴ ἐν σπηλαίῳ*, a Vault cut out of a Rock, as low a place as he could cast himself into; but no man projects so wisely to raise up a mighty building as he that lays a low foundation: It is reported of *Sixtus Quintus*, how he was so far from shame that he was born in a poor Cottage, that he would sport with his own fortune, and say, he was *Familiâ illustri natus*, born in a bright resplendent Family, because the Sun lookt in at every cranny of the house; it is not the meanness of the place that can justly turn to any mans scorn, nor doth a magnificent Palace build up any mans reputation. *Holofernes* had a costly Tent to cover him, and yet was never the honestest; and it was a pretty objection of *Plutarchs* against the vain consumption of cost upon the decking of our houses. *Quare homines in auratis lectis somnum capiunt quem Dii gratis dederunt*: What do we mean, says he, to be at such cost to deck our Chambers? Why will we pay so dear for our sleep, when God, if you please, hath given you that for nothing? the slenderest place served our Saviour to cover his head, *Reclinavit in praesepe*, She laid him in a Manger.

Fourthly, and lastly, God provided the *Virgins* wombe for our Saviour before he was born, man provided a Manger after he was born, that you may see that God is ever worse provided for by man than he provides for himself. Let him provide for himself the manner of an *Ark*, or inspire the heart of *Solomon* what *Temple* should be built unto him, and the world had never such a piece of work for beauty and magnificence. Let him trust to the benevolence of men, I praise God I am not in the place now where I need to complain, but more eyes have seen such Churches, especially such Chancels which our Zealous Lay Parsons of the Kingdom have sacrilegiously unroof'd, and uncas'd the Lead, and left them thatch and straw for a covering, and scarce that too. O God I shame to speak it, surely by all description of antient Writers, our Saviour was better provided when He was laid in a Manger.

Their unworthiness deserves to be parallel'd with those men of strange condition in the last part of my Text, that kept possession against Christ himself, and shut him out of doors, for there was no room for him in the Inn, nor for his Mother Mary. Was there no *Obadiah* that would receive a Prophet? No *Obededom* that would take the *Ark of God* into his house? Some say, that because the whole City of *David* was so ungrateful to their new-born King, therefore the Angel of purpose shunned all the Inhabitants, and went into the field to find out *Shepherds*, and sent them first to behold their Saviour, which is Christ the Lord. Others say, because *Bethlem* was so pitiless to this Babe, therefore God raised up the fury of *Herod*, which had no pity of their Babes, but slew all their Children from two years old and under. Surely we all see how the *Roman Conquerours* carried them away captive from their own Country, neither man nor child hath room to inhabit *Bethlem* this day, neither is there such a Town as *Bethlem* standing, because there was no room for Christ. You know the Parable of the good Samaritan, that took the wounded man and carried him to his Inn, and left him safe there, and paid his charges. The fence of the Parable is reduced by many of the Fathers unto Christ himself; He is the good Samaritan that would not let our wounds bleed abroad, but hous'd us, and lodg'd us in his own Inn, that is, the Church, to upbraid the incivility of men by the Letter of the Parable, that we gave no hospitality to the Son of God.

The reasons given why *Joseph and Mary* were thus excluded are three:

The first is false, nay, indeed calumnious, that they came tardy, and after all other company to pay their Tribute money: No, Beloved, such an hasty Couple, so forward to give unto God that which is Gods, would never be slack to give unto *Cesar* that which is *Cesars*. Besides, if she brought forth her first-born Son upon the first day of the week, upon Sunday, as some cast it out, then the whole day before she was in *Bethlem*, for upon the Saturday, or Sabbath she must not travel; perchance they had been longer in the City, and, as we say, danced attendance, being poor persons, before the Officers of the Tribute would dispatch them; and yet all this while no room was made in the Inn, nor in any charitable house for the Nativity of Christ. The indignation against this were able to make us, like *Jacob*, live under the dew and frost of Heaven; as the Prophet protested, never to climb up to our bed because Christ was so disappointed. Or as *Uriah* said unto *David*, The Ark abides in Tents, my Lord *Joab* is encamp't in the open field, and shall I go up into mine own

own house. The glory of *Israel* was laid in a Cratch, the Salvation of the world was turned into a Stable, and dost thou permit us to live in sieled houses?

But the second and true reason why the Inn afforded them no room was this: *Augustus* *Cæsars* Tax had drawn multitudes unto *Bethlem* that filled every corner; the true use of it was, that there might be more attendance about the *King of Glory* to do him reverence and homage; but the greater multitude, the fouler was the neglect, the more inexcusable the disobedience. They that glory in multitudes as a great testimony to prove the verity of *their Church* are as wise as them that should prove their Harvest to be plentiful because it hath abundance of Thistles. A multitude flockt after Christ in the Wilderness, verily it is to eat of the Loaves and Fishes, not for the Doctrines sake. A multitude followed him into the High Priests Hall, and the whole Rabble cried out, *Let him be crucified*; A troupe of Soldiers watcht his Sepulchre, and belied his Resurrection; a multitude was in *Bethlem* at his *Nativity*, and there was no room for him in the Inn.

But thirdly, We may suppose the multitudes had not so pestered the Town but that one Lodging might be spar'd, if there were horse-room in the Stable, as it appears there was, because *Christ* lay in the Manger, then it cannot sound in my ear but there might be room made for men in the Inn. Yes, but *Lazarus* is poor, and therefore he must not come over the Threshold, but lie at the rich Gluttons door; and though the fish of the Sea were so liberal to pay our Saviours Tribute, the beasts of the Stable so obedient to leave space for his birth, yet reasonable men stood upon it that they would not entertain him for nothing. *Booz* was a rare example, that took *Ruth* into his house when she went a begging: *Booz* was a *Bethlemite*, but it seems he had left none behind him, for *Mary* and *Joseph* were poor, and there was no room for them in the Inn. I know not how it came to pass, but for the credit of Poverty, which was thus despised, not many rich, but many poor in the days of our Saviour did receive the Gospel. As dry wood, says *Bernard*, sooner taketh fire than that which is green and flourishing: So the poor did embrace the glad tidings of Salvation without resistance; when the Nobles of the world, that flourisht in their wealth, refused it.

O but let *Bethlem* be ten times more populous for multitude, were *Mary* of the poorest of the people, which could not be, admitting that she and *Joseph* paid Subsidies to *Cæsar*; nay, were she a *Samaritan*, with whom the *Jew* hated to commerce, yet *Barbarians* would take her in, and cherish her in the time of Childbirth. Beloved, it is a kind of churlishness that can admit no Apology. This is all that I can say, since men had left their civility to be men, to wipe away that foul ignominy God took our nature upon him, and was made man, even He of whom it is said in my Text, *She brought forth*, &c. It is a sign of very bad times when we lose pity and humanity to men, and reverence to God.

THE SECOND SERMON UPON THE INCARNATION.

LUKE ii. 8.

And there were in the same Country Shepherds abiding in the field, keeping watch over their Flock by night.



Year is past since I began to handle this part of St. *Lukes Gospel*, containing the most full and exact History of the *Nativity* of our Lord and Saviour *Jesus Christ*. Me thinks I am privy to your memory, that you call to mind summarily what then was said upon the former Verse: 1. The strange condition of the Mother, that she brought forth a Son, who by nature was no bearer, for she was a Virgin. 2. The strange condition of the Babe, the first begotten Son of God was the first-born Son of flesh and blood. 3. The strange condition of the place, that she laid him in a Manger. Lastly, The strange condition of men, that there was no room in the Inn for *Jesus* and *Mary*. In his name who hath given us leave and life to meet this year also in his holy Temple, and for his honour, and to glorifie his Son we are come again to the same place, and to the same portion of Scripture, to celebrate this blessed and most auspicious day of our Saviours Incarnation. They that consult with the wisdom of flesh and blood, may marvel that no room of state was made ready for his birth, no place taken up to receive such an Infant and his Mother; or whatsoever the dwelling were, any place rather than a Cratch and a Manger: but there is little amends made in my Text for this humiliation and poverty. For see what Stage the Angel hath chosen to declare and annunciate him unto the world; the City was too rich, the Temple too stately, the Synagogues had too much of the Pharisees in them, Kings Courts were too voluptuous, therefore he assembles those together whom he found in the fields and desolate places. But as mean as their condition was, since an Angel from Heaven entertained conference with them, we may justly imploy the exercise of this hour upon them, according as they are mentioned in my Text, *There were in the same Country Shepherds abiding in the field, keeping watch over their flocks by night*, and as it followeth.

In which Text I see no less than seven goodly eares of corn growing upon one stalk according to the prosperous part of *Pharaohs* dream. For the place in which the Angel chose to publish the Incarnation here are two circumstances: 1. It was in the same Country. 2. It was in the Field. For the time, which is the third circumstance, it was in the night. For the persons, two more: They were Shepherds, that's the fourth part; They were many, so many as made a Plural number, that's the fifth. Then there are two circumstances of their Office and diligence, they watched; that's not all, they watched over their Flocks, and so we are ascended to the number which I propounded, the Text is distributed into seven branches. *Pastores in eadem regione*, Shepherds in the same Country; at the circumstance we begin,

There

There is no place upon earth to which God descended, or to which his Angels approached in holy Scripture, but it is significative and mystical, wherefore names were given to such places by the Patriarchs and Prophets, as when the voice for Heaven withheld Abraham from sacrificing Isaac, it was called *Jehovah jireth, the Lord shall be seen in the Mount*. From whence I deduce how these words cannot be empty of some pithy observation, in *eâdem Regione*, that the Angel appeared unto the Shepherds in the same Country. It was a place between Bethlem and Hierusalem, the same parcel of Ground, as most agree, when Jacob slept, and in his sleep saw Angels ascending and descending upon the Ladder, and when he awoke he built an Altar, and called it Bethel, the house of God. Now where could the first news of Christs Nativity arise more properly than in the same place where it was first seen in a Vision? Where could it be published more aptly, than where it was promised to the Patriarchs? There Jacob poured oyl upon the top of the stone, the first anointing with oyl that we read of in holy Scripture: Upon that parcel of Ground, not by chance, but out of providence, he was proclaimed, who is called *Christus Domini, the Christ, or the anointed of the Lord*. There stood the Altar which was called Bethel, the first Altar that ever was called the Church of God: and from whence should the news of a Saviour issue, but from the holy place which is consecrated and blest to be called the house of God? It was long indeed (for so the yearning and the desire of the world might think) before our Saviour took flesh of the Virgin Mary; yet it was not unmindfulness in the Almighty, He remembered the oath which he swore to Abraham; nay, He remembered the desolate place when he appeared to Jacob in *eâdem Regione*, in the same Country.

Gen. 28. 18.

The further I look into this apparition (Brethren) I see more wonder and mystery in it; for the whole Country of the Jews was in the same distress and misery at this time, into which poor wandering Jacob was cast, when he slept by the wayside upon the hard stones for his pillow. Esau hated Jacob, and compelled him to abandon his Fathers house, and to retire into desert places; so the overflowing Romans had made themselves Lords of the Land of Jury, and brought all Israel under the thralldom of their Dominion: But behold, as in the pinch of Jacobs extremity his soul saw the Vision of a Saviour, so after the same proportion of mercy, in the pinch of Israels extremity, when the Romans were Lords over them, their eyes saw, and their ears heard the Annunciation of a Saviour; each parcel of comfort landed jump, as God would have it, in the same model of Ground, in the same Country that the Shepherds kept watch over their flocks by night.

Yet methinks I see another mystery, Beloved: for the Incarnation of our Lord stands as thick with wonders as the Heaven with Stars, and it is this: Was not this glorious Babe born at Bethlem? Why are not the first news of his birth carried to the same City where he was born? It is our discretion to suspect that news, and very justly, which comes not from the place where the thing was done. For answer, This is the secret of providence, I guess, which is hidden under it. You know that Christ was conceived at Nazareth, and born at Bethlem; Lived much at Capernaum, but died at Hierusalem. These Towns of Nazareth and Capernaum, were vulgarly at this day called Galilee of the Gentiles. The truth is, they were given to the Gentiles to dwell in, and by them inhabited in former times; they were destined to the Tribes of Israel, for upon the Captivity of ten Tribes carried quite away by Salmanezar, only Judah and Benjamin were left behind, not able for their small number to fill the whole Land of Canaan; whereupon that part wherein Nazareth and Capernaum did stand was called Galilee of the Gentiles. Mark here the equity and indifferency of the Son of God both to Jew and to Barbarian; He was conceived among the Gentiles at Nazareth, brought forth into the world among the Jews at Bethlem; Lived at Galilee of the Nations, but died at Hierusalem. So in this Gospel, his Mother brought him forth within the Walls of the City, that was proper to the Jew, but the tydings were heard abroad without the Walls in the Country, that was proper to the Gentiles.

The Collection is not violent, but natural; for so St. Paul argues, that Christ belonged unto us aliens from the Covenant, who were not of the Jews that served Salm. Tom. at the Tabernacle, for Jesus also that he might sanctifie the people with his own blood, suffered without the Gate. The benefit of our Saviours life and death was communicated to all people, not only to the Seed of David, *passus extra Hierusalem*. He suffered not within, but without Jerusalem, because the fruit of his death lay open to all: *Ascendens à monte Oliveti extra Bethaniam*; Ascended into Heaven upon the mount of

Cajc. in
Luc. 2.
Baron. in
an. 1. Christi,

Olivet without the Town of *Bethany*, because he opened the Kingdom of Heaven for all believers. But hear what follows in the *Jesuit Salmeron*, *natus in Speluncâ extra Bethlem*, born in a Grotte or Cave, for so he calls the Manger, without the Town of *Bethlem*, because the benefit of his *Incarnation* was open and publick to all. Here his observation sticks and is erroneous, although he hath the judgment of *Cajetan* to favour him, and the conjecture of *Baronius* almost concurring with him, for he says, the Stable was in *Suburbis Bethlem*, not within, but without the Gates, in the Suburbs of *Bethlem*. And, what more manifest to convince their fancy than the eleventh verse of this Chapter, *This day is born unto you a Saviour in the City of David*. The Moral therefore is more fitly made up, as I told you before, that He came first into the world in the City of *Bethlem*, by which deed he doth intimate that He was made flesh for the Salvation of the Jew, but the tidings were heard abroad at the first publication in the same Country, whereby it appears he was made man also for the salvation of the *Gentile*.

Another circumstance of place is in the Text, that the *Angel chose the open fields to annunciate the Messias of the world*; and who can deem but that they were fitly chosen for the purpose? The *Priests of the Temple* would not be glad to hear of him that cut off their *Types and Ceremonies*; they that inhabit the *City* would not relish such a Prophet, that will say unto them, *Sell all, and give it to the poor, and you shall have treasure in heaven*. The pleading places of Justice would laugh at his prescription, *He that taketh away thy Coat, let him have thy Cloak also*. The Seas had heard of nothing but *Neptune and Thetis*, and the titles of false Gods, all their ships were called by the names of Idols; but the plain Fields had no such prejudicate opinion against a *Saviour* which is *Christ the Lord*. Upon their pleasant fruitfulness, the happy news are showred down, as if the dawning of this bright day should change all the Earth into another Paradise. Mystically thus much may be collected, as all increase and abundance wherewith we are fed is brought out of the field, so the *Incarnation of Christ* should fill the world with the plenty and abundance of Salvation. I will not say, according to the Letter of the Miracle in the Gospel, that the *fishermen laboured hard all night and took nothing*; so in the darkness of the Law (which may not unfitly be called the night) nothing at all was taken; yes, there was a number of those that believed, but a very small one, *here a berry, and there a berry*, says the Prophet, *upon the top of a bow*. The *Pharisees* compassed Sea and Land to gain one *Profelyte*, and scarce glean'd up one in all their travel; but since the Church writes it self not Jew, but *Christian*. Since the day spring from on high hath visited us, the number of the fishes is so great which the *Apostles* drew into the Ship, that the nets were ready to break because of the multitude.

2 Kings 4. 6.

As the *Widow's oyl* fill'd every vessel which she could borrow of her neighbours, so the faith of our Redeemer hath fill'd all Nations in the world. As *Job* said by Allegory, *Petra mihi effundit rivus olei*; Rivers of oyl trickled down from the rock, and the rock was Christ. During the time of *Moses Law* what a paucity there was of those that spent their industry to interpret the Canon of the Scriptures; How few are reckoned that shed their blood for the maintenance of the truth? Not any almost that made themselves *Eunuchs for the Kingdom of Heaven*; many Ages yielded small store of Saints. But see what the Gospel hath brought forth like a fruitful field, many Penmen of holy Writings; many *Virgins* unspotted touching the flesh; thousand thousands of *Martyrs*. They that have gone about to cast up the number, think that as many have lost their lives for the profession of righteousness in the time of the Gospel, as there were beasts in the old Law slain for Sacrifice before the Altar. *Et nunc omnis ager, nunc omnis parturit arbor*. Now the trees of the Lord are full of sap, now the Temples of the Lord are throng'd with those that believe, as the fields stand thick with Corn in Harvest. This is the good will of him that was born in *Bethlem*, prefigured to give increase and abundance, because the *Angel* did annunciate him in the fields, where fruit grows up for the use of man.

The errors of men are captious, and catch at any occasion to argue for their own defence, and why may not this Text be distorted by some to prove, that fields and desarts are fit receptacles for Congregations of Christians? But for Churches and Chappels they may be demolished, or else neglected. It was an *Herésie* of the *Masilians*, as *Damascen* observed, that God might be worshipt as well in the Woods or vast Mountains, in any place unhallowed, as in those *Oratories* that are dedicated to his honour; I would they had left none of their brood behind them; but the first
broacher

broacher of that corrupt Doctrine (as I have told you once before) in my conceit was *Jeroboam*, for he made a rent in the Kingdom of *Israel*, alienating ten Tribes from their Allegiance due to their lawful Prince *Rehoboam*. But one thing troubled him, that according to the Law all the Tribes must go up once a year to worship at *Hierusalem*, which was the imperial City of the King of *Judah*. This was it that cut the very nerves of his conspiracy; therefore you shall find him thus speaking to the people in *Josephus: Country-men*, says he, you know the Law, and *Antiq. lib. 8.* are not ignorant that God is in every place as well at *Dan* and *Bethel* as at *Hierusalem*. c. 3. *Ubique vota exaudit, ubique cultores suos respicit*; his ear is every where to hear your Prayers, his eye is every where to see your Worship, and therefore there is no such necessity as the Priests talk of to go up yearly to the Temple at *Hierusalem*. This is *Jeroboams* Divinity, in one act both an *Heretick* and a *Traitor*, he took away the Crown from Gods anointed by violence, and would take away the throne dedicated to God himself by fraudulence.

Beloved, every Religion knew this, that one house or more, as the worship required, was to be built unto the God before whom they prayed, and in whose name they took an Oath before the Altar. *Dagon* the Idol of the *Philistins* had his Temples, and so had the rest; and shall the Assemblies gathered in the name of *Christ*, shall they only worship in the Mountains and in desert places? The Angel hovered from above over the fields where the *Shepherds* abode; because he was a Messenger of *Heaven*, and therefore proclaim'd the *Christ* under the open heaven; but men that have their habitation upon earth must not so preach *Christ* as if they had dropt out of the skies; the presence of an Angel did consecrate the waste plains upon which the flocks were feeding, any place was holy for that time where an Angel spoke: but corruptible and sinful man must not think that it is his privilege to do the like, unless the place be set apart for Gods service by a lawful solemnity of dedication. *Philo* the *Jew* makes mention of some that worshipt God *Euseb. lib. 2.* with most fervent devotion in *Egypt*, and the parts of *Alexandria*, frequent in c. 16. Prayers and Watchings, and it appears to some they were *Christians*, and they, I Cor. 11. says *Philo*, had their *συναγωγαι*, religious buildings full of reverence and Majesty to praise 22. the Lord. This that *Philo* speaks of was in the reign of *Claudius* the Emperour, twelve *Alphon. a* years and no more after our Saviours Ascension into Heaven. The Primitive Church *Castro. l. 4.* flourishing, the *Apostles* all living, these *συναγωγαι*, these Oratories and Chappels were *Tit. Tem.* built, so ancient is the practice to call upon God in such stately buildings as were appropriated to be the houses of Prayer; and the Reverend Council of *Gangra* past *Concil Gangra c. 5.* this Canon against *Eustachius* an enemy to Church buildings; If any man shall say the house of God is contemptible, and the Assemblies vain, let him be an Anathema. And of the *Suorum decret.* two circumstances of the place that the Angel appeared in the field before the *Shepherds*, so much and no more.

Thirdly, I observed for the time, that it was night when the Angel came unto them, I dispute not what time of the night it was. The night was distributed into four watches, assigning the space of three hours to a Watch, to this end, that he who could not endure the tediousness of a whole night to lie abroad under the open air might be relieved at the end of a watch by him that took his place; and it is not improbable that this occasion fell out towards the last watch of the night: For to Premonstrate, that *Christ* came to bring light, to enlighten every man that came into the world; he was annunciated by the Angel both at the increase of the year, and at the increase of the day. *Oriente Salvatore non solum humani generis salus, sed etiam solis ipsius claritas innovatur.* says *St. Ambrose*, at this day Salvation shin'd upon the soul of man, which had been in the darkness of condemnation, even as our Saviour *Ambros. Serm. 6. de Nativ.* was born toward the dawning of the morning, when the Sun was peeping out of the darkness of the night. Nay, the same Father goes further. You would think his phancy were *Rhetorical*, or rather *Poetical*, but he delivers it for a Doctrine which he did verily believe that it was late at night when the Angel came into the field, *Cum sol festinans ob dominica nativitatis obsequium, &c.* When the Sun, in homage to our Saviours Nativity, posted, as it were, and (before the Stars had run their courses cut short the night) shined upon the world many hours before the day expected him, and thus he reasons, if the Sun stood still in the day for the Prayers of *Josuah*, why might not he shorten the night to behold our Saviours Nativity? Wherefore at night this Babe of Glory was born that he might turn the night into day.

A meditation of *St. Gregories* may supply us with another reason, the Sun-shine of the day is the great Oracle of manifestation, the smallest Atoms then appear, *Greg. moral. Lib. 33. 20.* and

Bern. Serm.
5. ex parvis
in Nativ.

and whatsoever lay in obscurity is clearly discerned: now we have no clear apprehension of the mysteries of faith in this life as if they lay naked before us, *Sancti quamdiu in hac vitâ sunt divina natura Secreta quasi sub quadam imaginatione conspiciunt*; The Saints in this world behold the secrets of the Divine Nature as if it were in the imagination of a dream, as men think they see Visions when they sleep in the night. I do not go about therefore to span those things which cannot be measured, how that which is infinite and finite are one in personal Union how he was conceived by the *Holy Ghost*. What perfection of knowledge and grace there was in his Infancy, if you look into the Ark with the *Bethlemites* you may forfeit your eyes. It is modesty to say these things are incomprehensible, for the *Angel* did reveal them in the night. They that raise questions, and dispute about those depths concerning our *Saviour* which cannot be founded look for thanks because they are industrious, whereas their curiosity seems to me to use him no better than if they crowned him with thorns. We must believe without appoizing the Articles of our Faith to the balance of reason, and then though we see darkly in a glass we are children of the day: But if we will scan the secrets of *God* by the scruples of humane wisdom, then is our day turned into night. *One day telleth another, and one night certifieth another*, Psal. 19. 2. That is, says *Bernard*, the day told unto the day, when the *Angel* came unto the modest *Virgin Mary*; the night certified the night, that is, the *Serpent* conferred with *Eve* when she was fond and curious.

I am yet under this pillar of Cloud, I mean under this circumstance of time, that the *Angel Gabriel* addrest unto the *Shepherds* by night. Captivities that be famous in Scripture are three: *Under Pharaoh in Egypt, under Cyrus in Babylon, and under the Devil in the thralldom of sin*. Mark what issue every one of these had to obtain liberty: 1. The Children of *Israel* arose at midnight, and departed out of *Egypt*: 2. *Nehemiah* and those few, the first that went out of *Babylon* to repair *Hierusalem* arose in the night and went their way, *Nehem.* 2. 12. And thirdly, the great Redeemer, who should pluck us out of the mire, and draw us out of the bondage of Sin, his fame is spread abroad when the *Shepherds* kept watch over their Flocks by night. Nay, almost no work of extraordinary worth and efficacy toward and after the time of the *Passion* but it fell out when darkness was upon the face of the earth. To let his Birth alone, and to say no more than my Text doth, *Excubarunt noctu*, the poor men heard of it that lay abroad in the night. His Agony in the Garden took hold on him by night, when the world was in a dead sleep, his own Disciples drowsie, and could not watch with him one hour. He suffered when the Sun was darkned, and the Stars gave no light. Finally, He arose out of the Sepulchre before any body was stirring in the morning. What is the meaning of this? Even to shew that we were dumb and still passives in all the work of our Redemption; we slept, and thought not of help and succour when it was plentifully supplied for our salvation; when no soul awoke to think of blessing, in the dark night of Ignorance Christ was born. We are supine in our sins like men stretcht upon their bed, when he sweat drops of blood. We regarded not his Passion when he suffered; we were careless when he arose for our justification. But of the time let this suffice to be spoken.

That which made up the fourth and fifth parts of my Text is concerning the persons they were *Shepherds*, and they were many *Shepherds*, so many as made a Plural number, *And there were in the same Country Shepherds, &c.* The heathen make much ado, and relate it not without admiration; by what mean and almost despised persons the deep knowledge of *Philosophy* was first found out and brought to light? As *Protagoras* earning his living by bearing burdens of wood; and *Cleanthes* no better than a *Gibeonite* fain to draw water for his liberty. *Chrysippus* and *Epictetus* mere vassals to great men for their maintenance, yet these had the honour to find out the riches of knowledge for the recompence of their Poverty; but the day shall come that these Philosophers will wonder that they found out no more than they did, and be astonished that silly *Shepherds* were first deputed to find out one thing more needful than all the World beside, even *Jesus Christ*. *Tiberius* propounded his mind to the Senate of *Rome*, that Christ, the great Prophet in *Jury*, should be had in the same honour with the other Gods which they worshipt in the *Capitol*. The motion did not please them, says *Eusebius*, and this was all the fault, because he was a God, not of their own, but of *Tiberius* invention: So lest great men, and Rulers of the earth should disdain at a *Saviour* which was not of their own discovery, but found out by servants that kept their flocks, I will make

make it good by reason that the *Angel* pickt out very choice persons for the business, the *Shepherds* of the *Field*.

It is truly and modestly observed by *Tolet*, *Causa cur pastores visitantur est Dei bene- placitum, multa autem congruentia*: Why shepherds were visited by the *Angel* rather than men of another trade or calling; and in particular, why these *Shepherds* rather than all besides of the same *Vocation*, no cause can be assign'd, but the meer will and favour of *God*: but his pleasure having done the deed, much may be said to approve it why it is fit and convenient. To be a *Shepherd* is a life of great servitude and poverty, as *Job* says, they spend their time desolate and solitary in the *Wilderness*, and for vile company they are set with the dogs of the flocks: and these were fit to be the first partakers of the *Gospel*, because it is powerful in Spirit, but base and contemptible according to the *Flesh*, *A sapientibus non querit testimonium qui parvulis se revelat*, he baulks the *Pharisees* and *Princes* of the people, and seeks the testimony of *Shepherds*, because he reveals himself unto those that are lowly in their own eyes, and poor in Spirit: none more unlikely than they to do a message for *Almighty God*. When *Samuel* came to *Isbai*, and askt for his Sons, that he might pick out the man whom the *Lord* had chosen, *Isbai* presented the most likely, as he thought, indeed all but one; *There is one more, says he, in the field that keepeth sheep*. O, says *Samuel*, let that *David* be sent for from following the *Ews* great with young. Surely thinks the *Prophet*, because he hath been despised and neglected, he is the man whom *God* hath in store to govern *Israel*. Weak and impotent means are the fittest for the *Lords* choice, that men of action and authority may not attribute that unto themselves which is only the doing of the *Lord*. *Prævalet imperitia in rusticitate Pastorum*, says *S. Austin*. When such ignaroes as these were sent abroad, to tell in the *City* what they had heard and seen, the world could not say they were enticed by *Eloquence*; the enemies of the *Faith* could not say that crafty *Philosophy* got ground upon the simple: but as the *Devil* chose a *Serpent*, a wise creature above all the *Beasts* of the field, and all that are in the water, to destroy the world by subtlety; so *Christ* chose *Shepherds* out of the *Field*, and *Fishermen* out of the *Water*, as the chief means to repair the world by innocency and simplicity. 1 *Cor.* 1. 26. *Brethren*, says *St. Paul*, you see your calling: for so *Erasmus* will read *βλῆναι* in the present tense, because the thing was open to all mens knowledge, and perspicuous: but what did they see so plainly? not many wise men after the flesh, not many mighty, not many noble are called, but foolish things were chosen to confound the wise, &c.

Two things are to be drawn from hence; first, that we distort not the *Scripture* as if it pronounced nothing but confusion to the rulers of the earth; let not the honourable person hang down his head, as if power, and wisdom, and noble blood, and dignity were causes of rejection before *God*; no beloved, *Isaiah* foretold that *Kings* should be nursing *Fathers*, and *Queens* should be nursing *Mothers* of the *Church*: but it is often seen that the benignity of nature and the liberality of fortune are made impediments to a better life; and therefore *Nobles* and *Princes* are more frequently threatned with judgment. I adjoyn moreover that the *Scriptures* speak more flatly against illustrious *Magistrates*, than the common sort: for if *God* had left it to men, whose tongues are prostituted to flattery, they had scarce been told that their abominable sins would bring damnation. 2. The comfort of the poor is never to be forgotten in this point: the servile life of a poor *Shepherd* is as fortunate as great exaltation, when it is made up with this blessing, that *Christ* is before his eyes; a little that the righteous hath is better than great riches of the ungodly: every small estate with the fear of *God* is plentiful enough. For thus I reason, if you do not serve *God* with zeal and charity, and a conscience undefiled, it were pity you should have more than you have; though you were less than the most abject vassal upon earth you had too much. If you be the child of *God*, strong in *Faith*, full of the consolation of *Hope*, operative in *Charity*, would you wish a better portion than that? do you know whether they that are admir'd for rich and honourable have so much? Who had not rather be one of these silly *Swains*, so blessed as to have an *Angel* appear before them, and to sing the triumphing day of *Christs Nativity* in their ears, than to be the *Master* of the whole *Flock* who slept at home under his *Canopy* of *Gold*, and heard no such matter? In fine, to end this point, a poor birth required no better than poor *Shepherds* to come and visit in the *Manger* of a *Stable*: Wherefore as *S. Austin* hath it, Let us learn to be rich in him, who for our sakes was made poor. Let us be no more the servants of

Tolet. in hunc locum.

Serm. 2. de Epiphan.

In Natal. Dom. Ser. 13. of sin, because he took upon him the shape of a servant. *Qui propter nos de terra ortus est in illo caelum possideamus*, Let us live to inherit heaven through him, who for our sakes was abased to inherit earth.

Secondly, The good Shepherd that giveth his life for his sheep, would first be manifested to those good Shepherds, that watcht over their sheep: *Palamque fit pastoribus pastor creator omnium*, says the ancient *Hymn*. Methinks I see his promise reveal'd to *Moses*, to *Jacob*, to all those *Patriarchs*, whose vocation it was to keep sheep, in this one act, that *Shepherds* are his choice, and before all others, to whom the triumph of his Birth is chanted. Who was the first man that ever found God in Heaven? it was the righteous and innocent *Abel*, a faithful Shepherd as we read it, *Gen. 4.* semblably who were the first men that ever found out God upon earth? Why the Angels will suffer none to find him out before the Shepherds have had a sight of him. Inquire likewise of your fore-fathers, what God did in their days, and in the time of old, and you shall find that the greatest deliverances that ever happened were wrought by *Shepherds*. I have toucht upon it before in another strain: *Israel* was deliver'd from bondage out of the Land of *Egypt*, the very type of *Hell*, and that was effected by *Moses* who kept the sheep of his Father *Jethro*. *Judah* was delivered out of *Babylon*, another type of *Hell*, at the command of *Cyrus*, who then was a mighty Prince, but once an expos'd infant, and train'd up to be a *Shepherd*, as we find it in prophane stories: but the true deliverance was first communicated to these in my Text, that it might be spread abroad by the Shepherds.

The point is full of observation, so that I cannot dwell long upon one thing; but this I add; who deserv'd these joyful news before the *Priests* in the Temple, and the *Shepherds* in the field? Marvail not that I joyn them together, the Temple and the Field being so far asunder: but might *Zachary* say, Lord we have often offered up the Lamb at morning, and the Lamb at evening, twice a day have we lookt for the salvation of the world to come in the flesh when we drest the Sacrifice. And might the Shepherd say, Lord we have fed our flocks with carefulness, both in the heat of the day and in the frost of the night, not so much for the wool and profit, but that these might be offerings to be slain upon thine Altar. Yet those Beasts are but shadows of him that is to suffer for the sins of the world: When will he come that is substance of these types? *Illius aram saepe tener nostris ab ovilibus imbuet agnus*; why to satifie this just expostulation, loe, *Gabriel* appears to *Zachary* the Priest, and the thrones of Heaven did congratulate those Shepherds with the news, as who should say, leave the Fields, give over your Flocks and Lambs, there is no further use of burnt Offerings and Sacrifice; go and see the Babe that from henceforth will save the poor Beasts from slaughter, and will save the world from their sins.

Surely these Shepherds had heavenly meditations in their minds, and were most religiously prepar'd, when this Embassador of heaven did approach unto them. And you my beloved, I speak to one with another, if that innocency and harmlessness were in you that was in them, you would think many a time, that a divine Beam did shine upon your soul, and that you had your conversation with Angels. They had no State Stratagems in their brain, no projections to profit themselves and to wrong the Commonwealth, no undermining insinuations: do you think they were in Law, and cast about to make their suit endless, and never come to trial? or how to cast a fair gloss upon deceitful merchandize? or how to live by the spoil and oppression of others? no such thing I warrant you: But if the Angel had any joyful tidings to bring in these days, where should he find a man that is harmless and innocent?

Maldonat.

Thirdly, says a late Writer, *Non magnatibus res innotuit ne ad Herodis aures perveniret*, the Rulers and Magistrates were not acquainted at first with these news, because God would have his Son concealed from bloody *Herod*: for had there been great men as honest and religious, nay, better than these *Shepherds*, which I can believe and prove too (if need require) yet somewhat there was in way of Christian policy, which did enable the *Shepherds* with more trust, to sound out, and to publish Christ: For might it not have been suspected that faction and division was a breeding against *Cesar*, if some of the principal men had spread abroad that a mighty Prince was born to redeem his people. I say, it would have put the *Romans* in doubt of Rebellion: that then which had been Treason in the mouths of *Potentates*, was Gospel from the lips of *Shepherds*.

Fourthly,

Fourthly (and I will spare all that may be multiplied beside in this point) *Pastor. Tolet. Ann.*
ribus rationalium Ovium ante alios divina mysteria annuntiantur: There are Shepherds that ^{14. in 2.}
 feed the reasonable flock, whose pains and industry are devoted to watch over ^{Luc.}
 your souls; of these you must be perswaded, that the divine Mysteries of Christs
 Evangel, are especially reveal'd unto them. Knowledge is or should be preserv'd
 in the *lips of the Priest*, and you must not think that every man is the *Son of a Pro-*
phet, to preach Christ, and to teach a Congregation: It is the brain-sick fancy
 of the *Brownists*, who, while they attribute a sacred Priestly authority to every
 one of the *Sect*, they have left *themselves* none that was fit for the Function.
 What, you will say, was not Christ first published by poor lay Shepherds, and af-
 terward preached unto the world by Fisher-men; and then his *Resurrection* testified
 by *Mary Magdalen* and other Women? why do we debar them of that now, which
 Christ vouchsaf'd them before? I answer, *Relation* is one thing, *Revelation* is an-
 other; to teach a Doctrine is one thing, to testify an act is another: if Christ be
 born, if he be risen again, to declare this fact and story honest plain dealing Shep-
 herds and silly Women were fittest instruments, and most unlikely to deceive; but
 in matters of Revelation, yea, or in matter of Doctrine it is otherwise. *Moses*
 was a *Shepherd*, but never undertook to teach *Israel*, until God mark'd him out
 for the business, and inspired him. *David* was a *Shepherd*, but undertook not to
 teach divine Psalms, and instruct the *Church*, until God instructed him. The
Apostles were Fishermen, but never made the *Doctors* of the world, until the Spi-
 rit lighted on them: And they that can shew either lawful calling, or revelation
 that the Spirit hath pointed them out, let them prosper in the work that they un-
 dertake, otherwise I must say for the instance of these Shepherds in my Text, that
 they were but faithful relators and witnesses of what they had heard and seen, but
 not Ministers of the Gospel of Christ.

Of their *personality* thus far: now of their *plurality*, that they were *Pastores*, *Shep-*
herds in the *Plural*, at least more than one. As some *Fathers* compute the number
 of the *wisemen* that came out of the *East*, that they were three, neither more nor
 less; because three gifts were presented to the Child in his Cradle, *Gold*, *Myrrhe*,
 and *Frankincense*; so these audacious Textmen are bold to say, that there were
 three Shepherds to whom the Angel came, neither more nor less: and what conje-
 cture moves them to this opinion, but because that heavenly Carol which was sung
 this day from above, consists of three parts, *Glory to God*, *Peace on Earth*, *Good will to-*
wards men; but whether two or whether twenty, it is known only to the *Holy*
Ghost: This we read and no more. *Pastores in eadem regione*, they were *Shepherds in*
the same Countrey. It is a point of care indeed, very circumspectly observed in the
 birth of *Kings*, to have witnesses of good credit and report in the place, *Ne quis* ^{Maldonat.}
falsus pro vero Rege supponatur, lest a supposititious Child should be juggled in for the
Heir of the Crown: So Shepherds were called to come to the place where they
 should find *Mary* and the *Babe*, that the testimony of good men without exception
 might stand firm against all those that should oppose it: And what testimony could
 be more valid and strong in every part? let the *Jews* cavil as they will; they
 which talk of that which is done afar off, may easily be mistaken; but these came
 from the nearest parts to *Bethlehem*, even in the same Country. 2. Active and
 experienced men are more dangerous to trust, but the Education of *Shepherds* is
 without guile or devices. 3. Do not tax their report, that it was a sleepy appa-
 rition or a dream, for my Text avoucheth they were watching over their flocks.
 4. Left all the credit of the tidings should lean upon one mans voice, *Pastores*,
 many Shepherds and many Tongues would bear record, that they saw in the *City*
of David a Saviour which was Christ the Lord.

Now began the *Vine*, that is the *Church*, to stretch forth her branches, and all
 the Husbandmen that could be hir'd were called to labour in the Vineyard: the
 time was when one *single Dove* returned into the *Ark*. One *David* sat alone like
 a *Sparrow upon the house top*. One *Elias* that was zealous for the *Lord*, wandred soli-
 tary by himself in the *Wilderness*: now they did increase into troops and into
 multitudes. Many wise men drew to *Bethlehem* to adore the *Lord*, many Shepherds
 to visit him. *Peter and Andrew*, *Philip and Nathanael*, *James and John* were called
 together; the Church brought forth no less than twins at once to shew her fruit-
 fulness: a true sign that they belonged to the *Land of Canaan*, when they hang to-
 gether full and thick like the *Grapes of Eschol* in their clusters. A lesson for them
 that affect singularity, and think they are in tune, when they sing discord flat

against all the world. He that is one by himself is little better than one beside himself, and hath no more cause to boast then a Leper had, who dwelt alone, and was cast out of the *Congregation of Israel*. *Esto gutta in imbre grandinis*, make a drop in a flower that poures down from Heaven. Christ accepts not of the testimony of one alone, but of many, *Uni testi ne Catoni quidem standum*, a shaft divided from the Quiver, may be knapt in sunder; when it is in the bundel it is not easily broken. I have done with their pluralities, now I come to the two last circumstances concerning their office and diligence, they watcht, that's not all, but they watcht over their flocks, that is the sum of all.

There are two sorts of persons noted for finding out Christ more eminently than others, the Shepherds before all others after he was born, and *Mary Magdalen* the first of all men and women, as far as we read after his Resurrection. The Shepherds were vouchsafed their blessing, because they watcht by night. *Vigilaverunt multum*, a hard task if you consider the time of the year, and *Mary* was so prosperous because she rose very early in the morning to seek her Lord, *Vigilavit multum*. It is hard to say whether ever she slept one wink for care and grief, since the Passion of our Saviour; and God knows who shall be the first that finds him at his second coming in Glory, when he shall come also like a thief in the night: but whosoever he be, this I am sure of, *Vigilabit multum*, he must be none of them that sleep in gluttony, that are heavy with surfeiting and drunkenness, with chambering and wantonness, he must watch or be fit to waken to find the Lord. The enemies of our soul are mighty and many in number, our temptations steal upon us as closely as they that come to rob in a mist, or in the dark of the night. *David* you know chid with *Abner*, because he watcht no better about *Saul* his Master: *The thing is not good that thou hast done, as the Lord liveth you are worthy to die because you have not kept your Master the Lords anointed*. So shall we be rebuk'd if we do not set watch and guard about our soul; we deserve to die because we neglected to fence our soul from the incursion of those evil thoughts that will destroy it.

1 Sam. 26.
15.

Sence. de
providen. c. 5.

Slothfulness and idleness are all one, as if you took your ease and slept upon your bed; it is *Vigilantia somno similima*, a kind of watching that is no better than if you snorted like a sluggard. He that will not waken out of this spiritual sleep of sin for the voice of preaching, and for good admonition, he will be wakened with a mischief: never any so sleepy and sluggish but Gods wrath, or the hour of death, or the final day of Judgment will start them out of their lethargy, and then they shall awake, as *Sampson* did that shook himself, when he lifted up his head from *Dalila's* lap; but the Lord was departed from him. I have multiplied many precepts upon former occasions, that you should be like watchful Shepherds, expecting the coming of Christ: one thing which I do not remember was then delivered shall serve at this time instead of many points of caution. A man that cannot hold up his eyes, and awake when need requires, must be shaken and pincht; violence must be offered to his drowziness. So lest we sleep in sin, *Excitandus è somno, & Vellicandus est animus*; you must prick and gourd your own conscience with the terror of judgment, with the menaces of damnation. Suffer not your eye-lids to shut, but sift and shake your own heart; examine your self, remember what a blessing it is to be a watchful Shepherd, that an Angel of comfort may come and find salvation unto you.

Sence. Ep.
60.

Watchfulness as it is only a restraint from bodily sleep is not that which I urge and enforce; this is a season wherein I know its much in use, to sit up late; they that intend games and revels, and pastimes are watchful enough, though they turn the night into day, and the day like heavy sluggards into night: The luxury and voluptuousness of our Feasts in many Families do reach to midnight, and then we think we have kept *Christmas*, when we sit down to eat and drink, and rise up to play. Perchance excess and surfeiting do so distemper us, that it is well when we have eat and drunk if we can rise up to play. Some relaxation and triumphs of mirth were ever allowed to our Saviour's Nativity, as *Mordecai* said of the days *Purim*, that they were days of feasting and joy, and sending portions one to another, and gifts to the poor; but the Devil envying our gladness hath turned it into riot, and the very madness of luxury: The careful progenitors made it many days work to labour hard, and to leave a fair inheritance to their posterity; and my dissolute heir makes it some few nights play to lose and consume it; as if the day were not long enough: he borrows the best part of the night to make riddance of his patrimony. Great difference between such unlucky night ravens, and these Shepherds in my Text, that watch over their flocks by night.

Either 9. 22.

I know

I know the application runs in a right line upon the *Priests of God*, but this is not a place for those instructions: this I will not omit, a certain *postilling Frier*, that preferred his *Monastery* before the *Pulpit*, knowing our labour and his own ease, did thus observe upon the former verse, that *Christ was born in a Manger, ut Anchoritarum canobia solaretur* to patronize the solitary Cells of *Hermitees and Anchorites*, an exact pattern of Solitariness I wist to be born in a troublesome *Inn*: nay, in the *Stable* therefore which is common for all men, and at such a time when *Town and Countrey* were gathered into *Bethlehem*. Every house full of Strangers to pay their Subsidies to *Cesar*, in the midst of this throng. Is not our *Frier* much mistaken to put us in mind of a *Monastery*? but rather we may note, that the blessing of *Christ's Birth* was first annuntiated not to *slothful Monks*, but to *Shepherds* that watch over their flocks. Our *Saviour* is diversly call'd both a *Shepherd* and a *Lamb*, *Ut Agnus apud greges annuntiat*. *Christ the Lamb* is revealed unto *Shepherds*; it is fit they should first hear of the yeening of a *Lamb*. *Christ the Shepherd* is revealed among the flocks: it is fit the flocks should be comforted, that the *Prince of Shepherds* was born. I add *Christ the head of the Church*, under whom all *Shepherds* have their charge, it is fit he should be notified to *Shepherds* that attend their charge, that *watch over their flocks*. Tolet. Ann. 14. in 2. Luc.

To include you all, every man and woman in the application, suppose you are no bodies keeper but your own: *Vigila saltem super animam tuam*, why be watchful and prudent over the safety of your own soul; and when I have spoke that word, your soul, I perceive instantly that you have a whole flock to look to, and it is all your own, the affections and passions of your mind; them I mean, if you bridle their lust and wantonness, if they do you reasonable service, you have a rich flock, sheep that shall stand upon the right hand of *God*: if they usurp and fill you full of uncleanness, they are a flock of goats, that shall be condemned unto the left. What says *Cato* of our affections? they are to be governed like a flock of sheep, you may rule them altogether so long as they follow and keep good order, but single one out alone, and it will be unruly and offend you: as who should say all our affections, must be sanctified to *God*, the whole flock; let one passion have leave to straggle and all will follow it to destruction. Many sit up late and eat the bread of carefulness for the increase of riches; but those are the thorns that choak the seed. Let the watchfulness of the heart especially be fixt upon this flock, the desires, the passions over all that issues out of the soul, as the *Star* cast his beams directly upon the place where *Christ* was born. *Dei secreta non cognoscimus si in terrenis desideriis vigilemus*, we shall not find out the secret of *God*, that is his Son, if we watch over fleshly and earthly things. Finally, all the providence of our watch will be in vain, as *David* says, not sufficient to give repulse to the wolf that lies in wait, unless the eye of *God* keep centinel over us. Our custody is weak unless the Lord send his *Angels*, as he did unto these *Shepherds*, to pitch their pavilions round about us: Wherefore pray we that the *watchman of Israel* may be always about our paths, and about our beds, who neither *slumbers nor sleeps*; to whom be *Glory and Honour, &c.* Amen.

Greg. lib. 23.
Moral. c. 20.

THE THIRD SERMON UPON THE INCARNATION.

LUKE ii. 9.

And lo the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.



O Scripture more fertile of wonders, or fuller of variety touching the Incarnation of our blessed Saviour than this Gospel, and therefore I continue in this story year by year upon this glorious occasion. And you may discern how we go up by stairs and degrees in every verse till at last we make the highest pitch that the eloquence of man can fly to. We began with a Treatise of a most humble stile, *a Babe wrapt in swaddling clouts, lying in a Manger*; from thence we are lead to place and persons of a little better condition, *to shepherds keeping watch over their flocks by night*: from the shepherds by a manifest ascent to the Apparition of an *Angel*, the *Angel of the Lord*; from one *Angel* to a multitude, which is much better, a *multitude of the heavenly Host*; from that noble Army to him who is greater than all the *Angels*, a *Saviour which is Christ the Lord*; And lastly, from that Saviour on earth to his most excellent dominion in heaven, *Gloria in excelsis, glory be to God on high*. And as in our *Church Service* we do or should shut up every *Psalm* with that devout *Doxology*, *Glory be to the Father, &c.* as if that were it which gave every *Psalm* his tune and relish, so *glory be to God on high* is a verse which may most fitly be said or sung to every circumstance which belongs to the *birth of Christ*. He was laid in a *Manger*, *glory be to God on high* for that humility: proclaimed by *Angels*, *glory be to God on high* for their attendance and ministry: manifested to *Shepherds*, *glory be to God on high* for instructing their simplicity: finally, to comfort our hearts that night and darkness are dispelled, a glorious beam of light made the earth glister where they stood, and therefore *glory be to God on high* for the comfort of that heavenly illumination and glory.

The Text which I have read unto you contains those particulars which are most natural to heaven and most proper to earth, things most truly *celestial* are *Angels*, and *Light*, and *glory*, all these did joyn together to solemnize this great Nativity when tidings came unto the *Shepherds*; and that which properly favours of earth is *fear*, especially *Mary's* *great fear*, and *shepherds* not able suddenly to entertain heavenly visions were sore afraid. If you will fully know how and in what triumphant manner these tidings were declared from heaven, and withal with what astonishment they did possess the earth, lend me your attention to these four parts in general: 1. Here is *Gods Minister* employed to divulge the *Incarnation*, *Loe the Angel of the Lord*. 2. The pomp and solemnity which the *Angel* brought with him, the *glory of the Lord* did shine round about. 3. Here are the persons, though I have spoke

spoke largely of them heretofore: I say the persons honoured both with that messenger and that solemnity, the *Angel came to them*, the *glory shone round about them*, they were *Shepherds keeping watch over their flocks by night*. 4. How this *Angel*, and that shining glory did affect these poor men, *they were sore afraid*: And for your parts dearly beloved, so prepare your souls so to meditate upon *Christ's Birth*, that when you promise your selves after your dissolution the joy of *Angels*, and *glory shining round about you*, remember to temper presumption with the *Shepherds* fear and reverence; and again, when weakness and little faith are sore afraid, be mindful that *Christ* was born to bring us to that light which knows no darkness, and to everlasting glory: So knit them into your heart, as they are most divinely woven into my Text, *And loe the Angel of the Lord came upon them*, &c.

And first, be ready to hear how *Gods Mnister* was employed to divulge the *Incarnation*, *Loe the Angel of the Lord came upon them*; touching whose Apparition five interrogatories must be answered: *Quis?* what *Angel* this was of all the heavenly *Hierarchy* ἁγίων, it should seem one of conspicuous glory, the *Angel of the Lord*. 2. *Quando?* when he came, I believe instantly after *Mary* was delivered; *Ecce*; *loe he came*, that note demonstrative expresseth the celerity. 3. *Quomodo?* the true substance of an *Angel* is not visible and apparitive to men, he came in some fashion altered from himself: *ecce*, it was wonderful, *loe, an Angel*. 4. *Quo situ?* how he did apply himself to the *Shepherd*, *de caelo supervenit*, says one Translation, he stood above them, *astitit juxta illos*, says another, *he stood near unto them*, we say, he came upon them. 5. *Quare?* why men were not accepted to do this office to manifest the Birth of *Jesus*, but, *loe an Angel of the Lord*.

1. *Quis?* and who was this *Angel* of all the heavenly *Hierarchy*? modest ignorance is better than presumptuous knowledge: doubtless the *Holy Spirit* had given him his Name in this place, if it had concerned our edification: yet he was no novice; but *St. Cyprian* himself that ventured to call him *Gabriel*, *Veniunt in Bethlehem quam praedixit Gabriel, & invenitur Emanuel*, that is, the *Shepherds* came to *Bethlehem* as *Gabriel* had taught them, and there they found *Emanuel*, *who is God with us*. Surely so Divine a Father would not bolt out without a mark to aim at, and I discern some colour for that conjecture out of a Grammatical Article. *Zachary* was visited by a messenger from heaven, as he was doing his office in the Temple, *Luke i. ii. There appeared unto him an Angel of the Lord*; but verse 26. ἁγίων, the *Angel Gabriel* was sent to the *Blessed Virgin* in the *City of Nazareth*, and as if he were to be known from that holy Spirit who came to *Zachary*, by this emphatical Article being once named *Gabriel*; from thenceforth he is spoken of according to his office, the *Angel of the Lord*. Surely he was one of the most glorious attendants of heaven, one of those principal *Seraphins* that stand always before the throne of *God*; the business about which he came was of the highest nature that ever was sent from Heaven to Earth; and therefore who should undertake it but as great a creature as the Heaven and Earth afforded? But the *School Doctors* say otherwise, who build upon the groundless curiosities of their adulterate *Dionysius*; list to their speculation forsooth, that *Cherubins* and *Seraphins*, *Thrones*, *Principalities*, and *Dominions* are virtues of the highest rank and order, always resident in the *Orbs of Heaven*, never giving attendance to the *Militant Church* beneath: But that commonly stiled *Archangels* and *Angels* (in which degrees they place this *Gabriel*) they have intercourse and messages as *God* appoints them to the world below: A brave president if you mark it for their lazie *Cardinal Prelates*, that the active *Angels*, such as proclaim and preach *Christ* should be the underlings to the rest, and to pretend that there are others of no such troublesome office and employment, that are the superiour principalities. Well, as it is probable with *St. Cyprian* to say this welcome Messenger was *Gabriel*, so it is more probable to hold against *Dionysius* his conjectures, that this glorious Herald who came to publish a Saviour to the world was one of the mightiest and chief of the *Cherubins*, *loe the Angel of the Lord*.

1. The next interrogatory is *quando?* at what time and season the *Angel* came. *Ecce venit*, surely he made no stay, but came with great expedition after *Christ* was born; if it were not in the same minute or hour, yet it was in a short space after: for he tells them in his Message, *This day is born unto you in the City of David a Saviour which is Christ the Lord*. When *God* was to destroy a people, he thought it fit to make it known unto *Abraham*, *shall I hide from Abraham that thing which I do*, *Gen. 18. 17.* much more when he was to save a people he would immediately reveal

Aquin. 3.

P. sum. q. 36.
art. 6.

veal the thing in hand, and loe the *Angel of the Lord*, as who should say, shall I hide from these religious careful *Shepherds* the thing which I have done for their salvation. Let us compare in a word *Christ* manifested to the *Shepherds*, to the *wisemen* of the *East*, to *Simcon and Anna* in the *Temple*: to the *Shepherds* he was made known the same day that his Mother brought him forth, to the *Magi* of the *East*, as the most ancient do collect, twelve days after upon the *Feast of the Epiphany*, to *Simcon and Anna* forty days after he was born, when *Mary* according to the Law came to the *Temple* to be Purified. The *Shepherds* were Jews, and he was made known incontinently to them, prefiguring that the first-fruits of the *Gospel* should be preacht before them at *Jerusalem*, the bread of life should first be broken to the Children before the dogs had the Crums which fell under the Table. Those *Easterlings* that brought gifts to his Cradle of *Gold, Myrrhe, and Frankincense*, they were *Gentiles*, and the *Apostles* were sent to them in a little distance of time after the *Feast of Pentecost*, when it was illustrious that all Tongues and Nations should praise the Lord in their own Language. Yet again there shall be another Revelation of the *Gospel* to the *Jews*, after forty days, *numerus certus pro incerto*, when the *Gentiles* have had their part, *Simeon and Anna* shall enjoy them, that is, in the fulness of time, and in an hour that we do not think of; a remnant shall be collected, God will gather together the out-casts of *Israel*, and the dispersions of *Sion*. Once it was, *ecce Angelus*, Gods Minister stood in the midst of them in this Text pointing the *Messias* with his finger, who then was in the City of *David*; now after much attendance, after many an *ecce*, many a long look the glory of *Israel* shall be revealed unto them. So much for the time of this Apparition.

3. Loe, or behold an *Angel*! soft a while, and let us ask in the third circumstance, *quomodo*? how we should behold him? a Spirit hath not flesh to be seen, or bones to be felt; in what fashion therefore did he alter himself? surely it well deserves *Ecce Angelus*, a note of Admiration; for the manner was wonderful. Beloved if the *Eternal Son of God* did not abhor the *Virgins Womb*, those ministring Spirits whom he commands could not abhor the shapes of men; they appeared every way in the same form and fashion wherein we walk upon earth. Yet thus we distinguish them from our selves, our bodies are begotten, theirs were created; our flesh propagated from the loins of *Adam*, their substance made extraordinarily, not according to nature, but by the finger of *God*; our soul quickens the flesh which it possesseth, and makes it live; their bodies which they assum'd had not vivification by the breath of life, but only serv'd them for motion and representation: our bodies have the instruments of outward senses to convey sensible things to the fancy, and so to the understanding; they had eyes, and ears, and other sensible organs, *non ut sentiant sed ut corpus perfecte representent*, says the great *Schoolman*, not to exercise those senses, but for an ornament and complement sake, lest their bodies should seem monstrous and formidable to the beholders. Finally, their bodies after they had appear'd to discharge their embassage, vanish into elements never to return again into that composition, but our bodies shall revive out of that dust into which they were dissolv'd, and live for ever in the resurrection of the righteous. Some have so commented upon the Apparitions of *Angels* in holy Scripture, as if they had not truly taken humane shapes, the better to communicate their business to men, but *God* deluded mens eyes, and bred this thought in their fancy, as if they had seen that which was not visible. I confess there are propheticall Visions in holy Text, when the fancy of certain Prophets was perswaded it saw that which it did not see; it was a Divine passion which made *Ezechiel* think he saw beasts with wings, and wheels under their feet, chap. 1. It was a mere Divine passion which made *Daniel* suppose he saw the powerful ram push down all other beasts with his horn on the banks of *Ulai*, Dan. 8. These objects were conceived by none but by them single Prophets; no other eye could be partaker of it. Now on the contrary that's no propheticall Apparition but a real object which is equally visible to all spectators; therefore the Apparition of *Angels* was not imaginary, but substantial: for loe the *Angel of the Lord* was seen of all the *Shepherds*, and the *Angels* which *Lot* entertained were conspicuous, not to *Lot* only, who was a just man, but equally to all the vicious *Sodomites*: And so much for the fashion wherein he did appear, not as a spirit, but in the shape of a man; and therefore *Ecce Angelus*, loe an *Angel of the Lord*.

4. The next doubtful question is, *Quo situ*? after what manner the *Angel* took his

his place when he came unto them: the *Grammarians* are at odds, what *ἵκεν* should mean, whether he hover'd above their heads in the air, or stood in the same level near unto them. *Beda* prevented this quarrel, and accepts of both interpretations, *Sunt juxta nos per amorem, supra nos per auctoritatem*; they stand near unto us by their love, and they stand above us by their authority. Surely if Christ had not been born to reconcile us to his Father, we had not been worth the coming near, we had been no company for those holy *Seraphins*: but since he vouchsafed to take flesh and blood, the nature of man came into respect and reverence; the enemy shall not approach to hurt it, but those auxiliary troops of heaven pitch their pavilions round about it, *supra, juxta*, planting themselves as a fortress for our head, and as a buckler for our arm. And indeed those are the chief things that need good influence and assistance, knowledge and action, head and hand. Some are secret inventors of mischief, plotters and contrivers of disturbance, their brain is a mint of oppression; where is *Angelus superveniens*? the *Angel* above? Some know their *Masters will*, but they do not do it; nay, quite contrary, fear or favour wrings ill effects from them: where is *Angelus astans*? they want a good *Angel* at their elbow. Where is *Michael* the great Prince *Qui stat pro filiis populi tui*, which standeth for the children of thy people, *Dan. 12. 1.* But whether this celestial Ambassador hover'd above their heads, to shew the property perchance of a glorified body, or whether he walk'd and convers'd upon the earth as man to note our fellowship with *Angels* by the Birth of Christ: yet *ἵκεν supervenit* is one that came suddenly, never lookt for at that season; which construction, says *Beza* in *An-* *indifferent to both: and well he doth apply the verse unto it, Grata superveniet que* *not.* *non sperabitur hora*, an hour of felicity came at an instant upon us which we never dream't of: and so much for the manner how the *Angel* took his place.

5. Now follows the fifth interrogatory upon which I shall stay longest, why men were not accepted to do this office to manifest the *Birth of Jesus*; but loe an *Angel of the Lord*. There are many reasons for that expediency which I will marshal in their order.

1. As an evil *Angel* did co-operate to bring death into the world, so a good *Angel* was a choice instrument to bring the tidings of salvation: for why did the Son of God take flesh? to repair the fall of man. How did man transgress? by the subtilty of the Serpent. Who was the Serpent? our adversary the Devil. Who shall make amends for the mischief which the Devil wrought? one much different in grace, but of the same Essence, and Nature, and Creation, the *Angel Gabriel*. But you will say no fault was committed by the good *Angels*, they were neither enticers nor abettors of *Adams* prevarication, why should they trouble themselves? true, but a kind of blot did stick unto their name, and for a full measure of recompence they would satisfie for that which was none of their transgression. Our first disobedience was occasioned by a tree, our Redemption was purchased upon the tree of the Cross: We were wounded by the appetite of *Eve*, we were healed by the Womb of *Mary*: Here was tree for tree, and woman for woman. So an evil spirit tempted us to our loss, and therefore a good Spirit is zealous to be an instrument of our restitution; there's *Angel* for *Angel*.

2. They were exceeding busie to declare Christ unto the world many ways, *Concipiendum, conceptum, natum*, before he was conceiv'd to *Mary*, when he was conceiv'd to *Joseph*, after he was born to the *Shepherds*; for they are willing to partake all good things unto us in the *Militant Church*, because we shall be *ἱσχυροί*, exalted to be equal to the *Angels* in the day of Christs second appearing; *Choristers* of one Quire to praise the Lord, and members of one *triumphant Church* for ever. They came in humane shapes like unto men, nay, they are often called men in Scripture, *Ut demonstrent intelligibilem societatem, cum iis habendam in vita futura*, because we shall make up one spiritual society and fellowship to sing *Hallelujah* hereafter. I am not of their mind that say the *Cherubims* in many things were unresolv'd about the Mystery of Christs Nativity, and that they came with these messages to instruct both themselves and us. *St. Peter* doth not make good that fancy, because he says these are things unto which the *Angels* desire to look, *1 Pet. 1. 12.* and *Dionysius* roves at random, who imputes it to them that they would better understand that point of Faith, because it is written, *Isa. 63. who is this that comes from Edom?* but many ancient Fathers do adjudge that the *Angels* take delight to be present in our Christian Assemblies when we meet in this house together to offer up the sacrifice of praise and thanksgiving. *Paul* enforceth modesty to the *Corinthian* women in the house

house of Prayer because of the *Angels*, 1 Cor. ii. 10. *Angelos testes habent honesti pudoris aut impudentia*, as the most expound, the *Angels* make one congregation with us, and therefore they are witnesses of their modesty or impudence. Where is then your reverence, your bodily humiliation when you come to Gods house? do all things with decency, and well-beseeming devotion; for the *Angels* are our invisible associates, says holy *Bernard*. *Non ausus es illo presente facere, quod me presente non auderes?* Dare you do those unbecoming things where the *Angels* are by to witness, which you durst not do for fear of censure if the Ecclesiastical Magistrate did look upon you?

3. The *Incarnation* of *Christ* is, I may say, the perfection of all things in the world; and therefore good reason that all creatures should have some participation and interest in it. Men did share in him in his own sex and person, women in the Womb that bare him: poor men in the *Shepherds*, great ones in the sages of the East: the Beasts by the stable wherein he was born: the Earth in the Gold that was offered: the Trees in the Myrrhe and Frankincense; and to reckon up no more, the Heavens in the Star that blaz'd: all the works of God, even they which by natural obedience bless him and magnifie him for ever, did claim some office to make one in the solemnity when their *Creator* was born. Why surely some room was left for the *Angels*, it was fit they should be in the train at the *Inauguration* of this mighty Prince, and their place, according to their dignity was very honourable; they were *Gods Embassadors*: and as if they had a *Patent* to use their office frequently, they had many errands from Heaven, to *Mary*, to *Joseph*, to the *Shepherds*; *Non satis est semel missum esse, duobus aut tribus testibus stat omne verbum*, says *St. Ambrose*, They came three several turns and no less, that by the mouth of two or three witnesses every word may be established.

4. *Angelus in carnis specie Christum in carne venturum prænuntiat*, says *Aquinas*, the advent of the Messenger was in some wise a commentary and explication upon the message: the tidings to be open'd surpass'd the apprehension of a natural man, though he were the wisest Dictator of Philosophy, that the Eternal should be begotten, the Infinite be contain'd in the finite, that God who is a Spirit incomprehensible should be made flesh. O unutterable mystery! what visible inducement could be thought of to make man believe it? how should the dull and ignorant apprehend this transcendent operation? Behold *Gods Nuntio*, this *Angel* that came to the *Shepherds*, go no farther than him; and you shall have an instance what the Almighty can bring to pass; for the Essence of *Gabriel* was pure and spiritual, not mixt with elements, no bodily concretion in him; yet he tells his errand to the world in the similitude of flesh and bone, notifying that the Spirit of all Spirits God himself should be made flesh.

5. *Angels and Principalities* were first upon this Ministry to preach the *Nativity* of *Christ*, to honour and countenance their office, who in the same calling do succeed the *Angels*. Look not upon the poor Fishermen whom *Christ* did call from the Sea of *Tiberius*, but estimate your Clergy by the excellency of that heavenly Host who were the first that preach't the Gospel to the *Shepherds*. I take my self off from this discourse in which I might amply proceed, lest you say unto me as one said of *Hortensius*, that he advanc'd Eloquence to the skies, craftily meaning that himself might be advanc'd as an Eloquent Orator in the commendation. If we glory we will glory in our infirmities, and in the Cross of *Christ*, not presuming upon that amplification of analogy with *Angels*. I will lay the scene of my reproof beyond the Seas, but I would we were quit of the fault at home: How many exalted Prelates refuse to do that office to teach *Christ*, especially to poor *Shepherds*, although a *Cherubim* of Heaven in my Text did willingly submit himself to do the work. It troubled the *Historiographers* among our Adversaries to find out one Pope in almost 100 years that was a pulpit man when he became a Pope, that was *Pius V*, and he but rarely. I may say of such men, as *Pliny* did of those Emperours who made great suit to be *Consuls*, and then disdain'd to discharge the Function. *O inscitia vera majestatis concupiscere honorem quem dedigneris, dedignari quem concupieris*. O ignorance of duty to affect that honour which they scorn'd to execute: to scorn to execute that honour which they earnestly affected. Is an *Angel* no more than fit to preach *Christ*? and is proud man too good for it?

6. The fancies of men have assayed to add this for a sixth reason to the former, that the noble Hierarchies of Heaven do merit some increase and addition of glory by their care and obsequiousness toward the universal body of the Church of *Christ*,
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but the matter was better scann'd by *Biel*, who therefore refutes that sentence of *Lombard*, *Tum sequitur si homo non fuisset creandus, Angelus non habuisset summam suam beatitudinem*. Then it would follow that the Eternal Felicity of the Thrones of Heaven did depend upon the creation of man: for except there had been a Church here below to which they might administer, they had wanted occasion to demerit some increase of their glory. Indeed it is an opinion that favours of servility and baseness, as if they that stand always before the face of God would do nothing but upon gain and advantage. Alas, they have no other end of their labour but that which every man should have in charity, the increase and enlargement of the *Triumphant Church* in Heaven; and therefore our Saviour, *Luke 12. 9.* threatens Apostates from the Faith thus, *He that denieth me before men, him will I deny before the Angels of God*, that is, before the greatest friends and well-wishers of our beatitude.

Lastly, It is an observation not to be omitted, how *St. Austin* compares three *Serm. de Epiphania* several ways wherein Christ was manifested; to the Shepherds by an Angel, to the Wise men by a Star, to *Simeon and Anna* devout people that spent their age in the Temple, by the *Holy Ghost*. *Simeon and Anna* were exceeding faithful, such as waited and expected every day the salvation of *Israel*; and therefore the *Holy Ghost* told them secretly in their hearts as soon as the Babe was brought into the Temple, that *this was the Lamb of God which should take away the sins of the world*. The Shepherds I presume were just men, but had not so much perfection in the knowledge of the Law to look for and expect a Saviour; therefore an extraordinary Nuntio, an Angel was sent unto them: but the Gentiles utter aliens from the Faith were directed to the Manger by signs and wonders from heaven. So says *St. Paul*, *1 Cor. 14. 22.* *Signs are for them that believe not, and Prophecies for them that believe*: And as the axiom is in Philosophy, every thing is best collated, when it is fitted *ad modum recipientis*. Now the Shepherds were Jews, and were taught in the Synagogues concerning the Apparition of Angels; the Magi were Astronomers and better knew the course of Stars: The book of the Creature was fit to teach the Gentiles, but a Divine Spirit was better accommodate to teach a Jew, that they might receive the Gospel even as they had received the Law: and the Law was delivered, says *St. Paul*, by the ministrations of Angels. And so much for the first general part, all the five questions being satisfied, which of the Angels this was, when he came, in what figure and apparition, how he did apply himself to the Shepherds, and lastly, why men were not accepted to do this office, but loe an Angel of the Lord.

The order which I propounded requires now that I speak of the pomp and solemnity which the Angel brought with him, *καὶ δόξα κυρίου περιέλαμψεν αὐτοὺς*, and the glory of the Lord shone round about them. *δόξα κυρίου* the glory of the Lord fitly rendred in this place by the vulgar Latin, *Claritas Domini*, a lightsome brightness or splendor which God caus'd to shine in that place, making the night unto the Shepherds as clear as if it had been day: So when a lightsome pure cloud did appear in the Dedication of *Solomons Temple*, the Text says, *1 Kings 8. 11.* *The glory of the Lord had filled the house of the Lord*; therefore it was not properly that essential glory of God, unto which no man in this life can approach, but *lux ante gloriam*, the consolation of a beautiful light, which was the shadow, and the fore-runner of Glory. But it were a great trespass in Art to run into obscurity and confusion when we are to speak of light. 1. Therefore I will endeavour to shew how many ways such brightsome apparitions are observable in holy Scripture. 2. Why this illustrious Glory did shine round about the Shepherds.

When God would beautifie and adorn a thing in some excellent manner, I find that in a four-fold fashion he scatters and transfuses the beams of light and splendor either upon it or about it. 1. Let us reflect our remembrance upon our Saviours Transfiguration, his face did shine as the Sun, and his rayment was white as the light; as white as snow, says *St. Mark*: so that no Fuller on earth could make a thing so white. Now we know that Christ was not as yet glorified, his body had not yet put on incorruption: therefore *Eluxit splendor à Divinitate*, it was the pleasure of his Divinity at this instant to alter his countenance and his garment, and from the union of his Divine nature: this glory did redound upon the outward parts. 2. In the Resurrection, when our flesh shall become an inhabitant of the heavens, not only the face, but all the body of man shall look in a triumphant manner, like a pillar of light, which unspeakable beauty shall result

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3. from the soul to the blessing and ornament of the body: So I read, *Dan. 12. 3. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.* 3. This claritude and heavenly semblance hath shined upon some faces, when it redounded from no inward fountain; as in the *Transfiguration of Christ* from the personal union of the Divinity; or as in the *beatitude of the Saints* from their *Glorification*: But God cast a beam of honour upon them from the comfort of his own presence. So in the forty days that *Moses* was upon the Mount twice he came down to commune with the Children of *Israel*, and there was no alteration in him; he lookt as one of the other people: But when the *Almighty* passed by him and proclaimed his mighty name in his ears, then when *Moses* came down the skin of his face did shine, and the people were afraid to come nigh him, *Exod. 34. 30.* as the purple of one ripe grape doth tincture that which is next it with the same colour, so that flaming Majesty wherein the Lord appear'd did cast a new die of awfulness upon the forehead of *Moses*. And *S. Stephen* the Martyr had a glimpse of the Glory of Christ, which like a ray of the Sun darted upon his face, and all that sate in the Council saw his face as it had been the face of an Angel, *Acts 6. ult.* 4. A lightness and cornscation hath been shewn from heaven, not resting upon the persons, nothing was chang'd about them, but upon the place where they stood; in the day time when it appear'd it was more glorious than the day, and when it appear'd in the night it turn'd the night into day. So it happened unto *Paul* at noon-tide as he journeyed unto *Damascus*; hear his own testimony to *Agrippa*, *Acts 26. 13.* *At mid-day, O King, I saw in the way a light from heaven above the brightness of the Sun shining round about me, and them that journeyed with me.* So it happened to the Shepherds upon *Christmas-day* as they kept watch over their flocks by night, when the nights are at the darkest, according to the season of the year: the heavens were spread above them like a glistening Canopy, the glory of the Lord shone round about them, and so many ways in Scripture, four in all, God hath communicated light to glorifie his own works, and his Saints that praise him.
- 4.

Ambros.
Serm. 16.

You shall hear some opinions what kind of light this was which did spangle in the field, when the Angel came unto the Shepherds. *St. Ambrose* thinks it was some fulgure of the Stars. Angels, says he, and Shepherds had a voice and a tongue to publish their joy, but the constellations of heaven, *Quia voce non poterant, gaudia sua officio protestantur*, because they could not utter their joy by a tongue, they express it by their duty to start like lightning into the fields which were near to *Bethlehem*. And whether he speak it by a figurative amplification or not I know not; but the same Author hath these words, *Sol præter consuetudinem in hac festivitate matutinus illuxit*, the Sun prevented the morning watch, and peeped upon the earth earlier than he should, to guild all those fields with his light which were adjoining to the Stable where Christ was born: For, says he, why might not the Sun make more haste than natural to offer service to the Son of God, as well as stand still in the firmament to attend a petty Jesus, *Josuah* the Captain of the *Israelites*? But with the leave of that holy man I conceive, if the Sun had rose miraculously before the time, the Scripture would have expressed it, even as we find it mentioned that the Sun was eclipsed, and the heavens darkened at the Passion of our Lord.

Bellarmin.
lib. 1.
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titud. c. 7.

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Luc. 2. An-
not. 16.

Others are conceited, because an Angel is a glorified creature, therefore the body which he took upon him did shine triumphantly, as if he had stood in a cloud of light. Hence it comes, says the Cardinal, that among other honours which are decreed to Saints in their Canonization this is one, *Pinguntur eorum imagines addito certo quodam lumine in signum glorie quam habent in celis*: Their images are painted with resplendent rays about them, to signify the light of that glory which they enjoy in heaven. But, beloved, my Text says not, glory did shine about the Angel, or that the glory of the Angel did hallow the place; but the Glory of the Lord did shine about the Shepherds. Therefore I adhere to that learned Author, who says it was *Claritas creata præ se ferens divinam majestatem*, a clarity of light newly created, which bare the evident shew of no created Spirit, but of a Divine Majesty: and some are bold to say that this white glorious cloud which dazzled the Shepherds, afterward being compacted into one body, it made that blazing Star which went before the Wisemen from the East unto *Bethlehem*; and I leave it indifferent to you, as you think fit to believe them.

But I leave to agitate this point any more, *πῶς*, what this shining Glory was, and for some profitable use and application I come to the next thing, *τίνα*, what use

use there was of it to celebrate our *Saviours Nativity*? First, The Lord did put on this glorious apparel, even a robe of light to express the Majesty of his Son who was born to save the world. Mis-conceive not his excellent greatness because he lies in a Manger, but estimate him by this sign from Heaven, that the glory of the Lord did shine round about to honour his Nativity. Christ is obscur'd in the Stable, says St. *Austin*, but his messenger shines in the field, *Sic opera humilitatis apud nos contemptibilia, illustria sunt in conspectu Dei*; so humility may appear contemptible to us, but it is glorious in the sight of God. In the old Testament, says *Hugo*, though Angels were sent to men upon sundry occasions, yet they never came with this property, as far as we read, that glory did shine about them. *Nunc exorto Sole justitia tanquam solares radii lucidi & fulgentes apparent*: but now the Sun of Righteousness did rise upon the earth; they appear conspicuous in their colours like the beams of the Sun. Nothing could resemble Christ so well as this *Claritas Domini* the brightness and splendor of the Lord, because he is the brightness of the Fathers Glory, Heb. 1. 3. it is a similitude which gives ample occasion unto faith to make fit constructions. The Father is compar'd to the Sun in the firmament, and Christ his only begotten to the light of the Sun. 1. *Non libere à patre procedit, sed naturaliter*, says St. *Cyril*, he comes out from the Father, not of free choice, as if the Father had power not to beget him, but naturally as the light hath an emanation from the body of the Sun; so that the Sun cannot choose but give light. 2. The generation of God the Son is eternal, even as the Father is eternal: we cannot say there was a time when he was not, no more then we can say there was a time when the Sun had no light: Light is of the same time and antiquity with the Sun it self which brings it forth. 3. *Damascen* collects truly that the Son of God is inseparable from his Father, even as light cannot be taken away or parted from the Sun. 4. Another observes how pure a generation that is with which the Father brings forth the Son; because light though it be but a creature, yet it is a pure and a spiritual quality, and comes forth by no contaminated or polluted procreation. 5. It extends further to resemble how the Holy Ghost proceeds from the Father and the Son, even as that comfortable warmth which cherisheth Plants, and every living thing issues joyntly from the Sun it self, and from the light thereof.

*Damasc. l. i.
de fide, c. 9.
Cornel. à lap.
in Heb. c. 14*

By this it appears how suitably a beam of admirable light did concur in the Angels message to set out the Majesty of the Son of God; and I beseech you observe, all you that would keep a good Christmas as you ought, that the glory of God is the best celebration of his Sons Nativity; and all your pastimes and mirth (which I disallow not, but rather commend in moderate use) must so be manag'd, without riot, without surfeiting, without excessive gaming, without pride and vain pomp, in harmlesness, in sobriety as if the glory of the Lord were round about us. Christ was born to save them that were lost, but frequently you abuse his Nativity with so many vices, such disordered outrages, so that you make this happy time an occasion for your loss rather than for your salvation. Praise him in the congregation of the people, praise him in your inward heart, praise him with the sanctity of your life, praise him in your charity to them that need and are in want. This is the glory of God shining round, and the most Christian solemnizing of the Birth of Jesus.

Secondly, This lightsome apparition about the Shepherds, 'tis *Typus claritatis Evangelicæ*, a type of the light and perspicuousness which is genuine and proper to the Gospel. The Law of Moses was given to the people when the hill of Sinai was full of mists and dark pillars of smoke, for there were many things delivered to that Nation of the Jews which were wrapt in darkness, and in thick pillars of obscurity: Types and Ceremonies were difficile to be understood, but the faithfulness of the Gospel is as clear as the light, and the righteousness of Gods promise as the noon-day. The Law was *lucerna pedibus meis*, a candle unto my feet: and so says Solomon, the Commandment is a lamp, Prov. 6. 23. Nay, as if it were not a clear burning candle David says it is *Lumen in laterna*, Thy word is a lanthorn unto my feet; as if the old Law had been no other then a candle under a bushel, as it is in the Parable: but the Gospel is a light as great as the Sun in the firmament, a candle upon a hill, *Posita super candelabrum Catholica Ecclesia*, says St. *Ambrose*, and the Catholick Church over all the world is the candlestick to hold it. This is not a splendor upon the face only, as it befel Moses, but it is *splendor circumquaque*, says my Text, it shines round about, and no corner in all the Church which is Christs Family, but it hath been enlightned.

A candle will suffice to give all men light that are in the room where it shines,

but it is such a light as doth not warm or cherish you. So the Law was a candle whereby he that read might learn, and know the will of God, but it did not warm or comfort a man; nay, it left a man quivering and shaking, extream chill and cold at the heart: for it is written, *Cursed is he that doth not keep all these sayings and do them*: therefore the Gospel is a better light, it gives light, and withal heat and comfort, zeal and joy to them that receive it; as it is in the next verse, *Behold I bring you good tidings of great joy*. How proves he that? why, *there is born unto you a Saviour which is Christ the Lord*. It is Bonaventure if I mistake not, that says upon my Text, *Claritas Dei circumfulsit non tantum exterius in corpore sed etiam interius in mente*; the light shin'd outwardly to the Shepherds, and inwardly in their hearts, that's round about in full compass both in soul and body. O you all presume that the light of the Gospel hath shin'd upon you as well as upon another, you know Christ, and his redemption, and that's enough for your share; but do you find any comfort in it? are you warm at the heart? if you be cold in your profession, not caring which way Religion stands or falls, indifferent whether Christ be worship'd this way or that way, then the light doth not shine round about you, you have it without but not within.

Lorinus in
Acts 12.

Hugo in c. 7.
Judic.

Thirdly, The dark night was brightned with a shining Cloud at our Saviours Nativity, to signifie that he should be *Lumen solatii in nocte tenebrarum*, a light of consolation to them that sate in the dark night of persecution, and misery. Mary Magdalen came to the Sepulchre early when it was yet dark, she wept and afflicted her soul that she found not the body of Christ in the Sepulchre; and loe it was very early and yet dark, a season to increase sorrow: but behold an Angel, whose countenance was like lightning, and his rayment white as snow, did enlighten her heart, and cheer'd her spirits, that Christ was risen from the dead. Thus light did arise unto the faithful in the darkness of their heaviness. Take another instance of sorrow which was hard at deaths door. Peter was kept in chains in prison, and one says he had no better room than the lowest dungeon, *Carcer erat teterrimus & obscurissimus & ne die quidquam lucis admitteret*, it was such a dark corner, that there was not a chink in it to take in light in the day time; yet an Angel came to him anon before the hour when he lookt for death, which was long before the morning, and a light shined in the prison, Acts 12. 7. And though no outward beam of light glance miraculously upon the Saints in their chains and captivity, yet the comforter even the Holy Spirit will not fail to lighten their darkness within, as David said, *in the midst of my sorrows thy mercies, O Lord, have refreshed my soul*. The Fathers of yore who were present at the execution of many Martyrs give us the report, what unspeakable gladness was reveal'd unto them from above in their fiery trial: the fiery flame which consum'd them was like the light and shining of an Angel to solace them. *Martyr est velut fracta Gedeonis lagena tunc emicat & vincit*: it is the saying of Hugo. Every one of Gedeons Souldiers had a pitcher and lamp in it, they broke their pitchers, their lamps blaz'd, and they had the conquest of their enemies: so says he, our body is an earthen pitcher, if martyrdom burn in it like a lamp, and the pitcher be broken to pieces, then we shall have victory against our spiritual enemies, and peace with God.

Fourthly, Let us make that use of our Saviours first coming into the world in flesh, which St. Paul doth of his second coming in glory, 1 Cor. 4. 5. *The Lord cometh who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God*. The most obscure things shall be made manifest unto his light, and the thoughts of all hearts shall be revealed unto him. The righteous Lord trieth the very hearts and reins, Psal. 7. 10. *ἐξετάζειν* to try the heart is *verbum forense*, as when Magistrates examine the truth not by questions only, but by rack and torments, they will have all out in confession: so God is said *ἐξετάζειν*, to draw out all secrets from our inward breast: And it is impossible to keep the subtlest thred of iniquity concealed. When he came to judgment against Egypt, and sent his Angel to kill their first-born, yet at midnight he knew which was an Egyptian, and which was an Israelite: so though we carry our sins with a demure countenance, and smooth it with subtile hypocrisie, yet his knowledge shineth in the darkness of our hearts as if it were light; and he can distinguish between our inward affections, our thoughts, our fancies, our sighs and yearnings, that this is an Israelite born of the will of God, and this an Egyptian born of the will of flesh. Laban could not find his Idols, because Rachael had laid them privily in her stuff; but the Lord can detect that Idolatry which we keep close in our hearts.

hearts. *ὁ δὲ θεὸς ἰδοὺ τὸν υἱόν*, says the *Grammarian*, the *Greeks* denominate *God* from penetrating all things with his eye: and when *Christ* could see into the profoundness of *Nathanaels* thoughts, behold an *Israelite* indeed in whom is no guile, *Nathanael* instantly confest, *Thou art the Son of God, thou art the King of Israel*. Alas, that we go on still in darkness, and do not understand! are you in your wits that think iniquity is farther from judgment, because it is farther from appearance? do you forget the discoverie of *Achans* wedge, and *Gehazi's* briberie? do you not recal how the *Priests* of *Bel* were detected for gluttons and impostors, creeping in at secret doors to gurmardize the junkets prepared for the *Idol*? deal squarely and without dissimulation; for you think it is night and no man sees, but the glory of the *Lord* is round about you.

Fifthly, No sooner was the world blest with the Birth of this holy Child, *God and Man*, but the *Angels* put on white apparel, the air grows clear and bright, darkness is dispell'd; therefore let us cast off the works of darkness and walk as children of the light: the earth should be more innocently walkt on too and fro, because *Christ* hath trod upon it; our bodies kept clean in chastity, because he hath assum'd our nature and blest it. *Gods* word should be heard more respectfully because he hath preacht it: finally our conversation should be honest as in the day, because the *day-spring* from on high hath visited us. Wicked men are groping like the *Sodomites* to find out mischief, though *God* have hid it out of the way. The *Saints* and *Angels* are in a state of light, wherein they know as they are known, perfectly partaking of the *beatifical* vision; between these two there is a middle condition of godly men who see into the way of righteousness, though it be darkly as in a glass; but they that dress them by a glass can discern how to mend any thing that mis-becomes them: So the *Gospel* of *Grace* is a mirror of the light of *Glory*; it is not the fault of the *Gospel*, but of our own darkness, if we learn not of it to put on the true wedding garment. The *Apostle* calls it the putting on of the *Lord Jesus Christ*. *Ubi animus tenebrescere tentationum caligine cæperit, ad lucem gratia reformatur.* Moral. l. 10. c. 19. When the conscience is overcast with the darkness of temptation, it flies to the looking-glass of *Grace*, and reforms it self by looking into it: This is to vindicate our selves from the powers of darkness, and to walk decently as in the day. Works of lewdness come from the darkness of our understanding, they love to be done in privacy and not before the eyes of men: *abjiciamus*, says *St. Paul*, as if he would have you fling them away to the *Devil*, and bid him take his own. As a wise servant would not be found with folly in his hand, if he knew his *Master* were near: so because our salvation is come as this day in humility, and we know not how little he will defer to come in *Majesty*; therefore *abjiciamus*, throw away his filthiness from you, lest *Christ* should come and find profanation in your mouth, oppression in your purse, false tinctures of art and pride in your face, and disobedience in your heart. Every child of light will have his lamp burning in his hand, and by this he will know you whether you be his *Disciple*, if you speak the truth and come to the light; as if the glory of the *Lord* were round about you.

Lastly, A glimpse of some celestial light did sparkle at his Birth to set our teeth on edge to enjoy him who is *light of lights, very God of very God*, and to dwell with him in that *City* which hath no need of the *Sun*, neither of the *Moon*, to shine in it; for the *Glory* of *God* did enlighten it, and the *Lamb* is the light thereof. I conclude with *St. Paul*, *Col. 1. 12. Let us give thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light, who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son. Amen.*

THE FOURTH SERMON UPON THE INCARNATION.

LUKE ii. 10.

And the Angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people.



That which is every mans salutation, wherewith he greets his neighbour at this time of the year, is the subject of my Text, a merry *Christmas*; it is it which we wish one to another among our friends and familiers, and it is it which the *Angel* in my Text wisheth to all kindreds of the world, as if we were all become his friends and familiers, *good tidings of great joy which shall be to all people*. And surely were it not that the Birth of *Jesus* made us merry at this season, and put gladness into our hearts, all the year beside would be louring and lumpish, without all manner of consolation, Until *God* sent forth his Son made of a woman we might not receive the adoption of *Sons*: Without adoption we had no part in the inheritance, without hope of the inheritance what comfort could the children have? we had been all like *Esaú* afflicted, and desperate when we had no share in the birth-right, no part in the blessing of our *Father*. The *Israelites* that toil'd like Gally-slaves under the works of the Law, had their *New Moons*, and their *Solemn Feasts* of *Trumpets*, and *Tabernacles*, had many other gaudy days, which carried a shew of gladness, but indeed there was no solid consolation in them; they wanted a *Christmas-day*, the *Nativity* of a *Saviour* to make all chearful: their pleasantness was like the singing of a bird fast lockt in a cage, sometimes it chants a sweet note, yet flutters, and is always unquiet, because it is under captivity. Therefore it is to them that *Amos* denounceth that heavy note, chap. 8. 10. *The Lord will turn your feasts into mourning*: but for our sakes the message is transpos'd, and the *Lord* will turn our mourning into an everlasting feast. So said the *Angel*, not only to a few *Shepherds*, as in the former verse, but to all that watch over their souls, as they did over their flocks, *Fear not*, &c.

It is very manifest therefore that the scope of my Text bends to this point, how *Christ* made flesh as this day in the similitude of man, that he might redeem that nature from the curse of his *Fathers* wrath, which he had taken into the union of his Person, I say, how the *Son of God* for our sakes incarnate is our crown, and our rejoycing, the consummation of all our felicity, which thus I prove by a true division of the parts. To that eternal happiness, in which we shall rejoyce before *God* for ever, two things, say the *Schoolmen* very rightly, do equally concur; *Omnia miseria excluditur*; *omne desiderium expletur*, all misery shall be excluded, all desire shall be satiated, and both these two are most remarkable in this *Angelical congratulation*. First, the depulsion, or sending of all manner of evil and misery from our blessed estate, fear not. Secondly, the inclusion of all those joys and solaces that

that can be askt, that's laid open in *Evangelizo*; good tidings of great joy which shall be to all people. Privatively the messenger brought no discomfort; nay, positively he brought comfort, which twain put together make up the complement of our final beatitude.

In the first general branch wherein the *Angel* promiseth a deliverance, or award from all evil that might make the *Shepherds* sorrowful, I consider these particulars for the explication, 1. What they should not fear. 2. How they should not fear. 3. Why they should not fear: in the first they are encourag'd that three things be not dreadful unto them, *Splendor Angelicus, propria indignitas, legis maledictio*, tremble not either at the heavenly glory that shone round about them, nor be dejected at their unworthiness, nor be affrighted at the threatnings and maledictions of the Law. In the second we may consider a natural fear which may be too passionate, and immoderate, they must cast off that; and there is a worldly sorrow or fear which is altogether unprofitable, they must fly that; but there is a religious reverential fear, which is not *passio*, but *donum*; not a passion of flesh and blood, but a gift of the *Holy Spirit*: they must pray for that. The next interrogatory was, why they should not fear? and that for two reasons; *Propter nuntium, propter nuntiaturum*, first in a less principal respect, because an *Angel* came to comfort them; but chiefly in a more principal regard, because *Christ* was born to be their comfort. The second general branch abounds much above this, where not only evil is dispell'd, but a whole box broken, and all the oyl of gladness poured upon their head: wherein you may note, first the *Angels Trumpet*, with which he proclaims his errand, *ecce* behold it; then the errand consisting in no less than seven parts of *Benediction*. 1. *Ecce ego*, says *Gabriel*, *Behold I bring unto you*, the terms were much amended with Heaven and us, that an *Angel* came upon a peaceable message. 2. *Ecce Evangelizo*, he was no Law-giver that was terrible, but an *Evangelist*. 3. The sweet air of the *Gospel* hath some harsh tidings, to take up the Cross, and endure unto blood, and death, but these were *tidings of joy*. 4. Joys are of several sizes, this is a great one, nay, none so great. 5. Joys and great ones are quickly done, this is *gaudium quod erit*, joy that shall be and continue. 6. A man may be a conduit-pipe to transmit joy to others, and have no benefit himself; this is *gaudium vobis*, joy to you, to every ear that hears it. 7. A good nature would not engross a blessing, but desires to have it diffused, and so was this, *gaudium omni populo*, joy to all people. None of these many circumstances can be omitted, for I must be faithful in making this rehearsal Sermon, as I may call it, and omit nothing of that which the *Angel* hath preacht before me.

Now let us begin again with every parcel divided asunder. The *Angel* said unto them *fear not*; what should they not fear? first, *non a splendore divino*, let not their hearts be troubled because the glory of the Lord shone round about them. Sore eyes are distempered at much light, and it is a sign there is some darkness within us all, which loves not to be discover'd; that the best of us all are much perplext if any extraordinary brightness flash upon us. A glorious splendor fill'd the mountain where *Christ* was transfigur'd, and it did amuse *Peter, James, and John*, *ἡ τρεῖς ἀπόστολοι*, who carry the name of the chief *Apostles*, that they knew not what they spake. Out of *St. Pauls* own mouth concerning his conversion, *Acts* 22. 6. *Suddenly from heaven there shone a great light about me, and I fell with my face unto the ground.* Well might the Psalmist say, *his lightnings gave shine unto the world, the earth trembled, and was afraid.* Ever ever shall we be afraid of any surpassing measure of light in this life, because our deeds are darkness. Especially the *Shepherds* hearts did mis-give them that the Lord himself was in this marvellous light, it is his decking, and his garment when he comes forth in *Majesty*, *Thou deckest thy self with light as with a garment.* Now you know *Elias*, a man of mighty courage, covered his face with a mantle, when a still small voice passed by his ears, and the Lord was in the voice: then it were strange if poor *Shepherds* should not quake, when they were perswaded that the Lord was in the light that shin'd upon them. A learned *Expositor* confirms what I say, *Erat claritas creata praeferens divinam Majestatem*, it was a splendor of glory newly made on purpose, which did bear the evident shew of no created Spirit, but of a Divine *Majesty*. And ever since *Adam* was dissident of himself in the Garden or *Eden*, and confessed in this wise, *Gen.* 3. 10. *extimui*, I was afraid and hid my self, ever since that hour the heart of man is cast down, and presageth some evil to come, when *God* and his *Angels* appear, though they entreat us peaceably. The main reason is this, *Ne dignam suis meritis accipiant retributionem.*

tributionem, our own sins rise up against us, as unanswerable accusers, and we ominate and conjecture that God appears for nothing, but to judge and condemn us. When God and his Angels presented themselves to Jacob in a dream, he breaks out into these words, Gen. 28. 27. *How dreadful is this place! this is no other but the gate of heaven: Peace Jacob, why dost thou not cry out, how comfortable is this place! this is no other but the gate of Heaven; but it's certain that the very comfort of heaven was dreadful, and unpleasant to men in the Old Testament: and our nature is still corrupted, the vessel is still unclean that receives these blessings, and therefore we are afraid of the great mercies of the Lord, as well as of the great punishments.*

Alas, O Lord, for I have seen an Angel of the Lord face to face, says Gideon, and yet for all that fear, Gideon is named a mighty man of valour. Manoa the fire of that race from which Sampson came, the very name of valour; yet he said to his Wife, Judg. vi. 22. *we shall surely dye because we have seen the Lord.* The charitable widow of Sarepta was no less afraid of Elias an extraordinary Prophet, *Art thou come to slay my son and to call my sins to remembrance?* finally Peter drawing a miraculous draught of fish into the Ship as Christ bad him cast out the net, thought of nothing but his own sins, and Gods vengeance, *Depart from me, Lord, for I am a sinful man.* But here's a messenger in my Text that bids the Shepherds cashier all these affrightments, neither to be dismay'd at the light that shin'd about them, nor yet that God was in the glory of that light. First, Not to be troubled at the light, for it was to make this doctrine manifest, as if it had been written with a beam of the Sun, that Christ is the true light which lighteth every man, that cometh into the world: And why, says Bernard, did God ordain that light should be instead of John the Baptist, to usher Christ into the world when he was born? but because he would illuminate him without, *Qui interioribus ignorantia tenebris obducitur*, who was overcast with darkness within. *In him was life, and that life was the light of men*, John 1. 4, *Que necdum infundi poterat, at divina saltem circumfunditur claritas*, as the light was but spread about their bodies here, so it was a sign, that if they would believe in him that was come to be the Messiah, and to save them from their sins, their whole bodies should be transform'd into bodies of light hereafter in the Kingdom of Heaven: And as every living thing rejoiceth when the night is past, and the Sun appears upon the earth, so they and we have cause to rejoyce that the night of Ceremonies pass'd away, and the clear evidence of truth did shine abroad, *Unto you that fear my name shall the Sun of righteousness arise*, Mal. 4. 2. Therefore according to Bernards elegancy this is the Angels fear not drawn out at large: *timetis phantasma; en adest veritas.* You are afraid of some spectrum or vision, fear not, behold we come with the evidence of truth. You suspect this is the lightning that goes before a thunder-clap: No, no, it betokens there is a light risen into the world, which is the comfortable light of men: You suspect death, but I annuntiate life: You fear the gates of Hell, but the Heavens are opened and God is come down among you: You conjecture some perdition, but behold I preach a Saviour, that shall save you from your sins. This is the meaning of the light, which did dance at Midnight about the air, when Jesus was born, and the Angel said to them that trembled at the Vision, *fear it not.*

Serm. 6. de
Nativ. Dom.

But what if God himself were in that light? What if it were a fiery Apparition darted from the presence of his Majesty? Why yet *Nolite timere, Fear it not.* Once it pleased our heavenly Father to keep a distance with man upon these terms, no man hath seen God at any time, and lived. Now the day is come when you shall see he communicates himself more friendly to dust and ashes; so St. John begins his Epistle, *That which was from the beginning, yet we have seen it with our eyes, we have looked upon it, and our hands have handled the word of life.* It is not from henceforth, since Christ was born, as it was with the Bethslemites that lookt into the Ark, which represented the glory of God, and died for it. Now no man hath so much cause to fear his indignation as he that shuns his presence, and fears lest the Lord should appear before him. How did St. Stephen exult when he saw the heavens opened, and Christ Jesus standing at the right hand of God? Do you think the Martyr was amazed to see the sight? No, my Beloved, ever since the Son of God vouchsafed to take flesh in the womb of Mary, it is not a sign of death to see any part of Gods glory, but a good ominous presage of everlasting life. Therefore be it that God was in the light which shin'd about the Shepherds, yet all is well, says the Angel, *Nolite timere, Fear it not.*

Secondly,

Secondly, They must take courage, and not be troubled à *propria indignitate*, because of their own unworthiness. Indeed, what might they think within themselves that they were vouchsafed to hear the first Proclamation of this *Blessed Nativity*. Tous these Congratulations? To us, poor Swains, this heavenly Embassage? To us miserable Shepherds these Tidings who are set with the Dogs of the Flock? Tell them to *Cæsar*, or to *Herod* his *Lieutenant*, or to the chief *Priest*; *Non nobis Domine, non nobis*. We are most deservless Wretches, and why should God bestow such a royal favour upon us? Do you remember, Beloved, how *Peter* drew our *Saviour* near unto him, by crying out, *Depart from me, for I am a sinful man, O Lord, Luk. v. 8*. The more he requested him to be gone, the more Christ did abide with *Peter*; so by how much the Shepherds did abase themselves before the *Angel* the more did the *Angel* raise them up, and bade them be encouraged to behold the *Glory of God*. He that did choose little Infants to be his first Martyrs, and ignorant Fishermen to be his first *Apostles*, and *Mary Magdalen* a woman, and a sinner, to be the first Witness of his Resurrection, it may appear that his grace is manifestly toward them who have a quick feeling of their own indignity. The *blessed Virgin*, when she had conceived her *Son*, came to her *Cousin Elizabeth*, that God might prove her lowliness, and thus she exprest it; *Whence is this to me, that the Mother of my Lord should come unto me? Luk. i. 43*. Whether *John Baptist* learnt this humble confession of his *Mother Elizabeth*, or whether the *Mother* spake it in the Spirit of her *Son* which was in her Womb I know not, but I am sure in the like phrase of speech *John* gave back when *Christ* came near unto him, *I have need to be baptized of thee, and comest thou to me?* Indeed, if none had adjoyn'd themselves to our *Saviours* company, but such as had deserved it, they should have done like the Jews, *Joh. viii. 9*. all men convicted by their own conscience for their unworthiness should forsake him one by one, and leave *Jesus* alone.

See how God brings Light out of Darknes, the best encouragement of a dastard fearfulness; the comfort of these poor men was, that they saw nothing in themselves to comfort them; and their reward was great, because they knew they did not deserve it. We use to say, that no man is the nearer to death because he makes his Will, and bequeaths his body to the earth: So no man is the further from heaven because he doth heartily confess himself a miserable sinner, that deserves the condemnation of Hell-fire. If that will please the Lord, as sure it will, better than any burnt Sacrifice, who will not say, with *David*, *Adhuc ero vilior, I will 2 Sam. 2. 22. yet be more vile than thus*, and I will be base in my own sight? This day is a very *Catechism of humility*, ask me any question about a lowly, and an humble mind, and I will shew how this day shall answer it. Suppose it were demanded what is humility? I would say, a conformity to the likeness of *Christ incarnate*, *Ut videret homo quem sequeretur, Deus factus est homo*. Few ensamples of that vertue upon earth, therefore that man might see whom to follow, God was made man. But proceed we in Interrogatories; Is not perfect humility abhorrent from the Pomp of the World? Yes, so was our *Saviour*, who was born without the Pride and Riches of Magnificence. Will it display it self in vain attire? No, he was wrapt in swadling clouts. Is it to be found ordinarily in stately Mansions, and Kings Houses? No, he was laid in a Manger. Doth it thirst after the applause of the World? No, upon his first manifestation he was made known to the meanest Shepherds in the field. Did he seek his own praise? No, the Carol of his Nativity was, *Glory be to God on high*. Did he molest and trouble others? Was he disdainful, as proud men use to be? No, the other part of the ditty speaks him otherwise: *Peace on earth, and good will towards men*. May a miserable abject Wretch dare to encounter his dreadful Messengers? Yes, with a glad-som courage, it will be an advantage to their lowly mind, that they are guilty of their own indignity, *Nolite timere, fear it not*.

The third thing which makes every joynt of an humble sinner to quake, is *Legis maledictio*, the Curse of the Law, and unless that be stricken off we shall fear, though all the *Angels* of Heaven sang *Hallelujah*, and bade us be chearful; but this is the greatest piece of alacrity which the birth of *Jesus* brings with it, that it bids us not to fear the Curse of the Law. With this parcel of comfort *St. Paul* supplies that which is strictly wound up in the *Angels* Message: *God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, Gal. iv. 5*. Yet in a more emphatical Phrase, *Gal. iii. 13*. *Christ hath redeemed us from the Curse of the Law, Hieron. in being made a Curse for us*. First, *St. Hieron* observes upon it he was *factus non natus*, not 3. cap. ad born, but made a Curse. For two things are to be considered in the Manhood of Gal.

Christ : Both that he was an immaculate Lamb full of grace and truth ; and so he was born in the blessing and favour of his *Father*, *This is my well beloved Son in whom I am well pleased*, *Mat. iii.* And also that he took our person, and our guilt upon him, and so the maledictions due to all Mankind were translated upon him. This was the Scape-goat, *τὸ ἄνθρωπον ἁμαρτίας*, that carried away the malediction of our sins into the Wilderness, that we might serve him without fear, in holiness and righteousness all the days of our life. 2. He was not made *maledictus*, but *maledictum*, not accursed, but a curse for us. Some expound it by an *Hyperbole*, that he took upon him *maledictionis cumulum*, the whole mass of accursedness ; but I like it better to be interpreted a *Metonymy*, semblably to that Text, *2 Cor. v. 21.* God made him, that is his Son, to be sin for us, *Peccatum non peccatorem*, not a sinner, but a Sacrifice for sin ; so he was not accursed, but for our sakes made a Sacrifice of malediction. 3. It is remarkable that it is said, *Factus est maledictio pro nobis*, not *nobiscum*. It is one thing to be a debtor for debtors, another thing to be a debtor with debtors. No part of his own debt was in the debt which he paid, but it was for us men, and for our salvation. O miserable condition of mankind, but for this most merciful ransom ! As many as are of the works of the Law are under the Curse, and as many as break the Law are under the Curse. How could we be exempted, I do not say from common, but even from desperate fear, unless the *Angel* had said, Fear not, here is a Propitiation for your sins.

Muscul. in
3. cap. ad
Gal.

Will you please to attend how *Christ* was made somewhat for our sakes very differently four manner of ways : 1. *Factus est aliquid pro nobis & nobiscum*. He was made somewhat for us, and with us also : So this day he was made man for our sakes, and we are also men as he was ; the Children have partaked of *flesh* and *blood*. 2. *Factus est aliquid pro nobis non nobiscum*. He was made somewhat for us, but not like as we are ; he was made sin for our sakes, but not sinful as we are ; him that knew no sin, God made sin for our sakes. 3. *Factus est pro nobis, non quod sumus, sed esse debemus*. He was that for us which we cannot be now, but that which we shall be hereafter : For us he rose from the dead, ascended up to Heaven, is glorified with *Angels*, was made obedient to his *Father* in all things, and we have confidence in *Christ* that such we shall be ; these things he was made that we might be the righteousness of God in him. 4. *Factus est pro nobis, quod nunquam erimus*. He was made that for us, which is proper to his own Royalty, and which we shall never be. So he was made our *High Priest*, our *Mediator*, our *Redeemer*, our *Sacrifice* to make attonement for our sins : but *factus pro nobis*, that he was made for us is the base and ground of all ; there began the death of sin by the life of *Christ*, and so forth we go on with chearfulness to abandon fear. The Fathers note it in the Cratch of the Manger where he was laid, a place made unclean with the dung of beasts, but *ipsa stercore mundefecit*. As his presence did purifie the room, albeit the filthiness of the dung ; so his Nativity hath cleansed as many as believed in him, albeit the loathsomeness of their iniquities. I have but one thing to say more to this point, noted (as I remember by *Gregory*) out of the Genealogy of his birth, *Mat. i.* thrice fourteen Generations are reckoned up, and but four women incidentarily put into the Catalogue. *Judah* begat *Pharez* of *Thamar*, *Salmon* begat *Booz* of *Rahab*, and *Booz* begat *Obed* of *Ruth*, and *David* begat *Solomon* of her that had been the Wife of *Uriah*. No women cited in the Chapter but these four, three of which had been unchaste ones, very Strumpets ; to chear up the penitent sinner, that their sins, and his, and the sins of all that believe are done away by him, by him that is above all names, the Son of God, who came into the world to purge us of our filthiness ; therefore the true mirth of *Christmas* is to say with *David*, *Psal. xxiii. 4.* *Though I walk through the valley of death I will fear no evil, for thou art with me to save me from destruction.*

Thus far I have enlarged the *Angels* comfortable Preface to the *Shepherds*, Fear not, that they should not be dismayed either at the light of glory which shined about them, or at their own unworthiness, which was a darkness within them, or at the malediction of the Law which pleaded condemnation against them, for the Birth of *Christ*, as I have shewed, was a remedy to take all malignity from them. Perchance if the *Angel* should come amongst us in these days of slumber, and security, he might spare that part of his Message. For where's the man that humbles himself as he ought, as if there were any evil to come ? We are all confident, and void enough from fear, if that be good. Therefore I come now to lay the second part of my Text to the former, how we should not be afraid, not with an immoderate fear, not with a desperate damning fear, which dogs a sullen unrepentant sinner

finner up and down, but there is a pious reverential fear, which well becomes the *Saints*, and now I proceed to speak of those particulars.

The *Schoolmen* very rightly consider fear two ways, *Quà donum, quà passio*, as it is a *Thom. i. 24.* gift of the good Spirit of *God* one way, and another way as it is meerly a natural *qu. 40.* passion. And first I will speak of it, as it is a gift of the *Holy Spirit*. *Primus in orbe Deos fecit timor*, says *Statius* not so soundly, that fear was the first thing in the world that made a *God*. But I am sure that want of filial and awful fear is the first thing that will make an *Atheist*, and perswade a man there is no *God*. The Prophet *Isaiah* could say no worse of the Idols made of stocks and stones, but that we should not be dismayed at their *Godship*, they could neither do good nor hurt. But if we will *revere* we must *vereri*, there can be no true worship of *God* without a solicitous, and most anxious care not to displease his Majesty. He that is not conscientiously afraid to offend, doth most of all offend. When *Zacharies* mouth was opened, and began to divine of this day, *Blessed be the Lord God of Israel for he hath visited his people*, fear fell upon all that were round about him, *Luke i. 65.* it fell upon them indeed, even as the *Holy Ghost* fell upon the *Apostles* at *Whitsontide*, *Acts ii.* In like manner when the *Widows Son of Naim* was raised from the dead by the word which *Christ* spake, *Fear came upon all that were there, and they glorified God*, *Luke xvii. 16.* Surely they had not glorified *God* as they ought if that fear had not come upon them. One instance more, *1 Kings iii. 28.* *All Israel feared Solomon* when they saw the judgment of *God* was in him: And shall not all the *World* bow down with reverence and astonishment when they know that the power of all judgment is in *God* himself? But as for this filial devout fear perhaps we love to hear of it, for the *Angels themselves cover their faces with their wings standing before the throne of the most high*, *Isa. vi.* as if the *Majesty* of *God* were awful and dreadful unto them. And indeed a solicitousness to do the will of *God* because he is good and gracious, the study of the heart which is wary and circumspect not to decline from his Law, if you will call this filial fear, it may become an *Angel*, for *David* speaks of it as if it should endure in heaven, *Psal. xix. 9.* *The fear of the Lord is clean, and endureth for ever.* This is it to whose perfection we must aspire, to live justly and soberly, though there were no *Hell* at all, but purely out of the principle of love and zeal to the honour of our heavenly *Father*; and what a becoming thing it is unto Religion to approach to divine Prayers, especially to the Table of the *Lord* with an awful duty, as if we were afraid to speak to *God*, or to touch the crumbs of his heavenly banquet? Is not this better than to thrust our selves into such *celestial actions* with a sawcy familiarity, without fear or wit? What is more comfortable than to taste of that Cup which betokens the precious blood that was shed for our sins? And yet the *Greek Fathers* term it usually τὸ φοβεῖσθαι μυστήριον, *tremendum mysterium*, a mystery to be trembled at when we partake thereof. Assuredly we may presuppose, that when *Mary* took the cloths into her hand to wrap about her Infant, when *Joseph* did assist as it were in the office of a *Father*, when the *Wise men* offered their gifts, when the *Shepherds* came out of the fields into *Bethlem*, and peep in where *Christ* was laid to see what was done, every action of theirs was mixt with reverent fear and joy, they stood amazed, they prostrated themselves, there was no more spirit left in them, as it is said of the *Queen of Sheba* when she beheld the royalty of *Solomon*: therefore the *Angel* forbids not but after this sort they should dread the *Lord*, with a filial and reverential fear.

Nay, I go further, the *Angel* would not disapprove of that fear which trembles at the wrath to come, and endeavours to live unblameable because *God* is an avenger of unrighteousness; for to discredit this fear by calling it servile, and to dehort Christians from it, against which stone some I know do stumble, it shall not be my Doctrine, I hold it not safe and warrantable. If they take servile fear in that notion in which the *Sententiaries* do take *Attrition*, that is, to be displeased at our sins only because judgment will follow, but neither sorrowing that *God* is dishonoured, nor declining bad occasions, nor intending renovation of life; this hath not a grudging of true Religion in it, it is no more than the trembling of an unregenerate mans conscience, who hath not tasted of the heavenly gift. But if you say that man hath a servile fear who dares not but do his *Masters will* lest he be beaten with many stripes, be not ashamed of this fear. Our *Saviour* goes it over and over, and commends it again and again, *Luke xii. 4.* *Fear him which hath power to cast into Hell, yea, I say unto you fear him.* The fear of the *Lord*, says the *Wise man*, is the beginning of wisdom. How is it the beginning? Why Faith is the first cause

of Religion, and fear is the first effect; as the foundation is the beginning of an house, so after true conversion it begins to go on from vertue to vertue, and this is the first ground work that it lays, *Stand in awe, and sin not* Psal. iv. It is such a beginning that I will say this, it is impossible to come to a true consolation in Christ without it. *Serve the Lord with fear, and rejoyce with trembling.* Psal. ii. 11. *Timor Domini est fidei fundamentum, & firmamentum,* says St. Cyprian, Faith, which includes our hope in Christ, had no firmness, nor sure footing, but that it knows in it self it fears the Lord, *Love fell asleep with her beloved in her arms,* Cant. iii. 1. *And her beloved was gone in the mean time;* So if their be not a mixture of fear with our love, it falleth asleep, it waxeth secure, and loseth her Beloved. If the comfort of our joy be not allayed with some fear 'tis madness and presumption. Again, if our fear be not intermixt with the comfort of some joy 'tis fullness and desperation. As the Earth cannot be without Summer and Winter to make it fruitful, the pleasure of the one, and the austerity of the other make up the revolution of a good year, so Faith is the Parent both of a cloudy fear, and a smiling hope: Faith begets fear in us in regard of our own weakness, and hope in regard of the goodness of God; hope ariseth out of the faith of the Gospel, and fear out of the faith of the Law. These cannot be parted.

2.2a. qu. 19. Art. 2. Indeed, servile fear is an unpleasing word because it grates our memory with this remembrance that our nature is in bondage, and that we are Thralls and Captives to death and punishment; and therefore the words of *Aquinas* are very weighty, *Timor servilis bonus est, sed servilitas ejus est mala;* That bondage which makes us liable to judgment is naught; but the fear which issues from a conscientiousness of that bondage flying to God that it may fly from judgment is holy and good. Briefly, let them thus be compared together; a filial fear, which loves God for his own goodness, is like a bright day which hath not a cloud to disfigure it: A servile fear, that dreads God because it dreads the wrath to come, is like a day that is overcast with clouds, but it is clearer than the fairest moon-shine night. It is good to have the spirit of Adoption, but it is better to have the spirit of bondage than the spirit of slumber; it is good to be in *Canaan*, but it is better to be in the Wilderness than in *Egypt*; it is good to be a Child, but it is better to be a servant than a stranger to the Lord. *David* most sweetly puts them together, *Psal. xxxiii. Behold the eyes of the Lord are upon them that fear him, and that put their trust in his mercy.* So I conclude this Point, that the Angels *Nolite timere,* fear not, doth neither cry down filial fear, which is the modest bashfulness, nor yet servile fear which is the sharp spur of true Religion.

Hitherto we have spoken of fear *quà donum*, as it is a gift of the holy Spirit. Now, that I may make my discourse complete, I must speak of it, *quà passio*, as it is a sensitive passion, and so when it is moderate, it is tolerable; when it exceeds, and will not hearken to the governance of reason, it is condemnable. I will speak but a few words of the first. Nature is excusable when it shrinks from those things that would offend it, and desires to save it from harm by fair and direct means, for in such a case our conscience pleads that there is a reasonable cause and occasion. These are *Aristotles* words upon the Point, that a man were stupid, or mad, *εἰ μὴ φοβήτο τὰ κύματα καὶ τὸν σεισμόν ὥστε φάσιν τὸς Κέλτας.* That it is neither dismay'd at violent tempests on the Sea, nor at earthquakes on firm Land, like the fool-hardy and confident *Celts* in *Scythia*: But the day doth admonish me to take my instances from our blessed Saviour, and so I can, no example so fit for Allegation. For why did Christ and his Mother fly into *Egypt* soon after he was born, when *Herod* was in a fuming chafe? Why did the Angel admonish *Joseph* to do so in a dream? The Lord could have saved him, as he did *Elisba* the Prophet in the midst of his enemies, whose eyes he blinded, that they could not see him. And again, says the Text, when he returned out of *Egypt* he went aside to dwell in the Coasts of *Galilee*, for fear of *Archelaus* that reigned in *Judea* in his Father *Herod's* stead. Great caution as might be, and yet all this needed not, but because our Saviour would allow a circumspect fear in time of persecution to shift for life. Moreover, you must not think that Christ did fear as we do, will nill we, upon the compulsion of necessity, for he had all passions, and humane infirmities under subjection, so that he could be cast into no consternation but when his own will did consent and accord unto it, yet he chose a fit time to cast himself into a great agony of fear, when he sweat drops of blood in the Garden, lest we should think it a sin at all times to be afraid upon just occasion.

This

This then is another fear which belongs to our allowance, but there is a fear which hath a *Nolite* set before it, an immoderate horror of heart, a symptome of desperation, or at least of infidelity and diffidence; this is that quivering with which *God* strikes his enemies, as a tree is shaken by the wind to unfasten it from the root. That mark which he set upon *Cain* was a continual trembling at the sight of man and beast. *Pharaoh* was never at rest in his mind lest the Children of *Israel* should grow too fast, and multiply so much that they would be too potent for the Tyrant that oppressed them. He sent darkness to astonish the *Egyptians*, and they were troubled with strange Apparitions, *Wisd. xvii. 3.* He sent such a Panick fear among the *Syrians*, that they verily believed they heard the noise of an *Host*, and Chariot wheels, when there was no such thing, so they fled, and left to besiege *Samaria*. The fear of the wicked it shall come upon him, says *Solomon*, *Prov. x. 14.* The Jews were very scrupulous with *Christ's* Doctrine lest the *Romans* should come and take away their Nation; in conclusion the *Romans* did come and lead them away in captivity. *Timuerunt Judei perdere terram, & perdidērunt cælum*, says *St. Auslin*, Cowards as they were, they were so fearful that they might not lose their possession upon earth that they lost their possession both in earth and heaven. But I come to take the instance of the Day into this Doctrine. How foolishly, how rashly was *Herod* troubled, because such Miracles concurr'd at the birth of *Christ*, lest his Kingdom should be translated from him? And *Eusebius* makes *Domitian* the Emperour to concur with *Herod* in this Point; for hearing much talk of the Saviour, and deliverer of those that put their trust in him, he was afraid lest the *Christians* had a King in store to depose him; but afterwards desisted from his persecution, being certified, *ὅτι ἡ βασιλεία ἐπιγείος, ἀλλὰ ἐπουρανίου ἔστιν ἡ ἀγγελία* that his Kingdom was not of this world, but an heavenly, and Angelical. Nothing, you see, is comfortable to them that have not the true comforter, the holy Spirit in their soul.

I have given my self large scope to run into this Point that I might joyn some Use for your instruction with the celebration of the Day. And now I will sum it up when I have discussed one thing how we may know a godly fear, which the Angel would allow, from a tyrannous molesting fear which He would inhibit. And this we must enquire into à *posteriori*, by the several effects on this wise according to *Aquinas*, *Vel propter mala quæ timet ad Deum accedit, vel propter mala quæ timet à Deo recedit.* Either for fear of some loss or harm it approacheth unto *God*, and that's a religious fear; or else for fear of some harm it forgets *God*, and departeth from him, and that's a criminous and a sinful fear. The Devils fear and tremble, says *St. James*, but they are never the nearer to be good. *Diabolus habet timorem affligentem, non à penâ cohibentem.* Satan feels some horror that gnaws and torments him, but he feels not the blessing of that fear which should discipline him from sin, and amend him. I will give another difference of this fear according to the gestures of men as they were good or bad. *Abraham* fell forward on his face when the Lord spake unto him; in all probability so did *St. Paul*, when at his Conversion the light from heaven did shine about, so that he and all that were with him fell flat to the ground, and were sore afraid. These in their fear fell towards *God*, and towards the throne of his footstool: But those ungracious servants of the High Priests that came to lay hold of our Saviour, and to bind him, as soon as *Christ* had said unto them, *whom seek ye? I am he*, they went backward and fell to the ground, *Joh. xviii. 6.* *ἐπὶ τὸν χαμῶδαι*; as old *Eli* trembled when he heard the Ark was taken, and fell backward from his Seat upon the ground, and brake his neck. This is a naughty fear which recoils from *God*, and runs back from his Commandments. Now in the close of this Doctrine: I know every man will desire to know what manner of fear this was which the Angel did repel in the *Shepherds*; I answer, that in all probability it was mixt of good and bad. There was both an affection of reverence in it to the glory of *God* which shined in the light which was round about them; and an immoderate passion of humane frailty, which did indispose them to receive any tidings from heaven. No face can be seen in a troubled water; and no message can arrive intelligently at his ear who is perplexed with trembling and astonishment; therefore to quiet their mind, that the Word of grace might receive the fairer impression, the Angel said unto them *fear not*. Which is the period of my second observation, how they should, and how they should not fear.

The third interrogatory, which is all I will dispatch at this time, is a question that comes nearer to them, why they should not fear, and that for two reasons, *Propter nuntium, propter nunciatum*. First, in a less principal respect, because an Angel came

came to comfort them, but chiefly in a more principal regard, because Christ was born to be their comfort. *A good messenger is a good medicine*, says Solomon, *Prov. xiii. 17.* and the condition of this messenger is very comfortable like a lenitive medicine; his congratulation runs, as if he had said, fear not me, as if I were that *Cherubin* who was appointed to stand at the entrance of the Garden to keep you from the Tree of Life; no, I am sent to prepare his way who is born of a Virgin this day to bring you into *Paradise*. I have said it, *be not afraid*, for I am one that stand always before the face of your father which is in heaven, I know that his thoughts are full of mercy and compassion towards you. *Moses* and the Prophets spake concerning Christ to come, that he should deliver his people from their sins; but they were sinners themselves, which had utterly disabled their testimony but that they were inspired from *God*. The Law will reclaim that the same man should be *testis*, and *reus*, the person impleaded for guilty, and yet a witness in the fact; therefore an *Angel* who was guilty of no disobedience, of no breach against the Law, his testimony was unsuspected to testify the birth of a *Saviour*. Not as if such as they be were *stipulatores*, sureties unto men for the Promises of *God*, for *because the Lord can swear by none greater he swore by himself*, and because he can promise by none greater, he promiseth by himself. It is not for mans sake, or for an Angels sake, but for his own truth and mercy sake that we believe *Jesus* was born in the similitude of man to be Mediator between *God* and *man*; and since the Son of *God* hath come among us in the flesh we may reply unto this heavenly Messenger, as the *Samaritans* did to the woman that drew water for Christ, *Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.*

Hcb.v.13.

Joh.iv. 42.

2 Kin.vi.16.

Jer.vi.14.

In Sententiis.

But you will object, what trust is there in any Creature, be he never so glorious, that he can promise comfort, and say we should not fear? Why, Beloved, we must not set light, or despise their help that *God* hath set to be our Guardians and Defenders, to pitch their Pavilions round about us. The *Prince* of the air and his evil Spirits are never wanting to entrap us. But what said *Elisba* to his Servant in the mountain, when Chariots of horsemen and heavenly succours do present themselves before him, *Plures nobiscum, there are more that be with us than against us*; Our friends do exceed the number of our enemies, therefore we may be courageous. Besides, the name of *Gabriel*, supposed to be that Messenger that came to the Shepherds, his name by interpretation is *Fortitudo Domini*, the strength of *God*, as if he were a great Bulwark on our side, *Quoniam bellum indictum est Daemonibus*, upon *Christmas* day began open hostility against the *Devil*, therefore it is a good Omen, a blessed presage, that the trumpet of *Gabriel* blew these tidings abroad, who is *fortitudo Domini*, a valiant Prince, such a one as *Michael* was, that conquered the Dragon; as his name is, so is himself the strength of *God*. Finally, we may be sure that what he said to encourage us was solid comfort without flattery, no false alarm, no smother of sweet words where there is no cause; for there are Mountebanks in Divinity, that will promise many sorts of remedies to a sin-sick soul where there is none at all; As *Jeremy* describes those false blandishing Prophets, *They have healed the hurt of the daughter of my people slightly, saying peace peace, when there is no peace*. Slightly, or *verbis leviculus*, says *Vatablus*, with gibing frumps, *ἐξουδυνῶντες* read the *Septuagint*, scornful, despising them, whom they seduced with lying hopes. *Periculosiora sunt anima securo, quam corpori adversa*, says *St. Austin*; security is more perillous to the soul than affliction to the body. But such messengers, as my Text speaks of, cannot publish a falsehood, because they are ever enlightened with the spirit of truth; we may build upon a rock of confidence if they say *Nolite timere*, fear not.

One touch more and this Point is done: You hear that the Tongues of *Angels* are chearful, comfortable Tongues, their tidings are no flattery, yet they are words of mirth and gladness. Then it were good me thinks that discretion, and the consideration of Christs merciful Gospel did mitigate their zeal, who think they are bound to thunder nothing so much to the people as fears, and terrors, like the writer of *Iambiques* that spote anger and poyson to put *Archilochus* into desperation. Let Vices be threatned, but let the hope that accompanies true repentance go together; Let Judgment be put home to the obdurate conscience, but let Mercy be an Advocate for the broken in heart: Let the strictness of Law and the Curse thereof fetch a tear from our eyes; but let the ransom of our sins be set before us, and that Christ will wipe all tears from our eyes. *St. Paul* wisht himself at *Corinth*,

not

not to affright them, but to rejoyce with the Brethren; as it was said of the mild nature of the Emperour *Vespasian*, *Neminem unquam dimisit tristem*; he never sent any man from him discontent, but gave him some comfort and satisfaction: So the Gospel is such a sweet demulcing Lesson, that if it be truly preach'd it must always revive the heart, it cannot leave a sting behind it; You see the *Angel* delights not to scare, but to comfort the Shepherds, *Fear not*.

I shall lead your patience no further than one thing more, why they should not fear, *Propter nuntiatum*, that's the most principal regard, because Christ was born to be their comfort. This is to be descanted at large hereafter upon the remainder of this Text, and for the present I will prevent what I shall say hereafter but with this one observation, that concerning all such as are terrified, and perplex'd in mind, we can do no more than the *Angel* hath done, preach Christ unto them for their comfort; if the joy of his Nativity will not allay their disconsolate, melancholy desperation, then there is no *Balm* in *Gilead* to help them, that's all the infusion of solace which the *Angel* did pour into the world when it was cast down with sin. Poor soul, that art terrified with a condemning conscience, tell me to what end was Christ born but to seek and to save them that were lost? Was not he partaker of flesh and blood as thou art? And dost thou surmise that he made any for condemnation whose nature he took upon him, unless by their own infidelity they make themselves reprobates? Did he come among us to bring great joy unto all people? And wilt thou thrust thy self out of the number? Did not he weep in his Cratch that thou mightest sing in heaven? Did not he fly from *Herod*, that thou mightest fly from *Satan*? Was not he brought forth amongst us in great humility and misery, that thou mightest be translated out of misery into glory? Be not like *Rachel* that would not be comforted. *Fear not little flock, it is your Fathers pleasure to give you a Kingdom. who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who shall condemn us?* It is Christ that was born, and died, and rose again to deliver us from all evil; it is he that was made man, that thou mightest be made a glorious Saint, a fellow Citizen with *Angels*. AMEN.

THE

THE FIFTH SERMON UPON THE INCARNATION.

LUKE ii. 10.

Behold I bring you good tidings of great joy which shall be to all people.

Serm. 6. de
Nativ. Dom.



IN the same Text where we ended the old year, let us begin the new, *Jesus Christ last year, and this year, and the same for ever.* To speak of our Saviours Nativity, says Bernard, is as new at these days as it was in the first *Twelfth-tide* after he was born. *Semper novum est quod semper innovat mentes, nec unquam vetus est quod fructificare non cessat.* That's justly esteemed a new meditation which prepares us to newness of life; neither can we say a tree grows old by standing long in the soil, which fructifies continually as much as ever it did before. In the imagination of our Faith *Christ* seems to be offered up again so often as we remember his Death and Passion in the Sacrament: so he seems as verily to be born again so often as we do faithfully annuntiate his *Incarnation*. Once we have done that work already in the day it self; the time is not yet expired which belongs to that Solemnity: now we are come once more to the same business to dispatch it, that you may see the difference between the *antiquation* of the Old Law plucking out the sting of fear, and the *publication* of the new Covenant the *Gospel* which breaths unspeakable gladness. First, I have preach't upon these words how we should purge out the old leaven of distrustful fear, now I come to shew what it is to have a new heart created full of spiritual joy.

I observed unto you upon the whole verse, that as much might be said from hence to extol the benefit which we receive by *Christs Nativity*, as is usually delivered to express that everlasting felicity which we shall enjoy with God in the highest Heavens, to that beatitude of the *Saints*, say the *Schoolmen* very rightly, two things must concur, *Omnis miseria excluditur, omne desiderium expletur*: All misery shall be excluded from our happy estate, and all our desires fulfill'd. And both these two are most remarkable in this *Angelical Congratulation*: First, the depulsion or sending of all manner of evil and misery from our blessed estate in these words, *The Angel said unto them, fear not.* Secondly, The inclusion of all those joys and solaces that can be askt, that's laid open in *Evangelizo*, *Behold I bring you good tidings of great joy which shall be to all people.* Privatively the messenger cashier'd all discomfort, nay, positively he brought great comfort, which twain put together make up the complement of our final beatitude, and are both deduced from the blessing of the Incarnation of our Lord and Saviour *Christ*. The first general branch wherein the *Angel* promis'd a deliverance, or award from all manner of evil that might make the *Shepherds* sorrowful, I have done with that, and there I leave it. I come now to the second general branch which abounds much above the former, where not only evil is dispell'd, but a chearful benediction succeeds in the place, *Behold I bring you good tidings of great joy which shall be to all people.* Where-
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in that no title may be lost of such heavenly comfort, first, note the *Angels Trumpet*, with which he proclaims his errand, *Ecce, behold*. Secondly, the errand consisting in no less than seven branches of benediction. 1. *Ecce ego*, says the *Angel*, *Behold I bring unto you*; the terms were much amended between Heaven and us, that the *Angel* came unto us upon a peaceable message. 2. *Ecce Evangelizo*, he was no Lawgiver that was terrible, but an *Evangelist*. 3. The sweet air of the *Gospel* hath some harsh tidings, to take up the cross and endure unto blood, and death; but these were tidings of joy. 4. Joys are of several sizes, this is a great one, nay, none so great. 5. Joys, and great ones are quickly done; this is *gaudium quod erit*, joy that shall be, and continue. 6. A man may be a conduit-pipe to transmit joy to others, and have no benefit himself; this is *gaudium vobis*, joy to you, to every ear that hears it. 7. A good nature would not engross a blessing, but desires to have it diffused; and so was this, *Gaudium omni populo*, joy to all people. And of these severally as I have put them in a rank.

Before the Law was delivered at Mount *Sinai*, the voice of a Trumpet was heard in the Camp of *Israel*, which sounded long, and waxed lower and lower, *Exod. xix. 19*. A Trumpet was a sign of hostility, and of warlike preparation. The Law indeed came like an enemy to condemn us, for we were not able to stand before it; but Christ, who was the end of the Law, made way to his own manifestation by the articulate voice of an Angel, as if it had been the voice of a man, to intimate that the Prince of Peace was approacht near unto us, *ecce, behold*. Out of which word standing in this place I note three things, *admiration, demonstration, and attention*. 1. *Ecce*, see and admire this is the greatest wonder that ever was. Name any thing unto me that ever was made, and I am confident to say this is stranger to mans apprehension than any thing that ever was made, the *Incarnation* of the Son of God. If you love to cast your eyes upon that which is miraculous, look this way, and see the greatest miracle that ever was brought to light. In the beginning was the word, and no word can utter how it was made flesh in time. The eternal Creator was made man of the substance of a woman, and yet his hands did make and fashion the substance of his Mother. The word by which the world was made became an Infant in the cradle, and could not speak. He that bears up the pillars of the earth was born in the arms of *Joseph*, and carried into *Egypt*. The *Infinite Majesty* that hath made the bounds of heaven and earth, being himself without limits or circumscription was bound with swadling clouts, and laid in a manger. It is not safe to proceed into many of these inquisitions, lest astonishment overwhelm us: St. Paul was wary, and came off thus from the wonderment thereof; *Without controversie great is the mystery of godliness, God was manifest in the flesh*: as who should say, the Temple of *Solomon* had things of much secrecie within the Veil, the *Ark*, the *Cherubims*, the *Propitiatory*, the most Holy of *Holies*; the Church of the *New Testament* hath things as wonderful and mysterious as those, *arcana fidei*, reclude and admirable secrets of Faith, the manifestation of Christ in the form of man, *Ipsi quoque Angelorum primati incognita*, says *Dionysius*, the Primate of Angels in the triumphant Church is not able to sound the depth of it. So then you see this word is a preface to an extraordinary miracle, *ecce, behold*. 1 Tim. iii. 16. 2 cap. de Divin. Nom.

Secondly, To cry out unto the Shepherds, behold, is an *Adverb* of *Demonstration*; things hard by make us look towards them more than those that are further off; we sit still and muse upon that which we hope will come to pass, but when we hear the bridegroom coming then we bustle and look out. The Prophet would not say barely, *Thy King cometh, O Sion*, but *Ecce Rex tuus, behold thy King cometh*. O what an alteration this was, when the invisible God came to an ocular demonstration; and though he be now ascended up to Heaven, yet he hath left his Spirit in our hearts, that we may say with the Apostle, *Dominus prope est*, the Lord is at hand. And though the senses of our body do not fix themselves upon him, yet Faith will perceive him strongly and certainly that he is truly present: Faith will assure it self how he stands at the door and knocks, and how it hears his voice. Furthermore let this demonstrative direction put you in mind to live so justly, and inoffensively as if you did always behold God in the flesh. *Elias* made the right use of this doctrine when he took an oath, *Vivit Dominus in cujus conspectu sto*, as the Lord liveth in whose presence I stand. Well says *Rubanus* upon it, the just Prophet demeans himself as one that stands in Gods presence in this life, and he shall surely keep his rank in the same place in the life to come. *Ecce natus*, says the Angel, *Behold the tidings of a Saviour*, as if nothing else had been worth our consideration: and

how many be there that demean themselves, as if they car'd not whether they heed it or no.

Psal 45.
Lorius in
1. cap. Jac.

But thirdly, *Ecce, behold*, it doth not beg, but command attention: when the Lord sends a messenger, is it not fit to note him diligently, and to ponder his sayings in your mind? *Philo* says that those two words of *Moses*, Deut. xxvii. 9. *Take heed and hearken O Israel* are the sum of all the precepts in the Law. *Hearken O daughter and consider*, incline thine ear, says *David*. What's this inclination of the ear? we cannot bow, or stir that part as we may the hand, and the knee, *Aures hominum sunt immota, ut sit velox ad audiendum*, says one, the ears of man are not to be wagg'd and mov'd like the ears of a beast, to the end there may be no impediment in attention, but that he may be swift to hear. But 'he is said to incline his ear, who hath a submissive heart, and listens diligently to that which is spoken. If a frivolous tale, suppose the feigned pilgrimage of some Errant Knight be told us, every syllable shall be markt so heedily, that you will be able to repeat it, *Conticuerunt omnes, intentique ora tenebant*: But if God do send his servants to narrate his will and pleasure, how many disturbances shall they find in their relation of heavenly things? *Sarah* laugh'd at the Angel, *Pharoah* chafed and interrupted *Moses*, the Jews mis-interpreted Christ himself, *Gallio* marks not a word that's said, *Eutyches* sleeps, the *Athenians* flout at *Paul*, and say what means this babler; who will take the pains to tell a message any more to him that will abuse it so neglectfully? and if God should take away the preaching of his word from this people, let them thank themselves who were so defective in all due and reverent attention. But, says *John the Baptist*, *The Friend of the Bridegroom standeth and heareth him, and rejoiceth greatly because of the Bridegrooms voice*, John iii. 29. And so much for this word behold, as it is a note of admiration, of demonstration, and lastly of attention. Behold I bring, &c.

2 Sam. 18.
20.

Now the first of seven things which are remarkable in the message, is that which hath met us often before in all the Texts upon this Gospel, the consideration of the person, that the Angel is sent unto us upon a peaceable entreaty: *Ecce ego, Behold I bring you good tidings*. The children of men have so often provoked God to send Angels with a sword of vengeance to the earth, that no doubt *Gabriel* was pleased to bring a welcome message with him. A messenger cannot help it, if he come with sorrowful news; and yet for the most part men will be displeased at such a one, whose tongue doth bode discomfort and infelicity. *Joab* did tender the welfare of *Abimaaz* the son of *Zadok*, when he would not let him be the first that should certify *David* how *Abalom* was dead: says he, *Thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the Kings Son is dead*. Therefore if you mark it, Angels that came to inflict punishment, or to threaten some ensuing mischief, came single for the most part, or never above two at once; but to do a good office to men upon earth, to protect *Elisba* from the *Aramites*, to annuntiate that the *Messias* was come into the world they came by troops, and multitudes; no less in this chapter than a multitude of the heavenly host. There were three with *Abraham* in his tent to tell him that *Isaac* the son of promise should be born unto him of *Sarah* in their old age; and we cannot but take notice how one of the three vanish'd, and was gone when they went into *Lot's* house, to warn him that *Sodom* should be destroyed with fire and brimstone. How far are they from this Angelical benevolence, that gird other men with the remembrance of their misfortunes, and insult over their miseries, as *Shimei* us'd *David* in his affliction? a curse will fall upon them that love to be instruments to undo men, rather than to raise them up; that delight in the crosses of their brother rather than in their consolation. Miserable comforters, as *Job* said of his Friends, that powred vinegar into his wounds to vex them, not to heal them.

But these holy ones that are sent from above delight to be the Embassadors of joy; the first of them all that I read of in holy Scripture came to administer help, and succor to the distressed; and that was the Angel that came to *Hagar* to cheer up her drooping spirits, and to put her into the way of safety, when she and *Ismael* the child were almost ready to perish. And now one of them comes in my Text with good news to shew that a perfect friendship was made up between all parties, in this verse between Angels and Men; for *Ego Evangelizo*, I come to rejoyce with you as a friend, *I bring you good news*. 2. A friendship between God and man; for a Saviour is born unto you which is Christ the Lord. 3. Friendship and amity between man and man, between Kingdom and Kingdom, between one Nation and another people,

people, at the 14. verse. *On earth peace, and good will towards men.* Yet when our sins cry out for vengeance this truce is broke of all sides. The sword of our enemies shall be unsheath'd, and all peace shall be dissolv'd between man and man: our Saviour shall become our angry Judge, neither shall the blessing descend from God to Man. Lastly, the *Angel* shall draw his sword, and cause the pestilence to cut down thousands upon thousands; as the Mower shears down the grafs of the field. I am sure the fury of such an angry Angel sticks still in our remembrance. Therefore let every man for his part keep fast the bond of his tripartite friendship, by sanctification and obedience; then the Angels will come unto us not in fury, but in mercy, saying, *Ecce ego, &c.*

I proceed to the next circumstance, *Ecce Evangelizo*, we render it to bring good tidings, but it is as if he had said, I come to be an *Evangelist*, I am no Law-giver whose voice was terrible, I am a messenger of a better Covenant, of the Gospel of Grace. At this Text, beloved, the Spirit of God doth enter the word *Gospel*, or *Evangel*, quite to alter the state of the Church from what it had been before. For the better understanding hereof, I pray you mark it attentively, in what manner God did dispence his will and pleasure to his Church from the beginning of the world to the end of all times. And for order sake I will reduce it all to three heads, to a Law which was given by God to Adam, to a Law which was given by Moses to Israel, and to these glad tidings, to wit the Gospel of the New Testament which was given by Christ to all Nations from one end of the earth to the other. 1. Now I buckle to the first of these, a Law was given by God to Adam. That Law was short and commandatory, *fac, & vive, do this and live*; therefore that is rightly called the Law of Works; but the Gospel says if thou believest thou shalt be saved: therefore that's called the Law of Faith. The same God was the author of both these; both were revealed to men, and to no other creature; both of them according as we perform them promise the same reward; both of them have the same end to make us magnifie God for his Wisdom, Goodness, and Justice. Nay, I add, compare the Law of Works imposed upon Adam, and the Law of Faith imposed upon Christians; and both of them are possible to be done: For the first man according to the integrity wherein he was created, and by the virtue of supernatural Grace bestowed upon him, might have obeyed the Commandement given, if he had not turned to disobedience: and by the Divine help of the same grace, we, to whom God hath preached the glad tidings of his Son, are endued with power to believe that we may be saved. Now in a word let us lay the difference of these two one against another: God gave the Law in Paradise as a King in his Justice, but he gave the Gospel in Zion as a Father of Grace and Mercy; according to that Law the reward had been given *ex debito*, by debt, and due, say the Schoolmen; but to him that believes, the reward is given by mere Grace which excludes boasting. He that disobey'd that Law was to look for the most strict severity of Justice; so condemnation belongs likewise to the unbeliever according to Justice; but perhaps it shall be temper'd with some moderation for Christs sake. Finally, this is the main disagreement, the first Covenant made with Adam did exclude all hope of remission of sins; but the second Covenant made in Christ runs in this tenour to them that live by Faith: your sins shall be blotted out, and your iniquities forgotten.

After you have understood the first point, how there was a Law imposed upon Adam when he was created and endued with original Justice, you must now give ear to the next thing in order, what heavy and astonishing matter is contained in that Law which was given by Moses to the Children of Israel: and remember that I consider the Law deliver'd in the two Tables at Mount Sinai, *Scorsim*, and by it self, separated from all the promises contained in the Prophets, and in the *Psalms* of David. These then are the remarkable differences between the Covenant written in Tables of stone, and this Covenant of the New Testament in the Blood of Christ. First, God gave the Law at Sinai being wrath with our sins; for whereas we had lost both the wisdom of our understanding, and the loyal obedience of our will by the transgression of our first parent, yet God impos'd his Commandement upon us, and exacts such measure of holiness which we are not able to perform: Therefore that Law was given in the barren Wilderness, because it is not able to bring one soul unto God; likewise it was delivered with signs full of wrath, thunder, and lightning, and a dreadful noise, to shew that God was full of indignation when he laid it upon us. On the contrary, he made the new Cove-

nant of peace being reconciled to them that were lost, or at least proffering reconciliation in his *beloved Son*. Read this Doctrine, *Heb. xii.* from the 18. to the 24. verse. *Ye are not come to the Mount, that might not be touched, and that burnt with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which they that heard entreated they might hear it no more: They could not endure that which was commanded: And so terrible was the sight that Moses said, I exceedingly fear and quake; but ye are come to Mount Sion, and to the City of the living God, &c.* Wherefore the Gospel was presented with manifest tokens of love, and benevolence, *Ecco Evangelizo, behold, I bring you good tidings.* 2. There's a difference arising between the first Testament, and the last, from the several Mediators that came between God and the people. *Moses* was a servant, faithful in the Family, and he was the Mediator of the Old Testament; *Christ* is the Son and Heir of all, he was the Mediator of the New: The Law was given by *Moses*, Grace and Truth came by *Jesus Christ*. 3. The old Covenant was ratified with the blood of Beasts; but loe the New Covenant doth much surpass it, which was ratified with the precious Blood of that immaculate Lamb which took away the sins of the world, which is therefore called the *Blood of the New Testament*. 4. The old Law in *St. Paul's* phrase contained poor and beggerly rudiments, not able to bring to life: It was a killing letter, the ministry of death and condemnation, it worketh wrath, it entred that sin might abound; it is like *Hagar which gendreth children unto bondage*, *Gal. iv. 24.* The Gospel is the power of salvation to every one that believeth, a quickening Spirit; it purgeth us from our sins, it speaketh better things than the blood of *Abel*. 5. That which *Moses* brought was an heavy burden, which neither the *Fathers* nor the *Children* could bear: but of the Gospel *Christ* saith, *his yoke is easie, and his burden is light, and in it you shall find rest for your souls.* Lastly, the Old Testament endured unto *Christ*, and no longer; wherefore because it passed away it is called the Old: the New Testament remaineth for ever; so says *St. Paul* of our *Blessed Saviour* taking flesh, *who is not made after the Law of a carnal Commandment, but after the power of an endless life.* No passage or comparison can be made between them, but the Law given at Mount *Sinai* will appear to be an harsh, and most unwelcome injunction; and that which doth clear us from the curse thereof is *Evangelium* the best tidings that ever arriv'd at the ear of man.

Hitherto I have consider'd the Old Testament in no respect, but as it contains the killing letter of the Law; but you must not mistake that the Holy Spirit hath interlaced many fast-holdings of Faith, and promises *Evangelical* almost every where in the Prophets, and in the *Psalms* of *David*. Nay, the Old Testament is rather Promise than Law; yet it was fit the rigour of the Law should be repeated that it might more appear how necessary the promise of Grace was, that we could not live without it, and that every man being convicted in his conscience by the sentence of the Law, we might more ardently fly to Grace; for the end of the *Moral Law* is double, to set us a rule what we should endeavour to do, and to discover our own impotency unto us, what we are not able to do, that we may seek a remedy in the satisfaction of *Christ*. But this I say that the darkness and obscurity of the *Old Testament* was enlightned with many excellent promises, that the believing *Israelites* might be partakers of Faith, and of everlasting life; they had the same Gospel which we have, the same *Christ*, the same Faith, the same Spirit, sealing the truth of promise unto them. Where is then the priviledge? you will say that the tidings are better to us, then unto them, or far surpassing on our side every way. *Israel* that believed in the promised seed was an heir, but under age, nothing different from a servant. The faithful since the coming of *Christ* are *adulti* heirs come to age, such, I may say, as have sued out their livery, past pupillage, past the pedagogie of Ceremonies; for the yoke of Ceremonies was most troublesome, that the coming of *Christ* which cancelled such things might the more be desired. Then they beheld a *Messias* in types, and shadows, now he is manifest in his own person; then Faith was obscurer, now it is more clear; then the Spirit was given scantily, now it is poured out in full abundance, *Abundantia spiritus est elogium regni Christi*: then the preaching of Faith was included in the Kingdom of *Israel*, now it is diffused throughout all the world. Mark it now I beseech you, how these three do differ. The Law did terrifie and astonish, there were no good tidings in that. The promise of Grace and Mercy was an *annuntiation* of good news worth the hearing, and it was fit that a promise should go before, that the day of *Christ* might

might be long'd for, and much desired before he came: yet this did cool the comfort that hope deferred doth afflict the soul. Wherefore when the desire of our eyes did come into the world, to satisfy the Law for us, and to satisfy the expectation of all promises, then it became *Evangelium*, good tidings, happy news; nothing shall be heard any more to vex us, or to trouble us, unless for want of Faith we would vex our selves.

And what ear will not listen to good tidings? when old *Jacob* heard that *Joseph* was living, his spirit reviv'd, and *Israel* said *it is enough, Joseph my son is yet alive.* *Joseph* was advanc'd in *Egypt* by the wonderful providence of *God*, that he might receive his brethren in the great distress of famine: these were good tidings to *Israel*: but is it not much better to hear of this sound out of *Ephrata*, that *Christ* is come into the world to feed his brethren in the time of dearth with the bread of life? *O quoties & qua nobis Galatæa locuta est?* as a passionate woer longs to hear of a sweet message from the party whom he loves, so the Spouse which is the Church rejoiceth to hear glad tidings from the *Bridegroom*, that so it might enjoy his presence here, that she might dwell with him hereafter for ever. *Calisthenes* approacht towards *Alexander the Great* portending much alacrity in his countenance; what says *Alexander*, *An Homerus revixit iterum*, are there any tidings to be brought which make you so merry unless *Homer* were alive again? all that he could pitch upon for good news was, if that divine Poet were alive again to record his story in a long lasting Poem. O how infinitely do these good tidings surpass that ambitious fancy! *Christus natus est*, a Saviour is born to write our names for ever in the book of life. *St. Paul* took out this lesson from hence, *Quam speciosi pedes!* Rom. x. 15. *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of things!* The Prophet *Isaiah* spoke of them that foretold of the delivery of *Israel* out of the *Babylonish captivity*: and if those messengers were welcome that uttered things concerning bodily felicity, much more shall their coming be acceptable, that solace the inward man, the heart and soul. Beauty is that which attracts affections to it, so the *Apostles* are said to be beautiful, because they drew the world unto them: and it was proper concerning them to say how beautiful are their feet, rather than their lips; for they did not rest in one place, but took the whole world for their circuit, from City to City; and because of their dangerous and painful travel by Sea and Land, the Prophet said, *How beautiful are their feet?* Despise not therefore such as succeed them, though much unworthy in the same errand, but have them in honour for their welcome message. Though *Christ* hath not washt our feet to make them beautiful, as he did his Disciples, yet the very word that we have to say doth honour our lips, for they are good tidings; no things in the world compar'd to the comfort of the Gospel, *they are good tidings, &c.*

The main drift of the Text did hang upon this word, how the *Angel* did *Evangelize*, that is to say, bring good tidings; now we are clear'd, and come off from that: and although there are many things in the Gospel very harsh to flesh and blood, *as to leave all and follow Christ, to suffer persecution, &c.* Yet these things as I noted in the third place produce joy, joy of a grand size in the intention, great joy, joy of an infinite measure in the extension, everlasting joy, joy that shall be, says the Text: and these are now to be consider'd together; and first that the Birth of *Christ* bids us rejoyce, and be glad. Can the Children of the Bride-chamber mourn when such a *Bridegroom* is come unto them? he came unto the world like ripe fruit in the fulness of time; whereupon says *St. Ambrose*, *Christus tanquam maturitas advenit, ut nihil acerbum, nihil immaturum, nihil immaie sit.* He came when all the fruits of comfort were mellow, and delicious, that nothing might be sower, or harsh, or distastful to his beloved. I alledged the Text of *Isaiah* before, *How beautiful are the feet of them that brought tidings of him:* The *Septuagint* according to some Editions read it *ὡς ὡραῖον τὸ εὐαγγέλιον*, what a spring there was in the Mountains when he was preach't: whereupon says *S. Cyril*, as the Spring cheers up the hearts of men, beautifies the earth, and the fields after the desolating frosts of a wastful Winter; so the preaching of this Nativity made every thing to flourish after the bitter blasting frosts of the Law. If there were such joy at the birth of *Isaac*, that they call'd him *Isaac* from laughter, then let all the earth clap their hands and rejoyce, when he was manifested in the flesh that made the laughter of *Isaac*.

For our more orderly proceeding, I must consider joy three manner of ways,
1. What

1. What true joy doth properly result from the Birth of Christ. 2. What joy may be allowed and indulg'd to Christians. 3. What joy is condemnable. For the first, that joy which doth properly result from the Birth of Christ, is, *Risus ex serenitate conscientia*, the mirth and delight of a good conscience; for he that hath given us his only Son, how shall he not with him freely give us all things? *Rom. viii. 32.* The Israelites were confident of victorious success when the Ark of God was in their Camp. The *Ephesians* thought themselves safe and secure when they had but an Image which fell down from Heaven. This was but a fiction like him that dreams of comfort, and loe he is in desperate extremities: but our case is most clear, and happy, to whom the God of Gods made his approach as one friend that visits another, who is the brightness of his Fathers glory, and the express image of his person. Upon those words of the Apostle, *Col. iv. 18.* the salutation of me Paul with my own hand, says *S. Chrysostom*, it was great comfort to the brethren to see salutations, and greetings, and wishes under Pauls own hand. Some comfort it might be, but far short of this, to see not only the word of salutation, but the word of salvation dwell among us, the only begotten of the Father full of grace and truth. As *Pliny* said to *Trajan* of his virtuous Wife, *Nihil sibi ex fortuna tua nisi gaudium vindicat*, she desired no further interest in his good fortune, but to rejoyce, and to be glad at his felicity: so the righteous man leaves the wide world for the children of the world to share it among them, *Nihil sibi nisi gaudium vindicat*, all that he challengeth for his own is the Blessed Virgins solace, and My spirit rejoyceth in God my Saviour. O my beloved, it cannot be uttered what tranquility and joy is in that heart which seriously apprehends those evident signs that God is reconciled unto us. Those heavens which *Pythagoras* spoke of that they were never without concert and harmony, that Fable being moralized is agreeable to nothing but to that soul which is comforted in the mercies of Christ. *Semper illic serenum est*, it is like the state of the world above the Moon, it is ever fair, and clear in that place without any storm or tempest; it is like the tribe of *Zabylon*, situated in a safe harbour close unto the tumultuous Seas, *Aliorum videt naufragia, sed ipse salvus est*, it looks forth upon the Seas, and sees how some are tost in perilous waters, how some are shipwrackt and cast away, but it self is safe under the shadow of Christ, and in no such terror or calamity. The ordinary comforts of this world which concur to the being, and to the well-being of nature may be wanting perchance to a true servant of God; these may a little abate the courage perhaps: it makes us appear, says *St. Paul*, *ὡς λυπόμενοι*, as sorrowful, 'tis but as if it were so, *Tanquam lugentes*, as sorrowful, but always rejoycing. The tongues of men and Angels are not able to devise a message of joy more sweet and allecitive than this, that our severe Judge hath sent his Son to be our Mediator, and that Mediator to be our Judge, and that Judge to be our Brother; for so he calls us by that term of intimate affection. This is such a demulcing comfort to a sin-wounded conscience, that it leaves our heart in *St. Austins* phrase to be, *Thalamus Dei, palatium Christi, habitaculum Spiritus sancti*, the marriage-chamber of God, the courtly Palace of Christ, and the habitation of the Holy Ghost. This is the proper joy of Christs Birth, with which the Angel did accost the Shepherds; the delight and serenity of a good Conscience.

It is agreeing to the solemnity of this time to speak also of the other branch of joy which is sufferable, and may be warranted, which is called, *Risus ad naturæ recreationem*, pastimes and delightful exercises to refresh the sadness of the heart. And if there be any man whose strictness will allow of no sports, or pleasurable jocundities at this season of our Saviours Nativity, let me tell him that such austerity is groundless, and hath no foundation in the word of God; and to censure all innocent relaxation of mirth, because with some men, and in some places it is done with excessive vanity and riot, he wants a grain of Charity. Shall we build no houses to put our head in, because fools built a Babel? shall we plant no Vineyards because *Noah* was overseen? shall we forswear courtesie because *Abalom's* kindness was full of flattery? what is another mans sin to my harmless mirth? Joy is in the Text, and if there be harmless joy in the time, no judicious man will disallow it: But why do sickly men imagine that all meats taste rank and unsavoury? it is the ill affection of their own palat: Why do Boat-men think that the shore goes from them? because they go from the shore. So the heart of churlish men is undelightsome, and that makes them to think all delight is vicious. There is a time to weep, and a time to laugh, says the wise man, *Eccles. iii. 4.* And what time more

more convenient for rejoycing than this? when *Solomon* dedicated his *Temple* to the *Lord*, first he magnified *God* in a solemn prayer, then all *Israel* kept a Feast, and a joyful holy day. This *Temple* was but a figure of *Christ* the everlasting *Priest*: these are the days wherein we celebrate the dedication of this *Temple*, and after we have magnified *Gods* name in solemn Prayer for his mighty work, we may chear and refresh our selves with joy in a lawful measure of innocency and sobriety. Why should we lowre and look sad like those hypocrites the *Pharisees*? who had nothing in them but a form of outward austerity. True joy cannot contain it self in a contemplative meditation; it will exult, it will break forth like *John Baptist* in his Mothers womb, who rejoyced in the Spirit that *Mary* had conceived the *Messias* in her Womb. Nor was that all, *isulmon to beip*, the Babe sprang, and leapt for gladness. Whatsoever mirth is honest and lawful, whether spiritual or civil joy, the *Angel* gives liberty to the *Shepherds* to use it, *Behold I bring you tidings of great joy.*

The spiritual, and the innocent civil joy are both native and proper to these festival days of the *Birth of Christ*: but by our abuse that which is most frequent and common is the third member of the distinction, which is sinful, *Risus ex immoderata & turpi latitia*, a mirth bestain'd with riot, and all kind of offensiveness. It is time to cry down the noise of all immoderate and wicked pleasures with an heavenly song. How different are our tunes of beastliness from that which the children of *Jerusalem* did sing upon the Advent of *Christ*? *Hosanna to the Son of David, Hosanna in the highest.* How different were their modest garments from that pomp and pride which divers of us do bear upon our backs? they spread their garments in the way to entertain the *King of Glory*: *Christ* would not have honour'd yours with his feet, he would not have trod upon your Peacock attire which is so vain and alterable. O beloved what an incongruity is this? *Christ* came down from *Heaven* to dwell among us, and you rake *Hell* for merriment to make him welcome. If a *Jubilee* come once a year wherein you have indulgence for a sweet relaxation in Sports and Festivals, must you needs lose your wits? *exeat Cato*, as if no sober man all that while were fit for our company: If you will spend a few days of solace and recreation so wickedly, so untowardly, do you not deserve that *God* should turn your Feasts into mourning, and never suffer you to see a joyful day more? Take heed you use not your liberty for a cloke of licentiousness. Take heed of mid-night revels. The *Shepherds* were not dancing, but keeping watch over their flocks. The Poet *Virgil* hath billited the sinful joys of the world *mala mentis gaudia*, with *Famine*, and *Poverty*, and the very *Hags of Hell*: and indeed a vicious pleasure is a devillish thing: for lawful and moderate pleasure is the preservative of nature, filthy and corrupt pleasure destroys the glory of our nature: I mean the soul. And so much for this point, that the coming of *Christ* doth inhibit all extravagant voluptuousness; but for spiritual and bodily pleasure which is lawful, the *Angel* brought tidings of joy, of great joy which shall be to all people.

Ænead. l. 6.

Now I must speak of the two supporters of this joy, 1. That it is great for the size. 2. That it is of long continuance for the measure, *gaudium quod erit*, joy that shall be unto you. Great joy, says the *Angel*; he pass'd it over without a word of comparison, lest he should seem to the *Shepherds* to have boasted; but yet he meant there was no joy like to this, to attain to such felicity as to have a *Saviour* born. Other things may make us glad, this is only a vehement, and intensive exultation. Let a carnal man pamper his skin with gluttony, satiate the desires of the flesh with filthy fornication, decline all industrious labour in pleasurable idleness; let him have all things wherein fortune can favour a sensual *Epicure*. Suppose that neither War, nor Famine, nor Death, nor Dishonour, nor Poverty eclipse his content, yet for all this there is a Melancholy Fiend of *Hell* that upon sundry frivolous occasions will fret his heart, and break his sleep, and make his passions jar within themselves; and he hath no firm and stable argument to perswade his soul to get out of this heaviness. But if any discontent creep upon him, that hath set up a stedfast Faith as a pillar in his heart, and hath engraven these words upon it, *Jesus is my Redeemer*; this supports the soul that it shall not be cast down, but it recovers it self from all pensiveness, even as *David* chid all anguish from his heart; *why art thou so sad, O my soul, and why art thou so disquiet within me? still trust in God, for he is the help of my countenance, and my God. Una est ratio vincendi inimicum, latitia spiritualis.* This spiritual gladness and festivity is the principal assistance to vanquish Satan, and all desperate doubts with which he would perplex our conscience:

science: it is a royal joy which comforts us that we shall be heirs of a glorious Kingdom; it is a sanctified joy which gives us promise that we shall not only be *Kings* but *Priests* for ever, to offer up the sweet odors of our prayers to God; it is a superlative joy which cries down all other petty delights, and makes them appear as nothing; it is endless joy of durance and lasting for ever, and ever: for my Text says, it is *Gaudium quod erit, joy that shall be unto you*.

All the joy upon earth is *gaudium quod est*, now it is, and anon it is not; joy for a spirt and away, *Eccles. vii. 8. as the crackling of thorns under a pot so is the laughter of a fool*. Like a gol-sheave all of a flame, and out again suddenly. *The end of mirth, that is of worldly mirth is heaviness*, *Prov. xiv. 13*. Times of feasting have a period, every man is glutted at last: he that hath his fill of sport is weary by the late of night, and glad to take his rest. But the joy that you have in Christ is with you all the year, in all your sorrows, in all your adversities; it sleeps with you, it grows old with you, it will change this life with you, and follow you into a better: *And my joy shall no man take from you, says our Saviour, John. xvi. 22*. Christmas joy was not only for the first twelve days when the *Son of God* was born, but for all the twelve months of twelve hundred years, and many hundreds after them unto the worlds end. So St. Peter doth solace us, *1 Pet. i. 8. Though now ye see him not, yet believing ye rejoyce with joy unspeakable and full of glory, Eccles. xi. 9*. Mark I pray you how much line this Syren world gives a voluptuous man to play with, *Rejoyce O young man in thy youth, and let thine heart cheer thee, and walk in the ways of thine heart, and in the sight of thine eyes*: but when the hook is in his jaws, observe how it is twicht and snatcht up at last, *Know thou that for all these things God will bring thee unto judgment*. So that let the wicked speed never so well in his frolicks, and jocundities, he returns home as *Theseus* did, with black sails of sorrow; as if he had never made a saving voyage. All their laughter is like the joy of *Herod's Birth-day*, dancing, and revels, and offering of great gifts last for a while, but before evening you shall see an alteration; and when their surfeited Tables are removed away, the last service in the platter is the *Head of John the Baptist*. But the mirth which we have in the Mediator of our salvation is a song which hath no rest in it, nor ever shall have a close. We begin the first part here, that we may sing the other part in *Psalms* and *Hallelujahs* with the Saints for ever. As *Christmas* is celebrated part of the new year, and part of the old, so it is joy that is in this life, and shall be in the life to come.

Our last peroration upon the Text is to meditate upon the persons to whom these glad tidings and great joy are directed, *Vobis & omni populo, to you, and to all people*. And personally to those Shepherds the joy was great, I do not question it; for the *Angel* did not light upon them casually, as if he took the first he met: chance and fortune are words made by our ignorance, things of no being in the providence of God, but certainly they were pickt out rather than any others, because they were men of just and holy conversation, fit to receive glad tidings from Heaven: they were of an humble and a lowly spirit, not of a proud and stiff opinion that would dispute against the *Scriptures*, which said *Jesus* was the *Christ*, like the *Scribes* and *Pharisees*; they were useful men to the Commonwealth in which they liv'd, painful in their vocation, and watching over their flocks by night: Out of all these premises we may collect that God had a respect to them in particular; unto such belongs the Kingdom of Heaven, the good tidings fell upon their head. They did apply the benefit of Faith to themselves, and that *Saviour* which was born was their *Redeemer*. And *vobis Judais, to you Jews*; the Text will bear that I am sure; better tidings to you *Israelites*, than to any other Nation, if you will accept them. The *Son of God* came of their *Fathers* according to the *flesh*: in their Country he came to preach daily, and no where in the world beside; in their eyes he wrought his Miracles, and upon their bodies he practis'd his wonderful power to cure their Diseases, to make their Blind to see, and their Lame to walk. He professed himself to be more devoted to their welfare, than to all the earth beside, before the *Canaanitish* woman, I am not sent but to the lost sheep of the house of *Israel*. They were his, he did acknowledge it; he was theirs, but they denied it: he came to his own, but his own received him not. To abbreviate my discourse in this point, *Evangelizo vobis*, they are glad tidings to you, because it is given to you to hear the mysteries of the Kingdom of Heaven; for blessed is the ear that heareth the things which you hear. Faith comes by hearing, and hearing by the word of God. It is flat cheating in the *Devil* to put dubitation

tation into mans fancy on this wise, I am partaker of the outward word, but I know not whether *God* have gone any further with me to give me his inward Spirit to quicken that seed unto immortal life. Beloved, as *Christ* did institute both Bread and Wine to be the outward Elements of the Sacrament of his Body and Blood; Bread is the substance of food, Wine causeth the concoction, and makes it comfortable food. So the word preacht is the food of life, and *God* never lets it go alone without some drops of the Wine of his Grace to make it nourishing and beneficial, *Jude* xiii. 23. *Manoah* the Father of *Sampson* cries out to his Wife, *we shall surely die because we have seen God.* Nay, says she, *If the Lord were pleased to kill us he would not receive a burnt-offering at our hand.* Neither would he have shewed us all these things, nor would at this time have told us such things as these. So let me answer all dubitative Christians, unless the *Lord* did desire thy salvation he would not put his Word into thy ear, nor his Sacrament into thy mouth. The Gospel is an happy annuntiation to every one that hears it, unless he quench the Grace which is offered unto him. *Evangelium omni populo*, the tidings are auspicious to all people.

To all people? *Trabit sua quemque voluptas.* There are so innumerable many fond pleasures, desires, vanities, affections in several appetites; can any thing satisfy them all? yes, it is relishable to every palate that will taste it: though the true delight apprehended is included among the small number of the Elect: yet it is given to all, and no man shall say he is lost for want of a Redeemer, and a sacrifice for his sins. *Cum omnibus scriptus significavit omnes*, says *Origen*. He was taxed in his Mothers Womb by *Augustus Caesar*, when all the world was taxed, to intimate that he did communicate himself to all the world; that after that conscription of their names in *Cæsars* enrollment, whosoever believed in him, his name might be written among the Saints in the book of Life. In the first lesson read upon *Christmas-day*, thus you have it, *Isa.* ix. 3. *They joy before thee according to the joy in harvest, and as men rejoyce when they divide the spoil.* A good Harvest is not welcome to one Village, but it is glad some to the whole Country round about; and when spoils are divided after the vanquishing of an Enemy, every Souldier is enriched, and hath his share: Such a communicative blessing is our *Saviours Incarnation*, every man fills his bosom with the sheaves of the harvest: every Christian Souldier that fights a good warfare plucks somewhat from the spoils of the Enemy. *The dew of thy birth is as the womb of the morning*: A learned Father of our own Church transposeth the Verse on this wise, *Thy birth from the womb is as the morning dew*, which waters the whole earth. As the walls of *Jericho* fell down before the sound of the rams horns, so the wall of partition between *Jew* and *Gentile*, methinks it fell down flat to the ground at this blast of the *Angels* trumpet in my Text, that these were glad tidings, not *toti populo*, but *omni populo*, not to the whole people of the *Jews*, but to all the people of the world. The wall of discord is taken away in the universe, which parted those two great houses, and shall not the sweet welcome of the *Birth of Christ* take away a wall of partition between thee, and thy neighbour which is in thy heart. Can you out of enmity and hatred wish sorrow unto any, when *God* wisheth joy, great joy unto all? dost thou envy at the prosperity of thy brother, when the *Lord* would have the same glad tidings common to you both? Lay down old grudgings and quarrels with the old year, and begin the new year with a new reconciliation in love unfeigned, and true meaning Charity, and the *Lord* renew a right spirit in us all. *Amen.*

*Homil. 11.
in Lucas.*

THE SIXTH SERMON UPON THE INCARNATION.

LUKE ii. 11.

For unto you is born this day in the City of David a Saviour, which is Christ the Lord.



THE *Angel* hath made a brief Sermon upon a great occasion. The occasion is the *Incarnation* of our *Lord*: and who can be so copious upon that subject as the *Mystery* requires? yet the Sermon which the *Angel* preacheth, is neither a whole Chapter, nor a whole Gospel, but three verses of a Gospel. In the multitude of words a great deal is lost unto the hearer: the good application of a little, whatsoever we think, will yield the best fruits of increase. But for such divine joy as is here proclaimed, it was fit to roul it up in a small pill, and to minister it to the audience in a little quantity. How is it possible for frail flesh to subsist, and not to be dissolv'd for gladness, if the *Angel* had continued his tidings with such matter as he begun? a *Saviour* is born; unto you a *Saviour* is born; no petty redeemer, but the *Lord* strong and mighty, a *Saviour* which is *Christ the Lord*. O it was provident care, after the *Shepherds* had heard a little, to tell them no more at once, but rather to send them away into the City, that they might see the rest. After *Israel* had shaken off the *Chaldean* slavery, and the *Lord* had turned the captivity of *Sion*, *David* knew not how to express their astonisht joy, but thus, they were like unto them that dream: as *Livie* says of the *Grecians*, when the *Romans* that conquer'd them sent them unexpected liberty, *Mirabundi velut somni speciem arbitrabantur*, they received the tidings, as if it had been a pleasing dream, and themselves scarce awake. So our sins have so much discomforted our hearts, that our spirits are confus'd, and faint, if we receive all the comfort that *God* sends at once, like a strong perfume the sweetness overcomes our sense. Here's one line for a copy, and enough to be taken out at one time, *Unto you is born this day, &c.*

The Text cannot be divided into equal parts, for here is one word among them, which not only in this place, but wheresoever you find it, it is like *Saul*, higher by head and shoulders then all the rest. As *Painters* and *Guilders* write the names of *God* in glass, or upon the walls with many rays, and flaming beams to beautifie it round about, so the name of *Saviour* is the great word in my Text; and all that is added beside in other circumstances is a trail of golden beams to beautifie it. First then with reverend lips, and circumcised ears let us begin with the joyful tidings of a *Saviour*. 2. Here's our participation of him in his Nature, *natus*, he is born, and made like unto us. 3. It is honourable to be made like us, but it is beneficial to be made for us; and *natus vobis*, unto you is born a *Saviour*. 4. Is not the use of his Birth superannuated, the virtue of it long since expir'd? no, 'tis fresh and new; as a man is most active when he begins first to run, *hodie natus*, he is born this day.

5. Is

5. Is he not like the *King* in the *Gospel* who journeyed into a far Country, *extra orbem solisque vias*, quite out of the way in another world? no, the circumstance of place points his dwelling to be near, *in civitate David*, he is *born in the City of David*.
 6. Perhaps to make him man is to quite unmake him; shall we find him able to subdue our enemies, and save us, since he hath taken upon him the condition of humane fragility? yes, the last words speak his excellency and power, for he is *Christus Dominus*, such a *Saviour* as is *Christ the Lord*, for *unto you is born this day in the City of David, &c.*

The beginning of our days work is from that word, which magnifies him that is the word of *God* above all things; for he is a *Saviour*. Time was when the children of *Israel* had rather *Moses* should speak unto them than *God*: *Speak thou with us, and we will hear, but let not God speak with us lest we dye*, *Exod. xx. 19*. Now let *Israel* say, let not *Moses* speak with us, nor the *Law*, for then we shall surely die. Above all tongues let the *Angel* speak with us, that proclaims a *Saviour*, and we shall surely live. If all comfort in the world were forgotten, nothing but darkness, and weeping, and captivity over all the earth, yet here's a word which is enough to turn all that sorrow into gladness, yea, to turn *Hell* it self into *Heaven*; *This day is born unto you a Saviour*: it comprehends all other names of *Grace*, and blessing; as *Manna* is said to have all kind of savors in it to please the taste. When you have call'd him the glass in which we see all truth, the fountain in which we taste all sweetness, the ark in which all precious things are laid up, the pearl which is worth all other riches, the flower of *Jesse* which hath the favour of life unto life, the bread that satisfieth all hunger, the medicine that healeth all sickness, the light that dispelleth all darkness; when you have run over all these, and as many more glorious titles as you can lay on, this one word is above them, and you may pick them all out of these syllables, a *Saviour which is Christ the Lord*. *Abraham* could endure to live in a strange Land, nay, he could endure to want his only Son *Isaac* if *God* pleas'd: *Elias* could want his bodily sustenance for forty days: *John Baptist* could want the comfort of all society in the *Wilderness*: *Peter* could leave all he had and want his substance: *Paul* could live in bonds and want his liberty: *Paphnutius* could want his eyes, yea, the *Martyrs* for *Christ's* sake could want their lives; but they could not be without the redemption of their soul, they could not want a *Saviour*.

The Prophet *Isaiah* hath foretold that the heaven and earth should joyn their strength together to make a *Saviour*, *Isa. xlv. 8*. *Drop down the heavens from above, and let the earth open, and let them bring forth salvation*, that's the effect: and the 15. verse speaks of the person, *O God of Israel the Saviour*. The heavens must drop down from above, and the earth must open and concur beneath, the whole universe must be put together, the Divine Nature and the Humane, *tanta molis erat, to make a Saviour*. To confuse the *Jews* with this place. I have read of a learned Scribe of theirs, one *Rabbi Accados*, who wrote thus before the coming of *Christ*, that the *Messias* should come into the world to save men, and the *Gentiles* should call him *Jesus*, or the *Saviour* of the world. Indeed the *Gentiles* did not only do so after our *Saviours* ascension into *Heaven*, being taught unto it by the *Apostolical* preaching, but in the time of *Idolatry*, which is very strange. *Tully* says in the 4. *Oration* against *Verres*, that he saw an Image at *Syracuse* in *Sicily* with this Inscription upon it, *ΣΩΤΗΡ*, a *Saviour*, and he admires at the strong significancy of the word, *Hoc quantum est magnum est, ut latine exprimi uno verbo non possit*, to give salvation or to be a *Saviour* is such an appellative, that all the *Latine* tongue was not furnished with a word to set it forth. But what if their language could have fit it? that's nothing unless the soul do unite it to it self, and write it upon the tables of the heart. But that the name may not be an empty sound to us as it was to them, consider these three things. 1. With what honour it was impos'd. 2. What excellency it includes. 3. What reverence it deserves.

For the first of these, an honour in the imposition of a name will ever stick by the person, and the origen hereof came from the chiefest, that is above all, *Phil. ii. 9*. *wherefore God hath highly exalted him, and given him a name which is above every name*. It was ever of old in the right of the Father to give a name unto his child: *Zachary* when he could not speak call'd for writing tables to appoint the name of *John* the *Baptist*; therefore *Christ* having no Father on earth, his Father gave him a name from *Heaven*. His Father gave it, but he did commit it to the trust of an *Angel* to bring it; for the *Angel* was the first that ever mention'd it to *Joseph* the husband

band of *Mary* in a dream. Thou shalt call his name *Jesus*, for he shall save his people from their sins, Matth. i. 21. God gave it, the *Angel* brought it, and men did assign it the eighth day when he was circumcised, his name was called *Jesus*, which was so named of the *Angel* before he was conceived in the Womb. Hereupon *Bernard* casts in two observations. 1. It appears in St. *Matthew* that the *Angel* called him *Jesus* before he was born, yea, before he was conceived, *Luke* i. 31. it was *Gabriel's* message to *Mary*, *Thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus*. Men called him so after he was born, and circumcised, *Idem quippe & Angeli salvator & hominis, hominis ab incarnatione, Angeli ab initio creatura*: for the same Lord is the Saviour both of *Angels* and *Men*; of *Angels* before he was born, from the beginning of the world; of *Men* in the fulness of time after he was born: That is, the second person in *Trinity* being the eternal Son of the Father, did confirm the good *Angels* in grace, that they should never fall; and the same person incarnate, being the Mediator of God and Man, did redeem the Elect, that they should rise again from their sins, and reign with him in glory. 2. The complete imposition of the name was at his circumcision, when he first shed his Blood, as if his Death had been foretold, as soon as he was born; it would cost him blood, not a few drops of the foreskin, but the very blood of the heart to be called *Jesus*. In Circumcision he was called a Saviour, at his Passion the word *Jesus* was wrote upon the Cross: then his enemies confest he was a Saviour, *In circumcissione non fuit actu perfectio, sed destinatione salvator*; in Circumcision it was told by destination what he should be, and incompletely, and by inchoation what he was. It was a sign of servitude, and of taking the guilt of sin to be Circumcised; it was a sign of ignominy, and reproach to be Crucified: but this name exalted him, and defended him against the bad opinion of the world, when he was called at the one time in the Temple, and entituled on the Cross at the other, *Jesus of Nazareth the King of the Jews*. To drive this point no longer about the honour of the imposition of the name, this is the sum; *Angels* and *Men* had their several shares in the dignity to give this attribute to our Lord, but the name was grounded in his own nature of exceeding mercy, and in his office of reconciliation; therefore God alone could give him this name: *Innatum est ei nomen hoc, non inditum ab humana, aut Angelica natura*, says *Bernard*, the name was bred with him, and not imposed by men or *Angels*.

Acts xviii.
15.

A name so royally impos'd must include a great deal of excellency, that's the next point. *Gallio* the Deputy of *Achaia* was a great scorner of Religion, and because *Paul* magnified *Christ*, and the *Jews* blasphemed him, *Gallio* said it was a controversy of words, and names, and he would not meddle with it; it was not worth the while. The name of *Christ* was beyond *Gallio's* reach to judge upon it. *David* makes a great account of that which he did villifie, *Thou hast magnified thy name, and thy word above all things*, Psal. cxxxvii. The names of God, *Jehovah* are his names as a Creator, and yet to be magnified above all things; but the name of *Jesus* adds above his power of creation, his goodness of saving and redemption, *Nihil nasci profuit, nisi redimi profuisset*, it had been unbeneficial to be created, unless we had been happily redeemed: His Words, his Actions, his Miracles, his Prayers, his Sacraments, his Sufferings all did smell of the Saviour. Take him from his Infancy to his Death, among his Disciples and among the *Publicans*, among the *Jews*, or among the *Gentiles*, he was all Saviour.

The *Jews* were under the condition of thralldom at this time when *Christ* was born, under the thralldom of their enemies; and the tidings of a Saviour was sweet news at such a season: yet the *Shepherds* could not so mistake that an Infant born but that day could go out with their hosts to subdue their enemies. No person upon earth hath such need of a Saviour as a sinner, whether it be peace or war, *Pandora's* box of mischiefs; all the miseries that can be named are the just reward of a sinner: therefore the *Angel* doth not specify to the *Shepherds*, from what calamities he should redeem them; and be called a Saviour indefinitely and absolutely from all. A few particulars would but derogate from the honour of his salvation, he sweeps away all evil at once, like a Spiders web, *ab omni malo*, he saves us from the whole mass of evil, a Saviour which is *Christ the Lord*, Jer. xxiii. 7. *It shall no more be said the Lord Liveth, which brought up the children of Israel out of the Land of Egypt, but the Lord liveth which brought the house of Israel from the North Country, the land of Chaldaea*. Alas, both these are easie redemptions, to that which calls him *Jesus* in the New Testament; the Lord liveth who saveth his people from their sins: there begins his mercy at that point, to break the heavy yoke of sin from

from our necks, to repress the dominion of the flesh rebelling against the spirit, to take away earthly desires from our will, and affections; in a word, to clear us in *Gods Court*, that our iniquities may no more be imputed to us, *who loved us, and washed us from our sins in his own blood*, Revel. i. 5. 2. He is a Saviour that delivers us from the sting and punishment of sin, which is death: He destroyed our death by dying on the Cross, and repaired our life again by his own Resurrection. 3. He is a Saviour that delivereth us from the power of Satan, that although the enemy tempt and oppose vehemently, yet he should not overcome his Saints. *Now is the judgment of this world, now shall the Prince of this world be cast forth*, John xii. 32. and so cast forth that he shall never renew his tyranny again, *For through death Christ did destroy him that had the power of death, the Devil*, Heb. ii. 14. 4. He is a Saviour that frees us from the wrath of God: and *when we were enemies we were reconciled unto God by the death of his Son*, Rom. v. From sin, from death, from Satan, from the wrath of God. These are the four heads of our Redemption, and these are the excellencies included in the name of Saviour.

After these things thus declared, methinks the third point should fall in directly without any contradiction: Methinks of our selves without bidding men should strive to do abundant reverence at the hearing of this word, a *Jesus*, a Saviour which is *Christ the Lord*. We have not that feeling of our sins which we ought to have, nor of the wrath of God; for if we had, we would hear this name with greater joyfulness: but the destruction is not near enough to affect us, Hell and damnation are not represented before our face: if those things were so nigh, that we did feel their horror, we would not captiously gainsay that *Ceremony of the Church*, to vail the head, and bend the knee, and to prostrate our selves to the earth, in giving honour to *Christ* for our salvation. Both the Saints in heaven, and the Faithful on earth, and the Dead departed under the earth, all these hath God ordained to *bow the knee at the name of his Son Jesus*, Phil. ii. 10. Indeed to do it *toties quoties*, at every repetition of the name is not necessarily inferr'd from thence perhaps; say it be no more than a pious Institution of the *Church*, to keep us in a faithful remembrance that we do not forget it; yet a dutiful Child will hearken to the voice of the *Church*, and not wave her Authority and neglect it; as if the *Spirit of God* had not directed her to prescribe outward things in a decent manner to the setting forth of *Gods glory*. *Isaiah* could not speak of a Saviour in the Old Testament, but this comes in, *Unto me shall every knee bow, and every tongue shall swear*, Isa. xlv. 23. and lest the world might suppose, they may be bold and sawcy with a merciful Saviour, *St. Paul* admonisheth how that Saviour shall be a *Judge*, Rom. xiv. 11. *we shall all stand before the Judgment-seat of Christ*; for it is written, *As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God*. Beloved now ye are in *Gods Temple*, judgment you neither see nor fear; but imagin with me, the *Lord* were coming in the clouds, every mans innumerable sins laid open before him to condemn him, in this distraction of amazement is there any thing to put life into your terrified souls, but the name of a Saviour? then let an *Angel* preach before you, *There is no name under heaven by which you can be saved, but only the name of Jesus*. Tell me from your own heart what you think if in that case your head would not uncover, your knee bend, yea, your face grovel upon the earth; confess this and amend your stubbornness: it is nothing but the forgetfulness of destruction which makes ye so unregardful to do reverence at the name of salvation. One thing more, and I shall have said enough to this, *Zanchy* and others allow that soon after the first 300 years it was a custom ungain-said in that ancient Orthodox *Church*, to put *S. Pauls item* in practice; and more than that, to bend and uncover at the name of *Jesus*, and this done, to let the *Arrians* see, that all worship and honour was due to the eternal Son of *God*. Though I trust there be now no *Arrians* among us, is it not fit to hold the Ceremony, that we may keep simple, and perverse men from being *Arrians*? Princes do not use to lose any part of the honour which was once given them upon any occasion, and will not *God* look to have that honour maintain'd which was once laudibly ascrib'd vnto him by all mens confession? he cannot grow less to have his honour impair'd, howsoever there may be a mutability in occasions. I will end with *St. Austins* words, *Hoc nomen salvatoris mei in ipso adhuc lacte matris cor meum pie biberat*, my heart did drink in this name of Saviour with piety and reverence, even from my *Mothers* breasts. So much for the honour of imposition; the benefit of application, and that worship of reverence which is due to be done at the name of Saviour.

Now

Now I may say I have built up the Tower in my Text, the strong Tower of *David* our chief defence; that which remains is but the raising of the Walls, to compass it about: And you remember what we must deal with next, he comes so near unto us that he participates of our nature, *Salvator natus*, he is a Saviour that is born: born might the Shepherds say? what an Infant whose mouth was not yet opened, so that an Angel spake for him? can this be that wonderful one ye talk of, that shall deliver us? *Ecce venit equitans*, that had been more probable to be believ'd; behold he cometh riding, though it were in despicable humility, *Behold he cometh riding upon an ass, and upon a colt the foal of an ass*: But to be born an Infant, though it were his diminution, it was our glory and exaltation. He was born and made like unto us in all things, sin only excepted; not to give us a natural life, such as he took after our image, but to make us partakers of his Divine Excellency, that *as we have carried the image of the earthly, we might carry the image of the heavenly*. We rejoyce at the birth of our own children; the *Psalmist* calls them *arrows in our quiver*, as if they were the might of our strength: Yet alas for their birth it would be unto nothing but eternal sorrow, unless it were for the Incarnation of this Infant in my Text, we might curse the day wherein we were born, with *Job*, and wish the day quite blotted out with *Jeremy*, but that we cast off our former birth as it were, and begin our life again at Baptism in the name of our Saviour.

How wisely the *Almighty* doth fold one work in another, and one counsel in another to perfect the body of the *Saints*, is past our finding out. Yet it is sweet to enquire into the method of our salvation, and to ask after this mystery among others, why the *Son of God* would destroy sin in the nature of man? and why he would be born in the similitude of corruptible flesh, to gain for us an immortal inheritance? I must prefer *St. Paul's* reason in the first place, because it is direct Scripture, *Heb. iv. 15. We have not an High Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin*. So that Christ as he was *God* of the substance of the *Father*, begotten before the worlds, he knew our misery and infirmity; but as he was man of the substance of his Mother, born in the world, so did he feel our afflictions, and compassionate our infirmities: He knoweth whereof we be made, and *remembreth that we are but dust*. When the bones of the poor cleave to the skin in time of famine and scarcity, when the blood waxeth wan and pale with sickness, when the body is under the torments of a tyrant, in these extremities we may fly to Christ with boldness, and plead unto his mercies. O our Saviour that wert incarnate, thou thy self didst take a corruptible body into the unity of thy person, the chastisement of our peace was upon thy flesh; thou knowest what we are able to suffer, thou knowest our weakness and our frailty.

As for other causes why he would be conceiv'd in the womb of a mortal woman, and be born to be a Saviour, I will briefly go along with *Damascen*, who reduceth them to these four heads, that *God* might demonstrate the goodness of his Love, his Justice, his Wisdom, and his power.

1. To the first of these the heathen spake somewhat, but knew not well what they said, *Amor Deum gubernat, amoris omne regnum est*. Love did rule *God* himself, love swayed all things in the world: We know and admire the meaning, that the love of the *Son* turn'd the enmity of the *Father* into peace; it turn'd threatnings into forgiveness, and death into life. Poise every thing in a right scale, and mark the heavy weight of our undeservings, and the nature of man might stink in *God's* nostrils, which had so much offended him to believe a *Serpent*; nay, to believe the *Devil* in a *Serpent* rather than the lively Oracle of his own mouth: Yet love took away that distastefulness, which the whole *Trinity* had conceiv'd against sinful flesh; and the second Person became flesh for our sakes, and was made sin for our sakes; by imputation that we might be made sons, and righteous before *God*, nay, that *we might be made the righteousness of God*, *Rom. v.* The *Athenians* were proud of *Pompey's* love, that he would write his name a Citizen of their City: for a princely person to accept a freedom in a mean Corporation is no little kindness; how much more doth it aggravate the love of Christ to come from heaven, and be made a Citizen of this vile earth, to be born after a more vile condition than the most abject of the people.

2. It is not so proper to say *God* did love us by Christ, for *God* is love, and in himself, and for his own goodness sake he could not but love the work of his hands; but

but this is the true and proper understanding of it, that notwithstanding his *love* to his own justice through the merit of our Saviours humility he forgave us our sins; therefore his love toward mankind, and his love toward his justice went hand in hand, and could not be parted. He satisfied the vehemency of his love toward sinful man, that he gave his Son to be born of a *Virgin*, and to become our *Mediator*: he satisfied the love he hath to his own Justice, and the hatred he hath against sin, when he did impose this office of a *Mediator* upon his beloved Son, not without shedding of blood. Justice cried out it was meet mercy should not rule all; *Adam* and his posterity ought to dye, or who will answer for them? not an *Angel* or Spirit, and therefore not the Son of *God* as he is *God*; for *God* is a Spirit. Meet it is every one should bear his own burden: the nature that sinned let it bear the curse of its own sin. Mans nature had sinned, mans nature ought to suffer; but that which our nature should bear, our nature by a fit adequation of recompence could not bear. Our sufferings were not enough to satisfy the wrath of *God* due to sin. The *Son of God* is a most valuable person, but not passible: man is passible but not valuable: the one nature ought to suffer but could not, the other could suffer but ought not. That he might be liable to all contempt he was born a *Saviour* and made a child, that he might be able to pay the price; he was perfect *God* as well as perfect man, a Saviour which is Christ the Lord.

3. Love and Justice are mightily declared, that a Saviour was born, and the eternal Wisdom of the *Father* comes in for her part to be magnified. It is beyond our understanding to say nay, but that the *Father* might have made a creature fit to satisfy his Justice, to have clearly paid the price of our Redemption, and so to have spared his Son: yea, but wisdom interpos'd, it was not fit that man should owe his redemption to any other, than to whom he owed his creation; for the value of that benefit would compel us to love our Redeemer, better than our Creator. So *Bernard*, *Plus nos ad charitatem excitat redemptio quam creatio*; Therefore *God* would not so dispose the mystery of our souls health, that occasion should be given to love an *Angel* or *Saint*, better than himself the *King of Glory*. The Son that sits at his right hand by whom he made the worlds, let him restore all things, and the blessing of our Creation, Redemption, and all other good gifts shall meet in one center. This is *pretii difficilimi decentissima solutio*, say the *Schoolmen*, a most convenient payment of a most difficult ransom.

4. The boundless power, and infinite virtue of the Godhead, I confidently pronounce it, did never appear so much in any other work, as when a Saviour was born. He that knew no beginning, but was from all eternity, to begin to be a man; he that speaks to the world in thunder to cry in a cradle, *Verbum infans*: he that decketh himself with light as with a garment to be wrapt in swadling clouts, he that opens his hand, and filleth all things with plenteousness to suck for a few drops of milk at a womans breasts, we are able to answer nothing to this, but with the *Angel* to cry out, *Rev. v. 12. Dominion and power to the Lamb, and to him that sitteth on the throne for evermore.* And so far of the second point.

The next word to be consider'd in the Text is like the flesh-hook which the Priest had to draw a portion of the Sacrifice unto himself, *To you a Saviour is born*, says the *Angel*, *Vobis natus*, the good turn shall be yours, the blessing yours, you ought to be affected with joy at this wonderous work, for he is *your Saviour*. Tell the Shepherds that a *Saviour* is born, and they cannot but understand he is *de nobis*, like unto us in nature; but tell them, *unto you a Saviour is born*, that's a great deal more than they understand that he is born for their redemption. It is honourable to be made like us, but advantageous in the highest degree that he was made for us. Let us work upon this mine, and here we shall find the precious mettall, fit to pay the price of our debts to *God* in our stead when we were bankrupts.

First, we learn from hence, he was born *to you*, and not unto himself; to your glory, to his own abasement, and exinanition: for his own part he was begotten of *God* before all times, so noble a Nativity, that when the *Father* bringeth in the first-begotten into the world, he saith, *And let all the Angels of God worship him*, *Heb. i. 6.* Therefore for himself he needed no other birth to be born at all, especially to be thus basely born in the manger of a stable. He took a body as it were sown in dishonour, that we might reap the harvest, and be magnified: Likewise he is called a Saviour, not in respect of his own person; indeed he was his own destroyer, and our Saviour, when the High Priests servants sought to lay hold of him in the Garden; neither doth he go about to escape, or to deny himself: but
whom

whom seek ye? I am he. No man would put himself into the hands of barbarous enemies that meant to be his own Saviour: all the salvation that he brought with him lookt another way, Titus ii. 14. *Who gave himself for us, that he might redeem us from all iniquity.*

Some few persons are culled out here, for all that shall be shielded under the buckler of this Saviour; unto you a Saviour is born, says the Angel, speaking only to the Shepherds; that's because no more were in the way: But to as many as read these words, and mark them, the word speaks continually, and is never silent; the message is as properly brought to you as ever it was to the Shepherds, *to you a Saviour is born.* The Prophet Isaiah allows him to all the Sons of Adam, that will lay claim unto him, *unto us a Child is born, and unto us a Son is given*, Isa. ix. 6. 'Tis a kind expression to rejoyce at the good news of another mans prosperity, 'tis incident to a sweet nature to do so: And indeed if Angels were so enlightened with the gladfomness of our benefit, that when they had said it over, they could not choose but sing it also in the verses after my Text, *Cum de aliena gratia Angeli exultent, quæ nostra est stupiditas?* If the blessed Cherubims exult for the grace that we find in Gods eyes, what stupidness is in us, if our hearts do not triumph for gladness? for the benefit flows unto us, and not unto the Angels. The Devils fretted and roared out against Christ, because he came into the world for mans sake, and not for their deliverance. *Quid nobis & tibi? what have we to do with thee Jesus thou Son of God?* we renounce thee, Mat. viii. 29. The evil spirits rage that he is not theirs, the good Spirits of God rejoyce that his Father hath made him all ours, being secure of their own glorious estate; they triumph that we shall be exalted to the fellowship of their happiness.

Well then, to you he is born, not only to the Shepherds, but inclusive to all men; so you have heard in the former verse, his birth was *gaudium omni populo*, joy to all people; only they are excluded that exclude themselves by infidelity. *Facit multorum infidelitas ut non omnibus nasceretur, qui omnibus natus est*, says St. Ambrose, the infidelity of many (now infidelity is properly imputed to those within the Church, who had the means to believe and did not) the infidelity of many is a bar, that the Incarnation of Christ pertains not to all men, although he was born for all men. Every man therefore must strive so to love Christ, and to keep his Commandements, that he may feel the joy of this day particularly enter into his heart, and the Spirit testifying to his spirit, unto me a Saviour is born. *Σός*, say the Greeks, it comes of the possessive, *Σός Tuus*, a Saviour restoreth every man to himself; for a sinner is lost not only to God, and the inheritance of the Kingdom of Heaven, but he is lost to himself, and to the comfort of a good conscience, until Christ restore him again to joy and peace within his own heart, that he may say to himself as Philip did to Nathanael, *I have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, &c.* *Oportet uti nostro in utilitatem nostram, & de servatore salutem operari*, says Bernard. Let us make our profit from that which is our own, and let every man collect his own salvation from his own Saviour, *To you that fear my name shall the Sun of righteousness arise, with healing in his wings*, Mal. iv. 2. The Sun enlightens half the world at once, yet none discern colours by the light but they that open their eyes; and a Saviour is born unto us all, which is Christ the Lord: but enclasp him in thine heart as old Simeon did in his arms, and then thou mayst sing his *Nunc Dimittis*, or Mary's Magnificat, *My spirit rejoiceth in God my Saviour.*

The fourth thing to be consider'd, is, what early tidings the Shepherds had of our Saviours birth, *hodie natus*, I do not tell it to you, says the Angel, after a month, or after a week, go to Bethlehem and search, and ye shall find this is the first day that his Mother bore him, *This day is born unto you in the City of David, &c.* Before the blessed seed was promised, for a long while ye have had a state in reverſion, that Christ should come in the flesh to save his people from their sins; now the act is accomplished, ye have a state in being, enter upon your happiness and possess it, reckon from henceforth that you have your joy in hand, this day the great deliverer hath taken up a poor Palace in the City of David. According to a natural computation of days we forget the nights, though an Infant be brought forth in the still hours of darkness; yet from thenceforth we call it the Birth-day, and not the birth-night of such an Infant, In such accompts (I know not how) we speak of nothing but day, for that's the *Dialect* of the Kingdom of Heaven, where there is day for ever, and no darkness. So the Shepherds kept watch over their
flocks

flocks by night, and after the first hour the morning began, as the general conjecture runs, our Saviour was born; yet since a natural day comprehends darkness as well as light, the *Angel* was pleas'd to say, *This day he is born*. This is literal and to the plain meaning; yet I refrain not their allusions altogether, that say, the darkness was remov'd away by that radiant glory which shone round about the *Angels*, and that the night was as clear in those parts, as if the Sun had risen upon the earth: therefore upon the comfort of that miraculous illumination the messenger says, *This day is born unto you*. And *David* by some men is made to speak to this allusion, *Psal. cxxxviii. The night is as clear as the day*; which was true, say they, at our *Saviours Incarnation*. Others take their liberty to guess, that good tidings make the night be called day, and sad tidings make the day be called night. Heavy misfortunes indeed have fallen out in the night, for the most part. *Sennacherib's* great host slain in the night, *Thou fool this night thy soul shall be taken from thee*: a threatening to the rich *Epicure*, yet it holds not always: But if Christ be the *day-star*, and his Birth turns night into day, it will become us as the *Apostle* says to walk as children of the light.

Curiosity hath gone too far in one question touching this part of my Text, why this late day was esteemed most expedient in *God's* wisdom to send his *Son* in the flesh; four thousand years had almost expir'd, since the seed of the Woman was promised to bruise the Serpents head: and yet no sooner then *hodie*, say they, that will search in to all causes: the *Angel* said to day; but why he came punctually on that day, or in that year, he did not learn the *Shepherds*; nay, I speak it with modesty, I do not think he could teach himself: Therefore I recoil back from that nicety, and lay down my doctrine in this large lesson, it was expedient that many revolutions of years should run out from the promise of *Christs* Birth, unto the actual accomplishment. 1. So great a matter was worthy much expectation, and many predictions of the *Prophets*. So *St. Austin*, *Quanto major Judex veniebat, Tractat. in tanto praeconum series longior praecedere debebat*, the greater the Judge that was to come, Jo 31. the greater troop of Harbingers and Apparitors should go before him. 2. His Incarnation is fitted to the fulness of time, because it falls out equally to try their Faith, that should believe in Christ to come; and to try their Faith who ought to believe that he is come, that he is dead, and risen again, and ascended into glory. 3. Between the time of *Adams* disobedience, and the Birth of the Lamb of God, a long space of years doth interlope, that man might have time enough to see, and feel his misery, before the medicine was made to apply unto his sore. 4. God is pleas'd to confer great honour upon our humane nature, at three extreme distances; in the beginning of the world, toward the midst of it, and in the end of all things. In the first creation God made man after his own Image, so began our excellencies; then he made his own Son in the similitude of man, a long distance went between these two. Hereafter at the period of all things we are sure to have a glorified body, and that our mortal shall put on immortality. Now *Christs* Incarnation comes in the midst, because he is the center of all *God's* mercies towards us. 5. The Jews, whom Christ above all others calls his own, (*He came unto his own, &c.*) they did sustain at this time, and for some years had sustain'd a bondage under the *Roman* Conquest (perhaps it is our *Saviours* pleasure that a great part of the Church shall be under a *Romish* thralldom against his second coming.) But this bondage was bitter to the *Jews*, even at this day, when *Christ* was born, *Casars* taxes were very grievous: (for *Mary* being ready to lie down, was compell'd to come to *Bethlehem* to be taxed) now in this day of oppression, when the *Jews*, I believe, thought the yoke of captivity to be more intolerable than their sins, and that they wisht for a victorious champion to fight for them, then did God send them a greater Saviour than they wisht, or lookt for; not to acquit them from the *Roman* Dominion, but from the pit of *Hell*. And this is all that can be modestly conjectured about the opportunity of time, &c.

This day is born unto you, and as near as we can observe the course of the year by *Astronomical* skill this was the very day; yet it is not that *hodie* of which the *Angel* spake unto the *Shepherds*: then is not this part of the Text utterly unapplicable to us: no beloved, but applicable to us also in the nearest degree: for as we say of the sin of *Adam*, *Actu transit, manet reatus*, the act past away at the first, but the guilt remains upon his posterity: so our *Saviour* was born upon one particular day which is past, but the merit and virtue of it is never past, but abides for ever. Wherefore to them that make the right use of this blessing, *St. Paul* says, it is out

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of date at no time, *but now is the acceptable time* (now, when you will your self) *now is the day of salvation*. The Prophet *Isaiah* says *the joy of this birth is like the joy of men in harvest*; that's for the universality of all those that belong unto the field; but for the extension of time it is not for the season of harvest alone; but for all the year, not *gaudium in annum*, but *gaudium in sempiternum*. Not an harvest joy for the plenty of one year: but this is the bread of life, whose plenty rejoiceth the earth unto all ages. It is as good news upon any day, as it was upon one day, says *Bernard*, that Christ is born. That day comes always anew to them that are renewed in the spirit of their mind; and he is born every day to them, in whose hearts he lives by Faith.

I must here cut off the circumstance of time, and because the *Sacrament* must have a time to be celebrated, I will speak but a few words upon the place and conclude. The *Angel* directs the *Shepherds* to the *City of David*, and thither did all the *Scribes* and *High Priests* direct *Herod* with full consent: *Bethlehem* of *Judea* was the place where Christ must be born, for so it was spoken by the Prophet. Now *Bethlehem* is that *City of David*. I know in the *Old Testament* the *Tower of Sion* is sometimes called the *City of David*, a strong fortress in *Jerusalem* which *David* built to curb the *Jebusites*; but that famous Metropolis of *Jerusalem* had nothing to do with this birth: Little *Bethlehem* is here called the *City of David*, where *David* was born. Take notice I pray you that the *Angel* could have call'd it *Bethlehem*, to take away all mistaking; but it makes more to the matter to shew that Christ came of the house and lineage of *David*, which was foretold, *Psal. cxxxi. Of the fruit of thy body will I set upon thy seat*. And mark how it falls out agreeably, that *Joseph* and *Mary* came to no other Town but this to pay *Tribute* unto *Caesar*: Had they been only of the *Tribe of Judah* as *David* was, no nearer allied unto him, they might have gone up to many other *Cities*, much more famous than this to be taxed: but being of the stock of *David*, and indeed the nearest living in blood unto him, therefore they go up to no *City* but to *Bethlehem*, the *City of David*. And thus you see the *Angel* conferr'd with the *Shepherds* in such words as were very proper; they knew the place, it was the next at hand; they knew it belong'd to him that should be the *Saviour* of his people, who according to the *Scriptures* belong'd to *David* by blood, and to the *City of David* for his Country.

A poor caskenet to contain so great a Jewel. Thou *Bethlehem*, says the Prophet *Micaiah*, *the least among the Princes of Judah*; yet big enough to contain the *Prince of Heaven and Earth*. Little *Zoar*, says *Lot*, and yet *Zoar* was big enough to receive him and his *Children* safe out of the fire of *Sodom*. Poor *Bethlehem*, which had but one *Inn* for strangers in it all it seems, and that of small capacity, which had no room, no by-corner for a woman to be delivered in, but only the manger of the stable. Mean *Bethlehem*, unless the *Angel* had spoke it, the Prophet foretold it, and the *Star* had shewed it to the *Wise men*, who would not have gain-said that the *Saviour* of all men could be laid in such a *Village*? The *Roman Historian* made a marvail that so noble an *Emperour* as *Alexander Severus* was, could come out of *Syria*, *Syrus Archisynagogus*, as they call'd him in scorn. Behold that *Emperour's Lord*, comes not only out of *Syria*, but out of the homeliest corner in *Syria*, out of the despicable tributary *City of David*. And as it is in the next verse, not so well born as in the *City*; but *natus in praesepe*, born in a dunghil-stable, in *Civitate*, born in a *City*? what, a *Citizen* of this world? no, the words following correct it, he had no room given him among men, but among beasts, a pilgrim and a foreiner on earth, his *Kingdom* lay not here.

In a word for all. *Joseph* and *Mary* were a poor couple. *Bethlehem*, a little *City*, the stable a place of the meanest account in all that *City*, *Shepherds* of the lowest condition that were sent to visit him: all things were little, and humble about Christ at his Birth, that nothing might be proud and insolent, and vain-glorious about us, if we would be born the *Sons of God*: but alas how unconformable are we to this lowly fashion of our *Saviour*? the *Festivals* of many rich men are for pomp, to let as rich as themselves see their munificence, and not for charity to the poor, who stand in need of refreshment. Apparel superlatively costly, most vain, and most effeminate; how generally it is to be seen upon all peoples shoulders, to what excessive bravery is the pride of the whole *Kingdom* rais'd in less than the revolution of thirty years, not only in this luxurious *City*, but in little *Bethlehem*, in every village of the field. But I am sure the costly pride of the *Land Lords* apparel shall make the poor *Tenant* humble: *Bethlehem* the house of bread, the poor

Farmers

Farmers grange shall be made small enough, with these new invented expences. And where men are become lovers of themselves altogether, not lovers of God, not lovers of the publick weal, not lovers of the poor members of Christ; in these there is no fruit to be seen of true humility. What a revenue it would be to help the needy, if the *tenth* of *Christmas* gaming and dicing were bestowed upon them; yet they that will not give a shilling to the hungry are free enough to dice a pound. *Perdere norunt, donare nesciunt*, Men know how to be loosely wasteful, but not wisely liberal. Among lawful and good pastimes of this *Festival* time, it is strange that dicing is crept in among them. The miscreant Souldiers that crucified Christ cast lots, which some interpret to be *throwing the Dice* for his garments (generally it is so painted) more likely therefore to be a sport for them that keep a *Feast* for joy that *Christ* was crucified, than for joy that *Christ* was born. Beloved, let the greatest part of your *Christmas* joy be according to the *Angels* pattern; first ascribing glory to God, then some friendly pastimes may resemble peace, and joy on earth; but put off all strife, debate, and envy; so you shall observe good will towards men: but at every turn remember the little City of *David*, remember humility. *Bethlehem honora parvam qua te inducit in paradisum*, says *Nazianzen*. Make honourable esteem of little *Bethlehem*, of lowliness and humility, and that will bring you into Paradise, into the Kingdom of Heaven, where the Lamb of God, this day born in the flesh, sits upon the Throne for evermore. *Amen*.

THE SEVENTH SERMON UPON THE INCARNATION.

LUKE ii. 13, 14.

And suddenly there was with the Angel a multitude of the heavenly Hosts praising God, and saying, Glory to God in the highest, and on earth peace, and good will towards men.



Good Christians have ever observed to keep this feast of the *Birth of Christ* with some decency in Apparel more than ordinary, with bounty of Fare, with Carols of joy, and many other circumstances of cheerfulness. I am sure the decorum of a fit Text for the day is as much, and more requisite than any thing that I have named. A word spoken in season ought to taste better upon the palate of our understanding than meat in season. I have gone that way hitherto, and still continue in it, to teach you some remarkable passage which fell out when our *Saviour* was born, upon this blessed Day and Season wherein he was born. This portion of *St. Lukes Gospel*, which by appointment is the second Lesson for our Morning Prayer, hath been the Theme of my Doctrine sundry times, it afforded me to speak of the Nativity it self; next of the Humility, afterwards of the Sermon which the Angel preach't upon it, fourthly, of the poor Shepherds to whom these glad Tidings were first published. Now for a conclusion, here is an *Host of Angels* to confirm all for truth, which one of their Order had said before, and to make the Tidings sweeter and joyfuller by their congratulation. Indeed, all that goes before is made so compleat and full by that which they have added, that our *Church* hath made a stop there, and bids us read no further. The Message which one Angel brought made it known that a *Saviour was born in the City of David*; had it not been for him the birth was so obscure and private, and indeed so unlikely to be the same which it was, we cannot guess how it should ever have come to light, and been published: But those Tidings which that *Angel* brought were so strong, so far above reason, so far beyond the deservings of miserable sinners, that unless a multitude of *Angels* had seconded all that was said before, we cannot guess how it should ever have been believed. The shepherds never said one to another, let us go unto *Bethlem*, and see this thing which is come to pass for that which one *Angel* told them; they stirred not out of the field to go see the wonder until an Army of those heavenly Watchmen concorded to it, and chanted it out with a merry noise, *Glory to God, &c.*

This convinceth the truth of the *Incarnation of Jesus* far more than that Text which I handled the last year, though that, as I shewed, was a very powerful evidence. For Wisemen to come from the *East* to *Hiernsalem*, and to have a strange Star for

for their Leader rais'd a mighty fame of the *Nativity*, both in that City, and perhaps in a great part of the world: But if all the Stars of heaven had gone before them, and all the wise *Gymnosophists* had made a journey, it were but a mean Demonstration to this, that all the *Angels of heaven* (I conceive no less of this multitude than of all) should make an Apparition in the air, and Carol the coming of *Christ* into the earth. The Stars of the Firmament are sometimes figuratively called the Host of heaven; these Apparitors in my Text are not called, but are so, literally and properly. The Wisemen were but Questionists, and raw Disciples, where is he that is born? These say the word when and where, with all other requisite additions, and put it out of question. The *Wisemen* adored him with costly Gifts after the manner of an earthly Prince: The *Angels* glorified him with Hymns and Praises after the *Majesty of God*. In every respect this is the greatest testimony of *Christ* in all the Scripture, excepting where *God* used his own voice immediately from Heaven, *This is my beloved Son in whom I am well pleased*. These things are but said now, I will prove it in the prosecuting of the parts, which are these: The Messengers, the preparation to the Message, and the Message it self; or the Choristers, the preparation to their Musick, and then the Anthem. The Choristers are 1. Heavenly ones; 2. A multitude; 3. An Host or an Army of them. Their preparation is twofold: With much suddenness, *suddenly there was with the Angel*; and with much cheerfulness, for they were *diverses, singing praise unto God*. The Anthem it self hath three rests in it, *Glory to God in the highest, and on earth peace, and good will towards men*.

And suddenly there was with the *Angel* a multitude of the heavenly Host; these are the Choristers that sung the Carol, and the first thing we note in them, is, that they were heavenly ones. Many things in the former Verses of this Chapter were exceeding mean, if I may not say vile and sordid, touching our *Saviours Nativity*; but this portion of the story is of another nature and very honourable; the more his Divinity had hid it self in Clouts, in Flesh, in a Manger, the more it is illustrated by a glorious testimony. The Earth afforded him one of the worst places it had, the Heavens afforded him their very best attendance, the *Angels*. These heavenly Spirits, you see, gaze not upon the Work of our Redemption, nor upon the *Oeconomy* of the Church as idle Spectators, but they were employed from the beginning in all the works of the Lord, *Job xxxviii. 7. who laid the corner stone of the earth, when the morning Stars sang together, and all the Sons of God shouted for joy*? Some Expositors infer from hence, that the *Angels* applauded and praised the Lord for the Creation of the world; for the *Chaldee Paraphrase* instead of the *Sons of God* reads it *Acies Angelorum*, the Army of Angels: And the *Septuagint* ἀγγέλους μὲν, when the corner stone of the earth was laid, all my Angels praised me with a loud voice. St. Chrysostome says upon it, that the *Angels* admired to see the beauty of the world beneath, they were astonished to behold the degrees of the Elements, the multitude of all sorts of Creatures, their Order, Number, and measure: And by so much were they transported with the beauty of *Gods* Excellency more than we, and of all his Works, by how much they did better perceive that they were wrought with infinite and inexplicable wisdom. This apprehension of the *Fathers* upon those words of *Job* I think is not to be refused. *Anastasiu Sinaita* is cited to go a great deal further, that on the fourth day of the Creation the *Angels* saw the Sun rise in the morning from under the interposition of the Earth, and presently they bethought them how *Christ, Sol justitie*, should be born of a pure Virgin, and dwell upon the earth, and immediately they sung this very Song, *Gloria in excelsis*, as a prevention or prediction what should be sang upon this day, almost four thousand years before it came to pass. But this conjecture supposeth one of these two things scarce to be admitted, either that these heavenly ones foresaw the fall of *Adam* before it came to pass, as well as *God*, and that the Son of *God* should be given in the flesh for a Propitiation to be the remedy; or else another *scholastic quidlibet* must be received, that *Christ* was so the head of the *Angels*, that he should have been Incarnate, and the *Angels* saved by faith in that Incarnation, though *Adam* had never fallen; which is but harsh in the delivery.

This is the true Doctrine, and the right descant upon the Point, these Spirits that dwell in Heaven rejoyced for the Creation of the Earth, when the Foundations of it were laid, as *Job* says, how much more would they bear a part, and triumph for our sakes at the Restauration, and the Redemption of the Earth? Yet now we are at the truth, mistake not the reason of their joy as some have done;
let

let me but touch upon a petty error, and so proceed to the true causes. It is supposed by many that the Angels are ready to attend the Church with all their help and diligence, and exceeding glad in our prosperity, because they receive an augmentation of their blessedness by their pious Ministry towards the Sons of men. Now this favours of a little servility, me thinks, as if those holy ones did not communicate themselves to be safeguards and watchmen over us without expectation of reward; but *Biel* presseth it further, *Tam sequitur si homo non fuisset creandus, Angelus non habuisset beatitudinem*; It would follow, that Angels had never come to the height of their beatitude unless men had been created; nay, it will follow further, they should come short of their full beatitude unless man had sinned, and disobeyed Gods Commandment.

Let me lay down more sufficient reasons therefore for your further satisfaction.

First, The Angels had always done their best to pitch their Pavilions round about us, and to keep us from the tyranny of the Devil, but they perceived that their protection was not a saving Medicine, it would not cure, it would not keep us in life; but it bred them great content and joy when Christ did manifest himself in flesh upon the earth to heal our sores and bruises, and to overcome that strong man for us, and spoil him, generally to supply in himself whatsoever was defective in their abilities. This is *Origens* reason, and his Simile follows, as if many unexpert, but well affected Physicians, should spend their pains to no profit about a sick person whom they would fain recover, and hearing that one of renowned skill, *αρχιαντρος*, was come into the City, who would undoubtedly restore the languishing party, all the rest that had attempted it did much congratulate his coming: So our heavenly Friends the Angels could not speed us as they desired, but as soon as they saw the *Prince of Physicians* was come into the world, first one Angel appeared the *Prolocutor* of the whole Host, and he broke with the Shepherds about good tidings of great joy to all People, *This day is born*, &c. All this while the rest of his consort hovered in the air, and at last became visible, and discovered themselves in a Volley (*Apparuerunt cum illo Angeli*, says the *Syrian Paraphrast*) exulting and praising God that the Lamb was *yeaned that should take away the sins of the World*.

Secondly, The fruit of this birth came to us, and not to them, *Nusquam Angelos*; Christ took not on him the seed of Angels, but the seed of Abraham, yet they are as forward in praise and thanksgiving, as if the benefit had been their own. Let the envy of wicked natures envy at this, that God hath such good servants, as are possessed with exceeding joy, not for their own, but for their fellow servants happiness. O most Angelical perfection to account of the blessings that fall upon our brethren, as if they descended upon our selves. This heavenly Host did sing with mirth upon our *Holy day*, but it is the Devils manner to howl and cry at the good of others; if Christ came to save a man, they rore that he came to torment them before the time. Since the deliverance of poor distressed men was the Devils pain, let the salvation of all those upon whom the faith of the Gospel doth shine be our rejoycing. The foundation of *Lycurgus* his Commonwealth among the *Spartans* was, *Ne scirent privatim vivere*, that they should not accustom themselves to think of the private, but of the publick good, and it is the foundation of charity among Christians, *Nescirent privatim gratias agere*, that they should not restrain their thankfulness to their own peculiar, but to extend it for favours which do befall every member in the Church of Christ.

Thirdly, The Choire of heaven sang praise unto God on this day, to set us in, whom it concern'd, to us a Child is born, and to us a Son is given; Shall the standers by pour out their Jubilee, and will we hold our peace? Will we make it no *holy day*, when it only concerns ours, and not the Angels redemption? Was it not opprobrious to the *Scribes*, and *High Priests*, and *Pharisees*, that a troop of Wisemen should beat out a journey of twelve days perhaps, and peradventure more, and bring all the precious gifts with them that those *Eastern Countries* afforded, and all this to honour him that was born King of the Jews, and yet his own people neither visit upon those reports, nor search for him, suffer him to fly away into *Egypt*, and never miss him; he came unto his own, and his own received him not. And when *Satan* stands forth to accuse the Sons of men, will he not as much cast it in our teeth, the Angels began a pleasant Song for your sakes, and you ungrateful, whose nature he took upon him, did not follow, they, piped unto you;

you, but you did not dance: He came unto his own, and his own rejoiced not.

Fourthly, *Gregory* puts in his conjecture among the rest, *Dum nos conspiciunt recipi, suum gaudent numerum impleri*. *Lucifer* and his adherents whose rebellion had cast them out of Heaven, did break the numbers of the glorious Angels, and make them less; therefore they break out into singing, because the rooms of those collapsed Angels shall be filled in Heaven, with those penitent sinners on earth, that walk by Faith and newness of life: as *Peter* and the rest no doubt were much comforted, after *Judas* had fall'n away from his place by transgression, that *Matthias* was numbred with the eleven Apostles. The Church of Christ hath lost ground in great shares of *Europe*, and *Asia*; but what happy tidings are those, and I trust they shall be better and better, when we hear that souls are gained as fast in the furthest *India*, and remotest *America*. The *Lacedemonians* had a choice band of Souldiers, which they call'd their immortal *Phalanx*, because the number was always kept full, at the instant almost when one of the band died, or was slain, another was elected into the order: So the true flock of Christ is certain and invariable, the number cannot be wrong'd; many Apostates slide away, yet elsewhere many millions are added to the Church. This augmentation of them that are lost makes the Angels glad and sing, *Glory be to God on high*.

Fifthly, and lastly, since the eternal Son of God did inhabit upon the earth, the earth was become an amiable theatre for heavenly creatures to play their parts upon. And as the Poet flatter'd *Augustus Caesar*, that the spirits of the *Decii* and of the *Scipio's* wisht they had been reserv'd to have lived in his happy Reign: so we may say, and yet in no flattering phrase, that the Angels either wisht themselves incarnate, or else to minister to Christ continually upon earth in their incorporeal condition. As the Saints arose out of their graves in their bodies, and descended out of heaven in their souls, and appeared unto many in the holy City of our Saviours Resurrection, so the *Cherubims* came down from the firmament above, and made their apparition in a visible form to celebrate the mystery of his Incarnation. Not one of the *Fathers* but have wrote resolutely without doubting, that Angels are part of our assembly in these Congregations ever since, and most intelligently do so interpret St. Paul, 1 Cor. 11. 10. *The woman ought to have power of her head because of the Angels*, that is, to do nothing immodestly, or unchastly, because the Angels would be witnesses of their impudency. And thus far on that point, how the celestial chantors, that modulate their tunes continually before the Throne of God; these were the organs and well tuned Cymbals that welcomed Christ with a Song of Joy unto the earth.

But beside their heavenly nature they were a multitude, a numberless concourse of them, as some think, even the whole company of Angels, ten thousands of thousands that minister before the Throne of God, as the Prophet *Daniel* speaks; the windows of heaven were opened, and *Seraphims* came down as thick as rain: It is hard to say whether it would not have been pain and grief for any of those blessed Spirits to have staid behind, though it were in Heaven? whether they could have quieted their own desires to be absent from this occasion. I am sure St. Paul leaves out none of them, but cites them altogether, *Heb. i. 6. when he brings his first-born into the world, he saith, and let all the Angels of God worship him*. Another says, and that's *Salmeron*, the fields of *Bethlehem* could not contain all the Angels, supposing as it is truth, that they appeared visibly, *Sed ex omni hierarchia aliqui advenerant, sicut in militia sunt multi ordines*, but some appeared out of every *Hierarchy* instead of all the rest; as sometimes certain choice Souldiers are pickt out of every Squadron in an Army. It was a matter of great consequence, never any tidings of such weight were brought into the world before; and reason good then that divers should come to testify it: and it was matter of great praise as ever shall be sung; and reason good then that many should come to celebrate it. If you will argue what would barely have sufficed, I confess though fewer had preacht Christ in the audience of the Shepherds, and though a multitude of this multitude had been spared, yet the tidings would effectually have been believed, and the whole world have been partakers of them: But it is no contradiction to say, he that will afford honour unto Christ but even a bare enough, affords him a great deal too little. God did not appoint such Glory unto his Son, as did just suffice, but to teach us with what abundant, magnificent reverence he should have been received. He makes the whole train of Angels, as some say, the selected flower of them as others

others say, attend him, that his advent may be all in all illustrious. Be it so, yet I would it were not so, that some do grudge and cavil at many points of ornament, and decency which they find in our holy Service. May not sundry Ceremonies be left out, say they, and yet our Religion be sound and entire? Indeed our Ceremonies are not necessary in themselves we grant it; why, and what if such great Cathedral Churches had not been built, nor such rich costly ornaments bestowed upon the Roof, upon the Chaire, upon the Communion-Table, might not Prayers be read, and Sermons preacht with poorer habiliments and in meaner places? well, no man denies but God was faithfully serv'd in Dens, and Rocks, and Caves of the earth, when the Apostles and Prophets were persecuted. Besides, there are that complain, when one Minister may sufficiently and audibly read Service to the Congregation: *frustra fit per plura*, what a needless thing it is, to have a Chaire of Singers discharge that, which ordinarily is no more than one mans labour? They that make these objections, let them consider what errors they fall into; they may as well tax God himself for sending a multitude of Angels to congratulate the birth of his Son, when two or three would have done the business; for out of the mouth of two or three witnesses shall every word be justified. Why should a reasonable man think it fit to glorifie God with bare scanty provision? God hath given us full measure of all his blessings, and running over; therefore no decent Ceremony is superfluous, no rich Ornament too gorgeous, no strain of our Wit too eloquent, no Musick too sweet, no Multitude too great to advance his name, who hath exalted us by the humiliation of his Son, and made us capable to live with Angels in Heaven, because Christ was content to lie among beasts in a manger.

Yet I am not out of this point concerning the multitude that came. Angels came by one, or by two at some other famous births in holy Scripture; now they come not single, or by pairs, but they throng together at this Birth, because this was no petty Saviour. This was he that God gave in his great mercy to call all the ends of the world together, from the East unto the West; therefore all the dwellers in Heaven muster'd themselves together from one end to another, and prophesied by their multitudes what increase the Evangelical Church should have, *A great multitude of all nations, and kindred, and people, which none could number*, Rev. vii. 9. A great draught of fish inclosed in the net, so that the net was ready to break. Some Feasts in the Old Law, as that of the Pascheover, and that of Tabernacles, had seven days annex't to honour them. Christmas-day hath twelve days joyn'd unto it, to echoe out the solemnity; why should he not have most days to solemnize it of any Feast? for through that holy Incarnation the company of true Worshipers is infinitely larger than it was before. As nothing is hidden from the heat of the Sun, so every corner of the earth is disclosed to the light of the Gospel. And remember that there is no variation or change in God, as he appointed many Angels to sing out his Birth, so to this time and for ever he loves to be glorified by multitudes. Let two or three be gathered together in his name rather than one separatist alone: but if you will multiply those two or three to hundreds, to thousands of souls, O then his desire is upon them that fear him, and upon those thwackt congregations that call upon his name. He that invited the guests in the Gospel did not think his Feast well bestowed till his room was full; therefore he bid his servants scower the High-ways and bring them in, that his number might be augmented. I commend your private exercises of Prayer between God and your own heart, that your Father that sees you devout in secret may reward you openly: But those Prayers which you would have most prosperous and successful, send them up in the thickest press of Prayers, when a great assembly opens their lips together. He that joyns his spirit with the spirit of the Church shall be heard as if he prayed with ten thousand voices. Finally, to bring this point to the end, Angels flock by multitudes to disperse these tidings, that Christ is born; and who should take up this message after them, but they that are called Angels in the Testaments New and Old. *The Priests lips should keep knowledge, and they should seek the Law at his mouth; for he is the Messenger, or the Angel of the Lord of hosts*, Mal. ii. 7. And then the Church is blessed when there is *multitudo exercitus*, a multitude of this Ecclesiastical host, a multitude of these Angels upon earth; when there are many among you to break the bread of life. I know after the old Proverb there may be *Multi thyrsigeri, pauci Bacchi*, many Priests and few Pulpit-men, many of that office and few that officiate: therefore our Saviour bad those that followed

lowed him to pray, that *since the harvest was plenteous, and the labourers were few, that the Lord of the harvest will send forth labourers into his harvest.* God will send forth many Reapers at the last to gather his Wheat into his Barn, and to burn up the Chaff; therefore if there be not many sowers, and many labourers, the sickle will light upon those to cut them down for weeds, that being *Angels* in the Church, and sufficient for multitude, did not often tune their musick after their ditty in my Text, &c.

The connexion of the next point will fit well with the former; for thirdly they are an host of *Angels*, and therefore many, nay, they must be very many, and more than one rank or file that make an host-like multitude: The number of fifty or an hundred would make a full train for messengers, but they would be much too few to make an Army: As *Tigranes* scofft at the *Roman* legions which *Lucullus* led, says he, if they come to me for *Embassadors* they are a fair company, if they come against me for an *Army* they are but an handful. A multitude, though unarmed, are a good safeguard in their populous numbers, how much more when they appear in battel array, and stand readily charg'd in warlike preparation? But I will come in order to the reasons of this apparition. There are no creatures so mean and weak but *God* is able to put strength into them, and to raise an invincible host; therefore the very Flies and Grasshoppers are called his Army, and an Army which *Pharaoh* knew not how to withstand, or which way to drive them back, unless *Moses* prayed for him. But more eminently than all other creatures, the constellations of Stars are very frequently in holy Scriptures, called the host of heaven: as *Deut. xvii. 3.* *If there be any found among you which hath worshipped the Sun, or Moon; or any of the host of heaven, bring forth that man or woman, and thou shalt stone them with stones that they dye,* *2 Kings xvii. 16.* The reason is given why *Salmanasar the King of Assyria* took away *Hoshea the King of Israel*, and the ten Tribes into captivity, because they made them two Calves, even molten Images, and worshipped all the host of heaven, and served *Baal*. There is admirable order indeed in the Stars of the Firmament, as in a well-marshall'd Camp; the Planets one above another, the Sun running his course in the midst, as in the main battel: nay, there is virtue and influence in them to overthrow *Gods* enemies; but the knowledge after what manner they fight against sinners is too excellent for us to attain unto it: but *Deborah* the Prophetess said it, that the Stars in their courses fought against *Sisera*, *Judg. v. 20.* *Josephus* says upon that story, that hail, and thunder, and winds were raised up by some planetary aspect, which did great annoyance against *Sisera*, and the *Midianites*. Like as *Livy* says, that the brightness of the Sun, and clouds of dust blown about by the winds fell both together into the eyes of the *Romans*, when they lost their whole Army at *Canna*; and the heavens above caused those incommodities almost to their utter destruction. So *Claudian* sings of *Theodosius the Emperor's* Victory, that the heavens above did fight of his side against his enemies. *O nimium dilecte Deo cui militat aether*: therefore the Stars, whether you regard their order or their efficacy are rightly called an heavenly host.

And if these visible lights which the Lord hath set in the firmament to distinguish day and night, are a celestial battel, how much more the *Angels* whom God hath made invisible by nature, and as fierce as fire in activity, who maketh his *Angels* spirits, and his Ministers a flame of fire. So *Elisha* presented a muster of them to his servant, not simply as an host, but as a fiery host: the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses, and chariots of fire round about *Elisha*, *2 Kings vi. 17.* Scarce any Prophet but touches upon it, though darkly and mystically, that the *Angels* are a militia ready to war and fight. *David*, *Psal. xxxiv. 7.* The Angel of the Lord (*castrametatur*) encampeth round about them that fear him. Is there any number of his armies? meaning there is a multitude of heavenly Spirits assisting before the throne of God continually, *Job xxv. 2.* who hath created these things that bringeth out their host by number? *Isa. xl. 26.* I saw in my vision and behold the four winds of heaven strove upon the great Sea, *Dan. vii. 2.* And these says *St. Hierom* were the four Angelical powers, to whom the four principal Monarchies of the world were committed: But before any other Prophet of God mention'd that warlikeness which is in *Angels*, *Jacob* did, *Gen. xxxii. 2.* when he was returning with his wife and children into *Canaan*, the *Angels* of God met him, and when *Jacob* saw them, he said, This is *Gods* host; and he called the name of the place *Mahanaim*. *Mahanaim* is of the dual number, and signifies two several Camps; whether he meant the troop of *Angels* that came to guard him for one,

*Pererius in
hoc cap.*

and the servants of his own family for another; or rather as a learned Author says, he saw a band of *Angels* before him, and another behind him. The *Angels* that particularly protect *Palestina* receiv'd him into that Country, and they that were Guardians of *Mesopotamia* delivered him up, and brought him thither. You see that the phrase of our Evangelist is confirm'd by all the Prophets in the Old Testament; but if it appear that Christ himself hath said as much, you will believe the more that the sense is very useful and mystical. Why *Josb. v. 14.* when *Josbua* was about to besiege *Jericho*, he lift up his eyes and saw a man over against him with his Sword drawn in his hand, says he, *Art thou for us or for our adversaries?* and he said, *no, but a Captain of the host of the Lord am I now come.* Many Pontificians had the rather say this was an *Angel*, because *Josbua* worshipped, to help out their bad cause of the worship of *Angels*; but *Andreas Masius* proves it learnedly that this was Christ himself, who conducted the people of the promise into the Land of *Canaan*, even as he shall bring all his Elect into the Kingdom of Heaven, and many times shew'd himself in a visible form as a man unto the Patriarchs, to learn them the Faith of his Incarnation in the fulness of time. The same *Masius* cites some words out of one *Moses Gerundensis* a Jewish *Cabalist*, which I cannot omit, says the Jew; *There is one principal Angel, the Prince of all the rest, who is the face of God*; for it is said, *Exod. xxxiii. 14. Behold I will send my presence, or my face before thee.* You know how this agrees with Christ the second Person in Trinity, who is called the *express image of his Fathers presence*, *Heb. i. 3.* The *Cabalist* goes on, The Jews did much desire to see that principal *Angel* who he was; they could not know him by any prophetic vision, nor by their Law, whereas the *face of God* can be nothing else but God himself, and God promised of him to the people, *He shall be kind and gentle to thee, neither shall he hold thee to the strict and rigid Law, but shall deal favourably and mercifully with thee.* A most manifest description of Christ and his Kingdom, but that his Jewish obstinacy would not let him see it. This we gain out of it, Christ is General of the *Angels*, and they his Army; *Holy, Holy, Holy, Lord God of Sabbaoth*, that is of *Hosts*, as we say it and sing it often in our morning Hymn.

Il. ix. 3.

These, being under the banner of Christ are the *Chariots of Israel* and the *horsemen thereof*. These did once turn the point of their Sword against us, now Christ hath reconciled all things in heaven and in earth; and they made this *armilustrum*, this training in warlike ostentation at the birth of Christ, to give us knowledge and comfort that they will turn their arms against our enemies. That the Kingdom of *Satan* should be thenceforth brought under, and suppressed, that the strong man should be cast out of his house, and spoiled of all his munition: Therefore this Cantic of theirs is an *Epinicium* or Song of triumph for a victory assured or obtained, *Like the joy of them that divide the spoil*, says the Prophet *Isaiah* upon the occasion of the Birth of Christ. Here are *species praeliantium*, & *voces cantantium*, the habit of War, and the Song of Peace. Their habit shews what was before, war and enmity against the earth; their Song shews what shall be hereafter, confidence and courage against our spiritual foes, and assurance to get the mastery, and so to have joy and peace in the *Holy Ghost*. If *Herod* and all his partizans were troubled to hear the wisemen ask, *where is he that is born King of the Jews?* what concussion of fear would have been among them to have heard that he brought a multitude of heavenly Souldiers with him into the world? they are a defensive guard unto his little flock; and though Tyrants rage, though Inquisitions be advanced, though Leagues be sworn, though Armadoes fill the Seas and the Air with their Ships and Sails, though the Rulers of the earth take counsel against the Lord and against his Christ; yet there is an Army always ready prest in the Air, the mighty one hath girt his Sword upon his thigh to deliver his Church in the time of need; and the gates of Hell shall not prevail against it: Therefore *Solomon* says of it, thou art comely as *Jerusalem*, and terrible as an Army with banners, *Cant. vi. 4.* Some of little Faith may look upon Christ newly born with fleshly eyes, and may doubtingly say, *Nunquid iste salvare potest Israel?* Can this Infant restore *Israel*? can this sucking babe lead forth our Armies to vanquish our enemies. O see how many legions he can command from Heaven, and then say, it is a vain thing to trust in the forces of man, it is the Lord that hath powers and principalities in store to awe the world: loe he cometh with a multitude of the heavenly host.

Thus much of the Choiristers, I have now to speak of the preparation to their musick, which is two-fold; for it was with much speediness, and with much chearfulness, with much speediness; for suddenly there was with the *Angel* a multitude of

of the heavenly host. The Choire was not long a tuning, but the Hymn was sung immediately after the Sermon was ended, like a chime that follows a Clock without distinction of a minute: one good work follows another incontinently without any tedious pause or lingring respite: as *Pliny* said of the *Emperour Trajan* in his *Panegyrick*, that the people did often give him extemporary applauses, and those sudden acclamations were a sign of their true hearty liking of his government, *Que fingendi non habent tempus*, for being done of a sudden, they had no leasure to think how to dissemble or flatter him; so it is a sign our heart is right with the Lord, when we break out into sudden praises of his goodness upon all occasional meditations. When we have received any favour, or when the merciful kindness of the Lord comes into our remembrance, why do we not break forth into a speedy benediction and thanksgiving? at what should we stick? certainly every hesitation is a sin, every moment of delay is ingratitude: it was a Prophetical motion in *John the Baptist* before he was born, as soon as the voice of the salutation of the Blessed Virgin sounded in *Elizabeths* ears, the babe leaped in her womb for joy. Quick motions of zeal and devotion are ever most acceptable. Procrastinating of time is the ready way to be taken tardy like the foolish Virgins. When *Abraham* entertain'd Angels, *Gen. xviii.* he gave them welcome, as I may say, with Angelical celerity. *Abraham* hastned into the Tent to *Sarah*, *Sarah* made ready quickly three measures of fine meal, *Abraham* ran into the herd for a tender Calf, and gave it to a young man, and he hastned to dress it. See what an active family here was, all upon the speed to do good. *Nemo piger est in domo charitatis*, a charitable house had not one sluggish person in it. The *Cherubims* are graven with wings, to put wings to our slothfulness: our heart should fly as fast to all good works, as an arrow out of a well drawn bow. The faithful among the *Jews* had long waited for the joy of their eyes, the promised *Messias*, day by day they did expect his appearance; and one of their own says it was a chief part of the service and Prayers in the Synagogues to beseech God that his Anointed, his Christ would come into the world. After this earnest expectation, he comes with as much haste and expedition as heart could wish; messenger upon messenger, one Angel after another, and a third telling his errand almost before the second had done. And because all the Angels equally wish our salvation one as much as another, the whole multitude of them, with the same nimble dispatch, at the same instant proclaim it, *That the day-spring from on high hath visited us*. Yet before I end this point understand the case right, the heavenly host did publish these glad tidings suddainly, that God should be glorified, the earth should have peace, and good will should be imparted to sinners; not that suddainly and immediately from that moment it should so come to pass. *Joseph* had a dream sent him from God, that his Father and his Brethren should bend unto him, and he should be possesst of great command: and so it came to pass, but after long imprisonment, and much tribulation. The Angel *Gabriel* greeted *Mary*, that she was highly favoured of God, the Shepherds honour'd her, the Wise men visited her, *Simeon* blest her; yet the same *Simeon* tells her that before her blessedness should be accomplit, a sword should pierce her own soul. So the Angels give suddain intelligence of glad tidings (and suddain joy makes the passion the stronger) but many years were to turn about, before the effects of their message should be fulfilled; that is, the earth enjoy her peace and God his glory.

For the speediness of the coming of the heavenly host let this suffice; the other circumstance which concurs with the delivery of their message is their chearfulness and alacrity, *diverſe* they praised God with a merry noise, and I must say it, since all Expositors have said as much before me; they sang chearfully to the God of *Jacob*. They that offer him praise do honour him, *Psal. l. 23.* Now after the honouring of God for his own being, for the eternal generation of the word, for the proceeding of the Holy Ghost, the supreme, most excellent, most glorious work is the Incarnation of Christ. This is that noble act, for whose sake all voices that have utterance shall magnifie him for evermore. Therefore the usual Evening Anthem in Cathedrals, I and the Psalms sung in private Parishes, I am sure my observation deceives not, was wont to be, *Psal. cxlviii. Praise ye the Lord from the heavens, praise ye him all his Angels, praise him all the host, praise ye him Sun and Moon, praise him all ye stars of light, &c.* And the first Psalm among those proper ones appointed for morning Prayer begins, *The heavens declare the glory of God, and the firmament shewes his handy work.* About *Psal. xix. 1.* beatitude or final felicity there have been great disputes whether it should consist in action or in contemplation; but the best resolution of the problem is, that praise

consisting partly in contemplating the great goodness of the object to be praised, partly in the fruit of the lips, which sends forth that honour our; blessedness shall consist in giving laud to the *Holy Trinity*, and unto the Lamb that sits upon the Throne for evermore. *Vidisti vilia, audi mirifica*, says St. Ambrose, upon these words, that which the Shepherds saw with their eyes was a little Infant poorly brought forth into the world, and cast aside neglectfully in a corner of a stable: but that which they heard with their ears was strange and admirable, both that all the tongues of men should glorify this child, and that the *Angels* who by nature had no tongues, assumed bodies for that hour, that they might speak with such a mouth, with such a voice, with such a dialect and language as men use to do, and fill the world with praises of his name, who made himself an *improperium*, a derision and scorn unto many to take away our infamy, and therefore worthy to be praised.

Burgensis.

The Devil feigned the tongue of man to delude our first Parents, that they should be made like unto God; the good *Angels* also frame a voice in the air like unto the tongue of man to dissolve the works of the Devil, and to teach us that God is made like unto us. Let the Serpent hiss at it, this *heavenly host* which consists of our friends and protectors doth sing it out, and warble it, *Cælesti quadam & ineffabili modulatione*, says the *ordinary gloss*, with a celestial harmony, far transcending all humane musick, and above all possible Relation. A Nurses lullaby will sing a Child out of crying and frowardness, and make it still: but it had need be a singing *Angel*, nay the concert and harmony of all the *Angels* that should cheer up our hearts with the gladness of a *Saviour*, and wipe away all tears from our eyes, when before we knew our selves dead in sins and trespasses. And it is good to take it at the best sense; great comfort it is, that these holy Ministers of Heaven came with singing and exultation: It was a sign that there was a great change wrought in the world, and favour and propitiation come about to the full desire of our heart. *Angels* have been sent with fire and brimstone, as against *Sodom* and *Gomorrhah*; with wrath and reproof to make all the children of *Israel* to weep, *Judg.* ii. with a Sword, and with the noisom Pestilence, when *David* had sinned in numbering the people: but all this horror and dreriment is cast aside by the birth of Christ, says St. *Chrysostom*: and *Angels* come with Anthems and Carols of praise. Thus the Lord hath put a song of thanksgiving into our mouth, for he hath done marvellous things.

If *Asaph* and that *Choir* did lift up their note with all sorts of musical instruments in the Old Law, while the Sacrifice was burning upon the Altar, I am sure we have much more cause, not in imitation of *Asaph*, but of the *Angels* to praise the Lord with Psalms, and Hymns, and spiritual Songs. *Luther*, I know not upon what reason, unless it were because the *Angels* in my Text did begin the Gospel with melody, he makes Psalmody to be one of the notes of the *Orthodox Church* of Christ. The voice of man certainly is to praise God in its best tunes and elegancies: and the reasons why musical notes are most fit and necessary amidst our Christian Prayers are these four. 1. Rules of piety steal into our mind with the delight of the harmony. The *Agathyrrians* even to *Plato's* days were wont to sing their Laws, and put them in tune, that men might repeat them in their Recreations. 2. It kindles Devotion, and fills the soul with more loving affections. Make a chearful noise to the God of *Jacob*, says *David*. As the noise of Flutes, and of Trumpets inspire a courage into Souldiers, and enflame them to be victorious, so the *Psalms of the Church* raise up the heart, and make it leap to be with God; as if our soul were upon our lips, and would fly away to heaven. 3. An heavy spirit oppresseth zeal, and that service of God is twice done which is done with alacrity: and our Christian merriment by St. *James* his rule is, singing and making melody to the Lord. When our *Saviour* and his company were sad the night before his Passion, to put away that heaviness they sung an Hymn, when they went to *Mount Olivet*. 4. To sing some part of Divine Doctrine is very profitable, because that which is sung is most treatably pronounced; the understanding stays long upon it, and nails it the faster to the memory. It was a Law of *Numa* among the *Romans*, *Nihil oportet in transcurso à diis petere, sed ubi vacat, & est otium*, we must ask nothing of God by snatches, but with sober deliberation.

And as our Parochial singing of Psalms is very sweet and requisite, wherein all or most of the Congregation bear a part, so it doth well become *Princes Courts*, and *Episcopal Churches* to have more curious and sumptuous musick of several Instruments,

ments, and a skilful Choire appointed to execute it. It is semblable to that of my Text, where the *Angels* sung the Service, and the *Shepherds* gave them audience. If some wayward humors say, this *Choiral Musick* hath no relish with them, it doth not help them in the practice of Religion, they understand it not. I answer, they accuse themselves of many faults in their own complaint: 1. That they understand not that which they have by roat, if they would mark it. 2. They are malicious that would deprive them of that sweetness who are much affected with it. 3. It is arrogancy in a high nature to wish that their own ignorant, unmusical, unfashion'd humour should be a prescription to a whole *Church*. To conclude all, I come from publick Church Musick to our private delight in holy Songs. S. *Hierom* testifies that in his days, as they walkt about the Market, as they sailed in Ships, as they were busie at Work they sung some holy Ditties. It is our solace at home, our recreation abroad, says St. *Basil*: Neither is it irksome to any but to the evil spirit, for the evil spirit went out of *Saul* when *David* played upon his Harp: and *David* was no profane Minstrel, but a Divine Singer. But I read of two sorts of Hereticks that quarrel'd it; the *Arrians* dislik'd singing of Psalms, because the Orthodox Christians did use it; and the *Manicheans* because they condemn'd the whole Old Testament: *Insani sunt adversus medicamentum quo sani esse potuissent*. They are furious to find fault with that which would have healed their fury. But we have learn'd to praise the Lord with our best skill, with our best harmony, with our best chearfulness, from the example of Angels, especially at this time for the Birth of our blessed Lord and Saviour, &c.

THE

THE EIGHTH SERMON UPON THE INCARNATION.

LUKE ii. 14.

Glory to God in the highest, and on earth peace, and goodwill towards men.



Sing unto the Lord a new Song, for he hath done marvelous things. I will begin the New year from that portion of *Dauids Canticle*. Marvelous things they were, you will all confess, that the powerful God should be made a feeble Infant: that a woman should bear him in her womb, who supports the world, and all the Creatures that are contained in it; that the *Eternal* should be born who had no beginning: never was the like heard or seen before, therefore whatsoever was said of old will not agree to set it forth, it must be a *new Song of praise and thanksgiving to our God*. So is the Text which I have read before you. It cometh to pass by the providence of God, that *St. Lukes Gospel* is more chearful than all the rest, and full of Musick: So that he is well called by one, not only the *Evangelist*, but the *Psalmist* of the *New Testament*. The Song of *Zachary*, the Song of *Maries Magnificat*, the Song of *Simeon*, this Song of the *Angels*, the *Church* is beholding to him for reciting them, and to no other Penman of the holy Word. *St. Paul* calls him *Luke the Physician*; some of the *Roman Church*, to serve their own Imagery delights, out of some Histories unallowed, call him *Luke the Painter*, there is no conjecture for that out of the book of Scripture, which cannot lye: But I have more conjecture for my own opinion, that he was *Luke the Musician*, (a man of divers gifts and qualities) for the *Prophets* and *Evangelists* wrote the Scriptures by divine revelation, yet always with a sweet tincture of their own abilities; The stately eloquence of *Isaiah* shews his breeding; *St. Pauls* Logical Arguments shew his Scholarship; *St. Peters* facile Exhortations shew his zeal, and plain Education; Finally, if I be not deceiv'd, the repeating of so many celestial Hymns in *St. Luke* shew his musical art and affection.

Now, the Spirit of the Church hath been ever so directed by God, to take in all the Songs of the New Testament into its publick Service and *Liturgie*, the *Magnificat*, the *Benedictus*, the *Nunc Dimittis*. Thus it is not only with us, but was so most anciently in all flourishing and well established Churches. Neither is this Verse of the *Angels*, I mean my Text, left out, but it is referred to the chief part of our serving of God in the celebration of the holy Communion; before we part from the Table of the Lord our *Rubrique* commands us to sing or say, *Glory be to God on high*. Indeed, that Prayer as we have it, is enlarged with many other pithy strains of devotion, *We praise thee, we bless thee, we worship thee, we glorifie thee, &c.* And such as have wrote of ancient Ceremonies say that *Pope Telephorus* made up that excellent prayer of Laud and Thanksgiving, beginning with my Text. Very
ancient

ancient it is I am sure, because I meet with it for the most part in those pieces which are called the *Constitutions of Clemens*, and *St. James his Liturgy*. But for the words which I handle I have great cause to judge that they were the most acceptable Prayer of the *Primitive Church*, for *St. Paul* begins his *Epistles* with *grace and peace be multiplied*, as much as to say, *peace on earth, and good will towards men*; and the end of many clauses in his *Epistles* is that *Doxology to God, To whom be glory for evermore, Amen*. I wonder that the words themselves are bended in and out with such curious divisions by many Divines, for the *Angel* hath parted them into three several rests, and I will not go about to mend his work; and whereas Points are raised out of Grammatical constructions of the Verb, whether they should be the Indicative or the Optative Mood it shall be all one to that way in which I will handle the parts, for I will handle every of the three members three ways: First, As a *Congratulation* or *thanksgiving*. Secondly, By way of *Prayer* or *Petition*. Thirdly, By way of *Doctrine* and *Instruction*. Thanksgiving unto *God* that his glory on high appeareth, that peace doth flourish on earth, and that he is pleased with men; or make it a Prayer or Postulation that all glory may be given to *God*, all safety to the earth, and that an happy reconciliation may be begun with men. Otherwise, if it be a Sermon or Exhortation, the sum is, that *God* be magnified, peace preserved, a friendship with *God* endeavoured; thus nothing shall be lost of this divine musical Embassage, *Glory be to God in the highest, &c.*

Now we cannot be to seek, what is the sum of the first member, *Glory to God in the highest*, it must be thus, the Angels glorifie *God* for sending *Christ* in the flesh to redeem mankind, and they wish and pray that men may glorifie *God in Christ*; and they teach us that *Gods* glory is to be sought before all things; and so I proceed to explicate it before you. If the Disciples be silent at what time it is fit to praise *God*, the stones shall speak, says our Saviour, that's *ultimum refugium*, the last shift and refuge, that the very dross of the earth, if need were, should not want a tongue to magnifie its *Creator*. But it stirs up emulation, and provokes us more, when those that are far above us discharge the duty which we ought to execute, rather than when those things which are much beneath us should give us example. So my Text lets you see, that if men be silent, and set not forth the praise of the *Lord*, the Angels will speak, and give him glory. It were a great shame for the Commons to be rude and disrespectful towards their King, when the Nobles and Princes of the people are most dutiful and obsequious; so when the *Cherubins* devote their Songs to extol the most High, it were a beastly neglect in man, a worm in respect of a *Cherubin*, not to bear a part in that humble piety: But to speak after the method of reason, had it not been more proper for the Angels at this time to have proclaimed *Christ's* Poverty than his Power, his Infancy than his Majesty, his Humility in the lowest, rather than his glory in the highest? If there were any glory coming out of this work of the Incarnation, it may seem we had it rather than our Saviour, and he lost it. But the piercing eye of those celestial Spirits could see abundant honour compassing *Christ* about, where ignorant man could espy nothing but vileness and misery. For first they celebrate the glory of *Gods* justice in sending his Son made of a woman, and made under the Law, to suffer for us that had sinned against the Law, because that Justice would not receive man into favour without a *Lutrum*, or satisfaction. This stops the mouth of the Devil that he cannot calumniate, and it resounds the praise of *God* that the iniquity of the world did not escape unrevenge. *Caiaphas* meant to speak bitterly, and to blaspheme; but the *Lord* turned the curse of his mouth into the words of blessing, *It is expedient for us that one man die for the people, and that the whole Nation perish not, Joh. xi. 50.* Secondly, They divulge the honour of *Christ* unto the ends of the world, for the mercy that came down with him upon all those that should believe in his name; if his Justice was not forgotten in their Song, surely his Mercy should be much more solemnized. The Angels for their own share were unacquainted with mercy, 'twas news in heaven till this occasion hapned; they had felt *gratiam confirmantem*, but not *gratiam condonantem*; that is, the *Lord* bestowed upon the good Angels grace to confirm them in grace; but for those rebellious ones of their Order that had sinned, they found no grace to remit their trespasses; properly that is called mercy, but a thing so rare and unheard of in heaven, that as soon as ever they saw it stirring in the earth, they sing *Glory to God in the highest*. Thirdly, They praise the *Lord* on high for the Incarnation of his Son, because the dignity of the work was so from himself, that no Creature did merit it, none did beseech

beseech or intercede unto him for it, before he had destinate it, nothing but his own *φιλανθρωπία*, and compassion could move him to it; *Nemo in hoc opere gloriatur, nullius merito ascribatur*; no man can ascribe it to his deserts, no man can partake in the glory. What was man that the Son of God did visit him? For him we shall be glorified, by him we have obtained peace, through him good will hath shined upon men, therefore unto him be all the glory.

This was the Angels Congratulation, and no doubt God shall be glorified in his holy places on high; but shall that God who is most high be worshipped and glorified by us below? That is it the Angels pray for, and wish for our sakes, and for our Salvation, that we of the *Militant Church* beneath may extol the name of the Lord, and give him glory. Among men, sinners pray for sinners, and it is but one for another; the People pray for the Prince, and the Prince for the People: The Priest for the Congregation, and the Congregation for the Priest. Great and small there are no odds in that, they requite one another with their mutual Charity, the head cannot say unto the feet I have no need of your Prayers, nor the feet unto the head, *Dum singuli orant pro omnibus, omnes orant pro singulis*, while every particular man prays for all Christians in the Church, all Christians in the Church pray for every particular man; but as I said, this is sinners for sinners, *quid pro quo*: But when the Angels are solicitous in Hymns and Supplications for us, it is not that we should pray to them, or pray for them again, but shew charity that cannot be requited. They know that many Sacrifices of Prayers are requisite to bless any Congregation on earth, that God may have his due honour from it, and therefore all the powers in heaven above assist us with their intercession. And especially they are mindful over us to make that Petition on our behalf, that we may never forget that our condition is base, and as low as the clay and dust of the earth, and that God is highly exalted above all the world, therefore that we are made to worship him, and to fall down before him, and to render the homage of our humility to our Chief, that is dominion and glory to him that is the highest. We find this title of *most high* in *Melchisedech's* title, *Gen. xiv. 18.* and never before. There it comes in, as some say, whom I approve for this reason: *Melchisedech* is the first in holy Scripture that is called a King, that being the greatest name of pre-eminency among men. God blazons his own honour just at the first discovery of that name, to shew how far it exceeds all earthly Principality, and calls him, *Melchisedech King of Salem, a Priest of the most high God*. And indeed there was a glory due to that *Melchisedech*, and to every one in his rank, that is set on high above the people; but take heed we let not our Worship and Service rest in them, and in the admiration of their outward Pomp, and go no higher. God set Princes in their Thrones of Majesty to be bowed unto, and obeyed, that we may rise up in our Meditations, and consider how excellent and superlative he is that gave such power and dominion to men. Before Christ came into the world it was *Gloria in excelsis*, men worshipt their Idols in every high place, as the Prophets did greatly complain of it; but it was not *Deo in altissimis*, they worshipt the Host of heaven, and things above, but they did not lift up their hearts to him that sitteth above the heavens. Therefore this is the sum of the Angels Prayer, that men may give dominion, and praise, and thanksgiving to the true God; and their wish was as effectual as they could desire, for even immediately upon the Birth of Christ Idolatry went down, the heathen Gods were discovered more and more to be but Wood and Stone, the work of mens hands, and the praise of the true God began to be sounded forth in all places.

The next issue of this first Point is, the Angels teach us by the contents of their Prayer, that Gods glory is to be sought before all things. *Nihil aequius est quam ut pro quo quis oret pro eo etiam laboret*, says St. *Austin*. Whatsoever we pray for, we must not only stand wishing it, but as much as in us lies endeavour it also. First, repeating often the marvelous works which he hath done for the conservation of those that praise him, and for the destruction of his enemies. *O God we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them*. Secondly, By confessing of our grievous sins, which makes his mercy and his grace so excellent throughout all the world: and depressing our best works to be as ineffectual as our sins unto Salvation, unless the Lord will cover the stains that are in them with the blood of Christ. Surely the reward which he brings with him is much exalted, when we deny not but the best thing we do is *less than the least of all his mercies*. Thirdly, by defying, by shunning, by resisting, nay, by rooting out the children of *Belial* that blaspheme his glory; for

God

God will avenge himself of them that are tame and patient when his name is violated, and his honour prophaned; it is the glory of humane Laws, and of Princely Justice, that there is no impunity or connivency for them that scandalize the glory of the great King who ruleth over all. Fourthly, God hath his house wherein he hath promised to dwell, let every thing therein be magnificent, full of splendor, bountiful, fit to entertain his Majesty. The Angels might have said, Fie upon the earth when they sang *glory in the highest* to see Christ tumbled heedlessly in a Stable by most brutish hospitality; I am sure men deserved no glory for this days work, to bestow their *Saviour* in so ignominious a Lodging; we may all blush to remember it, but that I hope through all Ages we will satisfie for it, as we shall be able, and reform it. Provide for him sumptuously in the beauty of holiness, let no place be statelier than Christs Church among us Gentiles, because no place was worse than the Manger, wherein he was received among the Jews. These things as I have laid them in order, you may do well to do, and then the good Angels have their wish; but the Devil doth all he can to spoil their celestial musick. We like not this partition, says St. *Austin*, wherein men have peace demised to them, and God hath all the glory; *Et dum gloriam usurpant turbant pacem*, but they drive away their own peace by usurping glory. *O stulti filii Adæ, qui contemnentes pacem, & gloriam appetentes, & pacem perdunt, & gloriam*; Fond and silly men that neglect peace, and seize upon glory to themselves, and so they lose both peace and glory. But most accurate is this distribution as the Choir of heaven hath laid it forth; Here is nothing but discord and sedition in this lower world, Nation against Nation, and Kingdom against Kingdom; nay, the very bowels of the Church torn out with Questions and Controversies; here the blessing of peace is most to be desired to bring bone unto his bone, and sinew unto his sinew: In the world above there is nothing but righteousness, and zeal, and purity, therefore the proper Incense to be sent up thither is perpetual praise and glory. Avoid *Satan* that wouldst confound these things, that malignant Spirit knows it would be no peace in earth if men on earth should hunt for glory, but peace will ensue here if glory be given to him that is above. So runs these words which are the Angels Congratulation to God, their Prayer for men, their Sermon unto men, *Glory be, &c.*

The next staff of the Song is, *and on earth peace*; for the second happiness on earth is peace, and there is but one blessing, that is Gods glory, before it. Some take the word peace in this place personally for Christ himself, as if the Song went, Let God be glorified that hath sent *Jesus* the Prince of Peace upon earth, who brings good will to men. *Qui in cælis glorificatur in terrâ est, & factus terrenus*, says one. He that sitteth in the heavens and ruleth over all dwelt upon the earth, and became the peace of earth, and the chastisement of our peace is upon him, *Isa. liii.* Indeed, he is God from heaven, man from earth, partaker of both in his two natures, and therefore fit to reconcile all, and to put all in peace. It is the Hypostatical union that brings both ends together, the two extremes heaven and earth, and by that inseparable union God greets us with the kifs of love, and gives us *osculum pacis*, the Symbol of much endeared friendship, the kifs of peace. All enmities were so compounded, and well agreed for his sake, that St. *Paul* says, *He is our peace*, *Eph. ii. 14.* The principal reconciliation which he obtained was, that man might have peace with God; for God wanted his own glory through the Idolatry of the world, and therefore men wanted their peace because of their sins. Our first Fathers prevarication (we must often look back to that woful estate) had caused such a rupture between God and us, that no doubt the very Angels wondred how that offence would ever be remitted and forgotten. And indeed, that rent could never have been made up, unless God and man by an infinite dispensation had been pieced together in one person; unless he that is greater than *Moses* had stood before him in the gap to turn away his wrathful indignation, we should all have been as *Sodom*, and we should have been like unto *Gomorrhah*. Justice hath a great voice among the Attributes of God, carries a mighty sway, and it roared out from Mount *Sinai*, *Cursed is he that keeps not this whole Law, cursed be he that breaks a rittle*. Then Christ steps in, the Malediction light upon me, I will endure it, but these Sheep let them be spared. Why Justice could not say this was a total indulgence, then it would have clamoured, but only a commutation of punishment; for our acquitment the Lord did lay upon his Son the iniquity of us all. We must not say, this was just, therefore the Lord decreed it, but the Lord decreed it, therefore this was just. *Alius solvit pro debitore,*

aliud solvitur quam debebatur ; one was the debtor, and another satisfied : one thing was owed to God, I mean the life of sinners ; another thing was paid, I mean the life of an innocent. So Justice had no injury, and Mercy had no denial ; but *justitia & pax osculatae sunt*, two things that stood at distance were brought together, that is, *righteousness and peace did kiss each other*, Psal. lxxxiv. If we set not Christ before us the *Mediator* between God and man, our unworthiness would be such, that we durst not ask of God to be appeased with us : We could expect nothing but tribulation and anguish upon every soul both Jew and Gentile, and that all the Angels should be in arms like Souldiers to bid us battel and to slay us. But Christ came into the world like an Herald to stop the battel, the Angels sang of their arms, Salvation appeared unto us, we cast up our eyes with joy to heaven from whence cometh our help, *our help cometh even from the Lord, which hath made heaven and earth* ; therefore when Christ was brought with triumph into Jerusalem, the Song of the people did a little vary from my Text, *Peace in heaven, say they, and glory in the highest* ; for when the great Majesty of heaven was pleased to spare men on earth, the sure part of the amity was peace in heaven, for when Christ had reconciled us to his Father, that the peace came downward, the Covenant was sure, and could never be broken.

The next peace which the Angels congratulate unto us, is, *Interioris domus tranquillitas*, if Christ have attoned the variances which our sins made between us and God, peace will succeed within the closets of the conscience, where there was nothing but horror before, and perturbation : Therefore *Theophylact* doth thus connect the first and second part of this Song, *Gloria in excelsis Deo, quia in terra pacem fecit*, Glory be to God on high, because he hath made peace on earth. Lord let me not be at war with my own heart, though all the world should defie me and set themselves against me. As a continual dripping of humors upon the lungs consumes the body, so a continual disquieting of mind, as if viols of anger from heaven were ready to be poured upon it, breeds such an anxiety in the whole man, that he will with his whole substance were dissolved into nothing. O thrice happy when God sends that serenity of favour into our thoughts and cogitations, to make us truly say with David, *Turn again unto thy rest, O my soul*, Psal. cxvi. 7. This is that peace which the world cannot give. This is St. Paul's confidence against all opposers, *who is he that condemneth, it is Christ that justifieth*. When the Wise men askt, *where is he that is born King of the Jews ? Herod was troubled, and all Jerusalem with him*. So sore troubled that he would not spare poor inoffensive babes, who could not offend him ; no not his own babes as some say, who were the pillars of his family : when he thrust his sword into them he digged into his own bowels. No man is able to express what a discomfortable mutiny this wretch had within himself. No plague like a wounded disturbed spirit, whereas old *Simeon*, that saw death at the door, that felt one foot in the Grave, was exhilarated for all that through the joy which he had in Christ, and warbled that Swan-like Dirge over his own Grave, *Lord, now lettest thou thy servant depart in peace*. Wherefore if there be any of you which have a conscience sorely wounded with horror, and even tempted to despair (which God forbid) chide it with David out of that dreadful moode, *why art thou so sad O my soul ? and why art thou so disquieted within me ?* Hath not Christ said there is peace between God and thee, and dost thou say there is enmity ? foolish heart, shall I not rather believe the tidings which an Angel brings, than that which thou dost suggest ? and doth not he say, *Peace on earth* ? Whosoever will not be cheared up, will not be comforted, will not be established with hope from this sweet proclamation which the Ministers of Heaven sang unto the Shepherds, it had been better for him that he had never been born : nay, I speak it with reverence to God, and condemnation to such a one, it had been better for him that Christ had never been born, because he receives not the Son of God into his heart, neither believes in his Redemption. Many flagitious sins do make men as execrable before God as the devil himself, but he that despairs of Gods mercies, as if Christ would not keep his Covenant of peace with him, I may truly pronounce it against him, that he is even possessed with a devil. O cast forth that evil Spirit, and be resolved, the Lord would never have sent his Angel to sing the Hymn of peace unto men, but to revive our souls, and to raise them up from dust and despair, because he is gracious and favourable to all penitent sinners.

And thus you have heard that upon the occasion of this blessed Nativity of Christs, the Angels have congratulated both heaven and earth, as David foretold it,

Psal. xcvi. 11.

Psal. xcvi. 11. Let the heavens rejoyce, and let the earth be glad. The congratulation to men on earth hath been unfolded in two members, that there is peace above us which passeth all understanding; and peace within us, such as the world cannot give. Thirdly, It follows, they sing and rejoyce for our sakes that there is peace without us, and on every side a good way laid open to take away all Schisms, strifes, divisions, debates, and as *Solomon* says in his mystical Song, the *voice of the Turtle is heard in our land.* What a hurly burly was in the world before Christ made his Church one body out of all Languages and Nations. They that professed the Law of *Moses* you know had no communication with those millions of millions that knew no Schoolmaster to teach them but the law of nature. Among those few that were zealous of the Law, the Jew forsook them of *Israel* of the ten Tribes for Rebels and Idolaters. Among the *Jews* the *Pharisee* condemned the *Sadducee* for an Heretick: Then the *Samaritan* had an antipathy both against Jew and *Israelite*; and all these accounted of the Gentiles no other ways than as bond-slaves of the Devil. Here was nothing but hate and defiance between one Sect and another over all the world, until Christ broke down the wall of separation, made of two one, invited them all to embrace, and to greet one another with an holy kiss. Thus the Prophet *Isaiah* upon it, *Chap. xix. 23.* in his stately but dark eloquence, *In that day shall there be a high-way out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptian into Assyria; and in that day shall Israel be the third with Egypt and Assyria;* that is, there shall be traffique and friendship, and conversation together, from one Nation to another over all the earth. And indeed National feuds are the more odious and unchristian, by how much Christ hath called all people to the sprinkling of the same water, and to alike participation of his Body and Blood at the same table. And it was well apprehended of one, that *God* hath given unto men more excellent gifts in the skill of Navigation since his Son is born, than ever they had before; that he might shew the way how all the Kingdoms of the earth should be sociable together: for *Christ* hath breathed his peace upon all the Kingdoms of the world.

Then I descend from generals to specials. The *Angels* did not only see that our *Saviour* had built a wall of Charity, as it were about the whole earth, and made it one, but that his Gospel is the love knot and band of agreement between one member and another in all particular persons. It turns the hearts of the Fathers unto the Children, and of the Children unto the Fathers: it makes peace conjugal between man and wife; for Marriage is a Mystery of Christ and his Church: and the instance which the Apostle lays before us, is, how Christ loved his Church, and laid down his life for it. It attones variances between Neighbour and Neighbour; for it calls upon us to forgive and put up injuries: it non-suits many actions of trespass between man and man, with *St. Pauls* sweet proposition to the *Corinthians*, *why do ye not rather suffer wrong?* That jangling fellow in the Gospel that came to *Jesus* to give him authority for his contention, *Dic fratri ut mecum dividat, Master, bid my brother that he divide the inheritance with me;* our Lord put him off, and would hear of no division: Such motions did jar in the ear of him that was the *God* of reconciliation. The Law of *Moses* either was or did seem to be vindicative, *an eye for an eye, and a tooth for a tooth,* but the Gospel exhibiteth patience for wrongs received, and benediction for injuries. And indeed the charity of the Law was but partial, as I may say, it admonisheth fairly, *Levit. xix. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thy self:* But this *ἀμυσία*, or forgetting of all evil done unto them extended only to *Israelites*, which was not the full and large duty, but an epitome of Charity. If aliens from their own stock had provok'd them, though many years before, there's another lesson for it, *Deut. xxv. 17. Remember what Amaleck did unto thee by the way, when ye were come forth out of Egypt.* Such fruit grows upon the bramble of the Law, not upon the Olive tree of the Gospel. *God* forbid that we should keep a Register what *Moab*, or *Amaleck*, or what any adversary hath done unto us; the peace which the *Angels* proclaimed forbids, that after the beginning of the new year we should remember the enmities or discords that were occasion'd in the old: whosoever nourishes old grudges and contentions, when the heavens sing peace, gives the lye unto the *Angels*. Let your ear receive this with it, that all other practises of Religion, having not peace and perfect amity among them are but forms of godliness, which deny the power thereof. This is not far off to be proved, but within the verge of the Text; for it will not be re-

garded that you give glory to God on high, if there be not peace below; you must leave your gift upon the Altar, your glory to God, and go home for peace; go and be reconciled to your brother, and then you are a fit instrument to give God his honour.

Some are always wrangling for the glory of God, as they pretend, and care not which way peace goes on earth. Every theological conclusion, I say not Articles of Faith, but disputable deductions not near the foundation of Faith, must be maintain'd precisely as they apprehend it, or they cry out that truth is violated further than can be endured: Every ceremonial observation must be either taken off, or discharg'd punctually as they score a line, or else they contend bitterly that Gods Worship is abused. All this while two things are quite forgotten, First, that there is a compass and latitude for mens wits and judgments to be diverse one from another, and yet no unity to be broken. All points touch not to the quick; and in such things because every mans reason hath not the same kind of reach and notion, there may be much variety of opinions without all dissention. Secondly, few lay it to their thoughts, that to meet in agreement as far as possibly the conservation of truth will permit, is far more acceptable to God than an inflexible pertinacy, which is rather *rigorous* than *pacificous*. There was much ado to settle the pure Doctrine of the Church in the first four hundred years, but nothing avail'd more than that *συγκατάβασις*, as the Greek Fathers call it, a condescending one to another, making moderation the umpire of all strifes: By these calm degrees God was more glorified among the Gentiles that were unconverted, who perceived how the Christians kept the unity of the Spirit in the bond of Peace, than if they had wrangled about every nicety, and prosecuted every disagreement to an utter separation. Peace on earth is a ready means, that glory in the highest may not be scandalized.

And after all this that hath been said, certainly the Angels meaning extends it self thus much further, that the Child which was born in *Bethlehem*, the *Messias* of the world would direct them in a way, if men would be diligent to observe it, that there should be no bloody Wars of seditious Princes in all the earth, no Armies clattering together, no rousing in blood; it is his property to break the bow, and knap the Spears in sunder, and to burn the Chariots in the fire: and it makes much that this is *votum militare*, peace on earth comes from the mouth of Souldiers; the Angels were arrayed like an host in battail when they preach't it; as if military men could best tell the world, what a blessed thing it is to have cessation from Wars, and sweet agreement. Our neighbour Kingdoms know the true relish of this Doctrine, who live in continual alarms, losses, destructions, desolations; alas their vintage is become not the blood of grapes, but of men. O'tis a most savage, a very brutish affection in them that are sick of the long continuance of peace, and wish that Leagues and Truces were expired. They are of another mind, I warrant you, that have felt the unutterable miseries of War, for the space of fifteen years and more, in their flourishing Empire without pause or respiration. He that could certainly pronounce before them, that they should enjoy the liberty of their conscience, and no hostility should invade them, they would receive him with as much gladness as the Shepherd heard the Angel say, *Glory be to God in the highest, and on earth peace*. But the objection is ready to be cast in my way by every man, (I would it were not) that all the divine inspirations of God have ensued plentifully upon Christs coming into the world, but nothing less than peace. Persecutions, Massacres, Contentions, irreconcilable Wars, these have entred in wheresoever the Gospel hath been taught, and Jesus denied it not, but said unto the twelve, *Think not that I come to send peace into the world, I come not to send peace but a sword*, Mat. x. 34. Beloved, opposition and war are not the right fruits of the Gospel, no more than Ivy is the fruit of the Oak tree, though it creep upon it: But pre-supposing the malice and corruption of men, the tidings of salvation, though they exhort unto peace, yet they will beget division; for Satan reigns in the wicked, and it makes him rage to hear celestial Doctrine preach't; and that impiety which was asleep before is roused up with the noise of the Gospel, and grows tumultuous: this is *consequentia necessitas non consequentis*, an accidental misfortune, not a proper effect.

Yet very true that none is a greater adversary than our Saviour to some sorts of peace, *Pax Christi bellum indicit mundo, voluptati, carni, demoni*, says Beda upon my Text, The peace of Christ breaks the confederacy which sinners have in evil; it defies the Devil and the vain pomp of the world; it draws the sword against blasphemy

phemy and Idolatry; it will not let a man be at quiet within himself when he is full of vicious concupiscence. To make a *Covenant with Hell*, as the Prophet speaks, or to have any fellowship with the works of darkness, as St. Paul speaks, *illa mala pax est, & indigna hominibus bonæ voluntatis*, that's a pernicious peace, and unworthy of those to whom that blessing belongs, good will towards men. But for brethren to dwell together in a good amity, and as much as in us lies to have peace with all men, it makes heaven upon earth. Malignities and disagreements are things whereof the Angels have no experience in heaven; but because the earth is full of mischief and debate, and there must be seditious truce-breakers at all times, that peace-makers may be more approved: Therefore the Angels do not only congratulate the Church, but they pray for it, that it may abound with peace; and they preach unto it that it may seek peace, and ensue it. We know not so well as the Angels do what an Hell it is to be at enmity with God; we perceive not so well as they what a black sin it is to be at strife and division among our selves: Hear and attend what they wish for our sakes, and will not we wish the same benefit as heartily to our selves? wish and labour for it; for they that will not do their part to effect that they pray for, they did but dream, and not pray. The Angels in these words gave our Church a pattern to repeat the collect for peace every day in our morning Devotion, O God which art the author of peace and lover of concord. And that which we pray for daily, compose we our charity to practice daily, especially while it is called to day, when we come to the Table of the Lord: The Angels Song is perswasive, but the Body and Blood of Christ doth more effectually commend unto us this middle strein of my Text, *Peace on earth*.

Rom. xii.
18.

Now I come to the last part of the three: and as the close of a Song is best composd when it hath a soft and a gentle cadence; so it fails not here in the last note of all, and good will towards men. And good will, &c. so our old English Translation reads it with the conjunction copulative; and perhaps upon the authority of some Greek Copies: but for my own part I never saw, or heard of any that had *εἰς ἀνθρώπους εὐδοκία*. Yet Beza commends the Syrian Paraphrase for adding it to the clearing of the sense, and so do I. And this is gained by it, that the author of that Syrian gloss goes against the common reading of the Latin Church, that make but two portions of this Angelical Ditty, *Glory be to God on high, and on earth peace to men of good will*. *εἰς τὴν εἰς ἀνθρώπους εὐδοκίαν*, make that noun the Genitive case, as they do, and the whole order is inverted. It is not to be denied unto them but that such a reading is in some ancient Fathers; but the most and the best concur with our Translation. Howsoever let the words have the right interpretation, and that shall make no disagreement.

The Latin Expositors are divided in it; for some say it is peace of good will towards men: others say it is towards men of good will peace. So Beda, *Non est pax impiis, sed hominibus bonæ voluntatis*. This peace on earth belongs not to all promiscuously, good and bad, elect and reprobate, but to such as are well affected to Gods glory. And Leo inclines most that way, *In terra pax conceditur quæ facit homines bonæ voluntatis*; such a peace is come down on earth, as makes men willing and ready to serve the Lord. Surely this is an enforced sense, and must rightly be understood of Gods good will towards men, and not of mans good will towards God; for it is the praise of God, and not of man: it is but a colour therefore of some learned Romanists to say that as it is specified in the first section to whom glory is given, to God in the highest: so it is fitly specified in the second section, to whom peace is bequeathed, to men of good will. For the very word *εὐδοκία* or good will is mostly referred to God, and not to man: and surely it refers it self to God and his good pleasure, not to men, or to any good will of theirs. I know it, and ever preach that consolation to you, that where there is a diligent and a studious endeavour, God will accept of our good will, though the action be offensive, *Ut si sit actionis infirmitas, at sit voluntatis integritas*, and the Lord will speak peace unto their souls that are men of good will: but Christ came not to save us, because any of us all were men of good will, and took delight in him: nay, he came unto his own, and his own received him not, and when we were enemies we were reconciled to God by the death of his Son, Rom. v. 10. They make far better use of the Latin reading that expound *ἀνθρώποις ἡ εὐδοκία* to be as much as *ἀνθρώποις εὐδοκούμενοις*, men of good will are men whom God hath respected from on high in his good will and pleasure, such as belong to his *beneplacitum*, to his election and purpose, before the beginning of the world, and are the children of it. So Tolet most ingeniously, *on earth peace of good will towards men, Hoc est,*

ex Dei beneplacito, & gratuita voluntate, non ex eorum meritis, in the Jewish salutation peace was as much as health and salvation; and God grants peace and salvation of good will to men out of his free love, and the eternal counsel of his own will, and out of no merits of ours. *Sponte & gratis nullis pracedentibus meritis voluit mundum salvare*, says Nyssen upon it. Of his own accord, of his gratuitous goodness Christ came to save mankind, and for no preceding good works, or good will of ours.

And then the most common reading of the *Greek Church* is coincident with that true Orthodox sense, and good will towards men; that is, and God's free grace and kind acceptation towards them with whom he was offended. So St. Chrysost. conceives it, *εὐκαταλαγνείας ἀνθρώποις*, and reconciliation to men. So the Syrian *Paraphrast*, *Et bonum nuntium* or *Evangelium hominibus*, and good tidings towards men: a happy chearful message to all that will believe in the name of the Lord Jesus; for Christ is our glorifier in heaven, our pacifier on earth, and our reconciler to God. Indeed as there is no difference in the Text between earth and men, so there is as little between peace and good will: peace were rather a captious advantage than a true peace, unless benevolence and good will did follow it. Let God the Father have his glory to himself alone, and to no other; then God the Son will be our peace, our peace that shall have *no end*, Isa. ix. 7. and God the Holy Ghost, who is the essential love of the Godhead, will seal a pledge and earnest of the Divine Love unto our hearts, and will breath into us the Spirit of love and good will one to another.

Amen.

THE

THE NINTH SERMON UPON THE INCARNATION.

LUKE xi. 27, 28.

A certain woman of the company lift up her voice, and said unto him, Blessed is the Womb that bare thee, and the Paps whcih thou hast sucked: But he said, Yea, rather blessed are they that hear the word of God, and keep it.



His is the *Sons* day, and not the *Mothers*: This is Christs own day, and not *Adaries*. Therefore it is not for the Wombs sake, but for the Fruit of the Womb; not for the Paps of a mortal woman, but for the Infants sake, an immortal *God*, that I have chosen this Text. A good *Israelites* she was that magnified Christ on this manner; though she was not spoken to, yet her heart was full, and she must speak, for her joy would have stifled her if she had not uttered it. If you mark the Context of the Chapter, immediately before these words our *Saviour* had taught his Disciples to pray most divinely he had cast out devils most triumphantly, he had answered the Calumniation of the *Pharisees* most rationally, he had *put on glorious apparel*, as the *Psalmist* says, *and girded himself with strength*: While these wonderful works were fresh in memory, the Lord from on high could have sent Legions of Angels to magnifie his Son, and to praise him with celestial Canticles. But to strike the greater shame into the *Pharisees* that had blasphemed him, he stirs up a woman, a nameless one, a poor Plebeian; one not admitted near him, she stood afar off, and was fain to speak aloud to be heard, *Blessed is the Womb that bare thee, and the Paps which thou hast sucked*. It was a free acclamation, a sudden start, a passion that came from her spirit *ex tempore*, and that I may give Christ his full honour, and attribute no more to the woman than is truth, she prophesied in this saying of greater things than at that time she understood. The *Holy Ghost* gave her the privilege to be the tongue that delivered this *Congratulation*, but it remains to us to lend it an heart, that we may truly conceive it. For the inward sense of it is the gladfom contents of this day, blessed be the *Father* of all mercies for the *Incarnation of his Son*, that he was made of a woman for our sakes, and blessed are all mankind that he hath taken flesh of our flesh, and that he is made partaker of our humane nature. But because it would not prove our benefit that he was born for us, unless he be born in us likewise by faith and obedience, it follows to make our joy and crown complete, *yea, rather blessed are they that hear, &c.*

The parts are as manifestly two as the two hands wherewith we handle. First, Blessedness offered to us in Christs Incarnation. Secondly, Blessedness made complete in our own application. The woman begins the Text in the first part, Christ finished in the second. She said well for his Incarnation, *Blessed is the Womb that bare*

bare thee; He makes it much better by stirring us up to the use and fruit of it, *yea, rather, &c.* She blesteth Christ, and Christ blesteth us: she would have all felicity to rest in him; he would have a share of felicity to be derived to us. A pretty strife between a devout Creature and a merciful Creator, between an humble Servant and a bountiful Master; between a true faith, that heaps all honour upon God, and between a gracious God, that heaps the treasures of his riches upon a true faith.

To begin with that which the woman said it must be considered two ways, in a Litteral sense, such as flesh and blood revealed to her: And in a Prophetical sense above her understanding, such as the Spirit of God hath revealed to us. *Blessed is the Womb that bare thee:* And so it was indeed, according to the Latitude of this womans natural understanding: For first, she knew at large that it was a blessed thing to be an Instrument, or conveyance of any great good unto others. *Blessed above women shall Jael the wife of Heber be, blessed shall she be above women in the Tent, Judg. v. 24.* Shee had done her part to work deliverance for Israel. And when *Judith* had sped in her adventure to cut off the head of *Holofernes*, says *Oziah*, *Blessed art thou of the most high God above all the women upon earth, Judith xiii. 18.* A good Messenger is called an happy, and the feet of those are pronounced *beautiful that bring glad tidings of peace.* It is a narrow and an abject conceit of some, that think themselves fortunate, and at the best, when they receive and take in all that can be heapt upon them. These men measure felicity backward, for *beatius est dare quam accipere*, it is more blessed to give than to receive. Though that Maxim be not extant in any of the *Evangelists*; *St. Paul* tells us upon his credit it was our *Saviours*; The souls of them that are converted to true holiness shall bless the lips of the Priest, the poor shall bless the liberal, after Ages shall bless publick Spirits, that do famous things, and are provident for Posterity. A Cistern that contains the waters poured into it is much inferiour to a Fountain that sends them forth. It is nothing so laudible to be wrought upon, as to work that which is honourable. Even the Parents, that have enriched the world with such as are ornaments unto it, benediction reflects upon them for it, because they are Conduit pipes of publick felicity. Yet all those that have made others happy by their gifts and qualities had been for ever unhappy themselves if the Child that was born this day had not sucked the breasts of a Virgin. O happy Parent! whose Womb contained all the treasure that maintains the whole earth. Somewhat she collineated at this meaning that said unto our *Saviour*, *Blessed, &c.*

And each Parent partakes in this reason, that it is joy and honour to them to have a renowned Son; and it may be this woman was partial to her own Sex, that contented her self to speak of no more than the womb of the Mother. In strict Divinity indeed her words are admirable, for Christ had no *Father* according to the flesh, but that is more than I collect out of *St. Luke*, that she mentioned not his *Father* for that reason: But in all humane births, that prove successful and glorious, the loyns of the *Father* are blessed, as well as the womb of the Mother, and *the glory of children are their Fathers*, *Prov. xvii. 6.* Yet in the next construction of mere natural capacity, it was proper to say for his sake blessed is the womb, because barrenness was a curse, and fruitfulness of children a blessing. They that propagate a faithful seed upon earth give the means to replenish heaven with Saints; it is that wherein we exceed *Angels*, to beget Sons and Daughters in our own likeness; and to continue a Generation like our selves makes mankind by succession as incorruptible as the *Angels*. God blessed all living Creatures, mark that, *God blessed them, and said unto them, be fruitful and multiply, Gen. i. 28.* Though the Lord said it in his wrath, that the mothers womb should bring forth children in sorrow, yet he never recalled his former Sentence of grace, but that fecundity should be a benediction. As a rich harvest is joyfully received when the Valleys stand thick with Corn, and a rich Autumn is most welcom when the trees bow down their arms to reach us fruit: So Children, and the fruit of the womb are a most desired Heritage that cometh of the Lord. Old *Jacob*, anon before he departed out of the world, poured out the strength of his prayers upon *Joseph*, and this benefit he did impropriate to him, *Gen. xlix. 25.* *The God of thy fathers shall bless thee with the blessings of the breasts and of the womb.* But it had been better for us that all women had been barren if the *Saviour* of mankind had not been inclosed in the womb of *Mary*. All fruitfulness is to be congratulated, but hers especially, *Blessed is the womb, &c.*

Thirdly,

Thirdly, I make no scruple to affirm it, that this was the very thought and fancy of the woman that uttered these words, that the Mother was most honoured, full of fame and glory, who had a Son that spake so divinely, and wrought such heavenly Miracles. It is a great recompence which God gives to careful Parents upon earth, when their off-spring live soberly and temperately to be their comfort and honour. Do you question it, but that *Rebeckah* was pleased above all contents which the earth could afford, when *Jacob*, whom she tendered as her hearts darling, was so just and diligent in the fear of the Lord? Do you suppose that *Bathsheba* knew not how many eyes of favour were upon her, how many tongues did congratulate her, when her *Solomon* was the wisest of all the Kings of the earth that sat upon a Throne? With what exultation did *Olimpia* speak often of her Son *Alexander* and his *Monarchy*? How did *Cornelia*, the Mother of the *Gracchi*, please her self, when certain strangers noted her for a plain Matron, that wore no rich or gaudy dressings, as the fashion of the *Roman Ladies* was in those days; but when her hopeful Sons came home, she told her Guests those were her Cabinet of Jewels, *Hi sunt mei torques, hæc mea monilia*. And this is the reward on earth of all Paternal care and anxiety, *Spes surgentis Iuli*, that solace which you take in the ingenuous obedience of children, as we call it, towardliness. And the neglect of their breeding (a mischief which is seldom recovered, if the Plant be marred in the first setting and tendance) I say that neglect is a manifest *asopia*, a plain want of natural affection, which is a denying of the faith: But the fear of the Lord which is instilled into Children from their Infancy is not only the Childrens, but even the Parents happiness. The rare endowments that appeared in Christ made a certain woman here cast the praise of it upon the Mother, *Blessed*, &c.

And thus far in the Litteral sense, as far as flesh and blood could reveal unto her: But if she could have seen into the Scriptures, as the holy Spirit hath enabled us to see into them, there are other grounds of more Evangelical observation. And first let it be noted, that the blessedness which is attributed to the womb that bore our Saviour redounds to all the members of his mystical body. Even as upon that saying of our Saviour to St. Peter, *Blessed art thou*, &c. *Mat. xvi.* St. Austin says, that the words should not have a full and illustrious sense unless they were referred to the whole Church: So this saying in my Text were maimed and imperfect unless we enlarged it thus to all Believers, blessed, and thrice blessed are all the Sons and Daughters of God through the Incarnation of Jesus Christ, who was he that came down into this wretched world to make it almost equal with heaven it self. *Let the Earth be glad, and let the Hills rejoyce, let the Sea make a noise, and all that is therein.* What a flower of *Jessai* did the earth bring forth instead of thorns and briars? What a Day-star did shine upon our Hemisphere, which was justly threatned with eternal darkness? What Prince of peace was this which visited us when we were at war and defiance with God and our selves, and with all the Powers of Heaven? What purity was this which mixt with our uncleanness? What Omnipotent that descended to our weakness? What Immortal that would be dishonoured with our corruption and mortality? All treasures of Wisdom are hid in his age of nonage; all Strength in his infant infirmity; all Riches in his state of poverty; all Righteousness in him that was accused of iniquity; all Freedom from bondage in him that was wrapt up in swadling clouts; all Felicity in him that was encompassed with weakness and misery: These are the fruits of his Nativity, these are the benefits of his birth and infancy. The Eternal Father did more for us when he made him flesh than when he made the heaven and the earth beside; without his Incarnation the Earth had been our Curse, all the Elements our Plague, the Heaven above our Envy, and the Hell beneath our portion for ever. But as soon as ever the Babe, who is blessed for ever, did open the womb, our fetters were broken in sunder, the kingdom of darkness spoiled, no Malediction remained in the Law any longer, no curse in death. *Hoc est Christianæ fidei fundamentum, quia unus per quem ruina, alius homo Christus per quem structura.* This is the foundation of Christian faith, this is the scope of all the Scripture, this is the ground work of all hearts ease and consolation, that one man was our ruine, and another man was our reparation.

As the Apostle says, *Heb. ii. 3.* How shall we escape if we neglect so great salvation? we deserve to mourn if we do not magnifie God for this joy: we deserve to be miserable for ever, if we prefer not the blessing we received this day for the very crown of our happiness. *Though you now see him not, yet believing ye rejoyce with joy unspeakable,*

Ibid.

unspeakable, and full of glory, 1 Pet. i. 8. One man in a family having a fortunate advancement makes his whole blood and kindred fortunate with him; how much more shall Christ make all mankind happy being made one of us, *accedens ad nos per id quod assumpsit ex nostro, & liberans nos per id quod mansit ex suo*. He is come near unto us all by that nature which he assumed of ours; and he hath redeemed us all by that glorious Deity which was ever his own. Finally, there was a concurrence of all sorts of blessedness in this most *mysterious Incarnation*. The Mother pure from all carnal copulation and incorrupt in her Virginity, the place comfortable to the worst sinners, because he chose his habitation among beasts in a stable, and an ostery for the common resort of all passengers, because he came into the world for a publick benefit. The time most seasonable and accommodate, the very fulness of time, as the *Apostle* says. Whereupon St. *Ambrose*, *Christus tanquam maturitas advenit, ut nihil acerbum, nihil immaturum, nihil immite sit*, he came when all the fruits of comfort were mellow, ripe, and delicious, that nothing might be sower, or harsh, or distasteful to us. *Tardius enascitur cupressus seris umbram factura nepotibus*, says *Pliny*, the Cypress tree is long a growing, yet when it is grown up to a tree, the shade of it serves for an harbour to the child unborn. So the long expectation of Christ's coming is requited with those blessings that grow up more and more, and spread wider and wider for all generations to come. The company that came from heaven to congratulate this day most glorious, and chearful, a multitude of heavenly host; and what a mighty army hath he levied to take our part, in respect of those few scattered forces which are against us. The manner of his birth most edifying and instructive, in all abjectness and low estate, in all poverty and humility. A magnificent pompous Saviour would have been a scandalous example, as we may well mistrust it, to the high imaginations of our hearts, and might sooner have destroyed this proud world than redeem'd it; we did not want a Champion in arms, but an Infant in swadling clouts. We did not need a Prince guarded with his Peers, but one in the form of a servant, whose best companions that came about him were silly Shepherds. It was not for our turn to have one that would keep state and ruffle, *Superbia non est magnitudo sed tumor*, Pride is not greatness verily and in truth; nay, but a tumor that is blown up with appearance. It was for our profit to have one that did empty himself of his glory, and make himself of low degree, that man may blush away his own pride, when he sees the *Son of God* invested with humility. Finally, the fruit of this Nativity, O the fruit of it is passing delectable and unutterable! grace, illumination, vacancy from fear of condemnation, tranquility of conscience, angelical protection here, angelical society hereafter: to know the rigor of the Law was the old lesson, to know the Covenant of Grace the new: to live and dye were vulgar things, to rise from death and to live for ever came by him, who being our head was made mortal, that we might be immortal members of his body. So I have pointed only to severals as in a map, to the felicity of the Womb he chose, of the place that received him, of the time that exactly fitted him, of the company that congratulated him, of the humility that adorn'd him, of the precious fruit that grew from him, that the Sum might redound to make up this principal point of my Text: everlasting blessing is the free gift of God to this whole world, through the Incarnation, &c.

The second Evangelical observation above that which the woman conceived that spake these words is thus: Both the Womb and the Paps also of common Mothers are obnoxious to many miseries, and to such great ones sometimes that they prove mortal. The subtilty of the Serpent brought this curse upon the Womb of mothers, *Gen. iii. 16. I will greatly multiply thy sorrow and conception, in sorrow thou shalt bring forth children*. That calamity is a common wound to that tender sex, not so apt to bear any sore affliction. But the birth of Christ was without the pangs and hard travail of the Mother. The malediction was not upon Mary, but *Blessed was the womb that bare him, Ipsa genetrix fuit, & obstetrix*, says St. *Cyprian*, Mary was both the Mother and the Midwife of the Child: Far be it from us to think that the weak hand of any woman could facilitate that work which was guided only by the miraculous hand of God, The Lord did do his own work; so great, so transcendent without all humane assistance. And mark another reason of St. *Austins*, if any should headily contradict it, *Quod sine voluptate carnis concepit, sine dolore peperit*; The Virgin conceived our Lord without the lusts of the flesh, and therefore she brought him forth without the dolour, without the curse of the flesh. And many other

other of the *Fathers*, for it was their common tradition, have these similitudes upon it; As a Bee draws hony from the flower without offending it; as *Eve* was taken out of *Adams* side without any grief to him; as a *Sprig* opens the bark of a tree to grow out of it; as the light sparkles from the light of a Star: such ease it was to *Mary* to bring forth her first-born Son. *Gravida sed non gravabatur*, says *Bernard*, Shee had a burden in her Womb before she was delivered; yet she was not burdened: that lies upon this proof that shee took a journey instantly before she was delivered from *Nazareth* to *Bethlehem*, above forty miles; and yet she suffered it without weariness or complaint. For such was the power of the *Babe*, that he did rather support the Mothers weakness, than was supported. And as he lightened his Mothers travail by the way, that it was not tedious to her tender age; so he took away all dolour and imbecillity from her travail in Child-birth: This was a benediction upon her Womb, *Blessed is the Womb*, &c.

Thirdly, In this the woman prophesied more than shee understood; that whereas nature is like *Hagar* that bringeth forth children unto bondage; and all the offsprings which Mothers bring forth are in themselves accursed from the womb; for we are all born and conceived in sin, *Prævi reati quam nati*; only this child, this *Immanuel*, this holy of holies was a righteous branch, that knew no sin, that had no part in iniquity; and therefore exempted from that malediction which lies upon our shoulders from the first hour wherein we are born. According to the strictness of the Law, by which no flesh is justified, that sentence is most righteous against us all, *Deut. xxviii. 18. Cursed shall be the fruit of thy body.* Therefore *Job* fell out with his birth-day, and so did *Jeremy*; for until the time that we are regenerate and born anew, 'tis most true, which they perhaps disgusted in discontent, *Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed.* *St. Ambrose* reduceth it very well to this moral application, let the day of my first birth perish, that I may be accounted to live from the day of my regeneration, *Pereat dies secularis ut dies spiritualis oriatur*, vanish those days of sin, that none but spiritual days may shine upon me. But all that bitter mourning came from hence, that nothing but wrath and rejection belongs unto us, as we are born in original depravation. This is true in all, one only excepted, who in the similitude of sinful flesh took our nature upon him without the filthiness of it. Blessed was the womb which brought him forth who was blessed from the Womb, who was born not of blood, nor of the will of flesh, nor of the will of man, but was the holy one of God, and conceived by the Holy Ghost. If ten righteous had been found in *Sodom*, it had not been destroyed for tens sake; but when one righteous one was not found among all the sons and daughters of men, when we have all gone out of the way, and there is none that doth good, no not one, *Rom. iii. 12.* What will become of us, when there is not one to make atonement? not one for whose sake the rest may be mercifully entreated? Why, it rested only in him who is one by himself, above all, to be made poor, that we might be made rich; to be made sin for our sakes, that we might be found righteous in him who was born pure and unstained, yet made a curse for our sakes, that we that are born under the malignity of a curse might be made pure and undefiled to live in blessedness for evermore.

Nay fourthly, before I end this point, shee that said *Blessed is the womb that bare thee*, she came short in her conceit by far, how highly *Mary* was favoured of God, how highly exalted above all women, that the Infinite did not abhor to be inclosed in her Womb. Never was such honour cast upon any mortal creature, never the like glory incident to any *Archangel*: Nay, since this fact is past and gone, which is so marvellous in our eyes, none can be capable of such excellency hereafter. And therefore *Beza* breaks out, *Quis non fateatur Mariam infinitis partibus omnium mulierum præstantiam superare?* Who will not confess that *Mary* excels all women in glory by infinite degrees? Is not that home spoken? no just praise can be attributed to so excellent a vessel, that our Church will not say *Amen* unto it. An evil spirit is in them that charge us for being malignant to her eximious praise; because as we avoid contumacious neglect of her honour, so we do as much decline Superstition and Blasphemy. We never gain-said that *Hymn* in their *Missal*, *Beata viscera Maria Virginis, quæ portaverunt æterni patris filium*, Blessed be the Womb of *Mary* that bore the Son of an Eternal Father. We learnt it of the *Angel*, *Luke i. 28. Blessed art thou among women.* We learnt it of her Cousin *Elizabeth* who was great at that time with the greatest Prophet that ever was, *Blessed art thou among women, and blessed is the fruit of thy womb*, *Ver. 45. Elizabeth*

renowns her in the very same words that the *Angel* did, says St. *Ambrose*, *Novit sermonem suum spiritus sanctus, neque unquam obliviscitur*: Nay we will rather learn it of her self than of *Angels*, and *Prophets*, *All generations shall call me blessed*. She bare record of her self, and yet she is worthy to be believed; for she sought not her own praise, but magnified the power of *God*.

I would some would stay at this, and not pour on such measure as runs over, and cannot be defended. What a vanity is it to tell us that the *Angels* sing Hymns of her praise in Heaven? for which of them hath ascended up to *Heaven* to bring us tidings of that? and what an impiety it is to abuse the people with so many thousand Miracles of her aid, assistance, and apparitions, as can be believed by none, but by idiots of most stupid credulity: and with what scandalous profaneness are they transported to call her the *Queen of Heaven*; to entitle her a *Court of Chancery*, to which we must sue to mitigate Christs Justice, to cry out *Impera filio tuo Deipara*, command thy Son thou *Mother of God*: as St. *Hierom* said of *Nepotian* in his funeral Oration, *Felix qui hac non videt, felix qui hac non audit*, happy she that did not see that immoderate honours done unto her, happy she that did not hear those Blasphemies. When *Blesilla* a woman that had been most modest in her apparel was buried with great pomp, and a golden Mantle was cast upon the Coffin, says the same *Father*, *Videbatur mihi clamare de caelo non agnosco vestes, amictus iste non est meus*, she seemed to me to cry from Heaven, I renounce this pomp, that gorgeous garment which you cast upon my corps, I will not own it for mine. So methinks the *Holy Virgin* speaks from heaven, I renounce these *superlative super-mortal titles*, the worship that you give me, the prayers that you make unto me are not mine. Go not further than this woman did, who did lift up her voice for our *Saviours* sake, and said, *Blessed*, &c.

I have done with the first general part of the Text, the *acclamation*, both as a certain woman apprehended the words in her natural understanding, and in that propheticall sense which was above her understanding. Now it will be most material to observe how the *Master* of all wisdom corrected and refined it, *yea rather blessed*, &c. First, upon the note of emendation *μᾶλλον*, *yea rather*, then upon the simple proposition, *Blessed are they that hear the word of God and keep it*. *Μᾶλλον*, *yea rather blessed are they*; which is spoken not negatively, but comparatively, *ἐκ ἐκβάλλον* *μαχαισμοῦ τῶν ὑπὲρ, ἀπὸ* says *Theophylact*, Christ doth not thrust out his Mother from the list of the blessed; take heed of such a thought: neither doth he reject it, but that it was to be counted in some part of happiness, that *Mary* bore such a Son.

Luke x. 23.

An accumulation of good in any kind is a felicity much more in this, *Blessed are the eyes which see that which you see*, says our *Saviour* to his Disciples. I, and he were to be reputed a stupid stock, that would not have reckoned himself most fortunate to have cast his eyes upon that glorious Babe in the Cratch, whom the poor *Shepherds* beheld this day with so much reverence; then ascend up in your imaginations, and compare things together justly: Was it not ten thousand times more noble and happy to be his Mother, than to be his beholder; to have fed him with her Breasts, than to have seen him as some did, to have attended him, as *Joseph* his reputed Father did, or to have held him in his arms as *Simeon* did, or to have toucht the hem of his garment, as one that had a bloody issue did: yet there was somewhat which doth surpasse all these: for they that pierced him saw him, *Judas* toucht him and kist him, the *High Priests* servants held him and bound him, his Mother *Mary* bore him, and nourisht him with her paps; but that did not make her soul more holy, or more acceptable to *God*: she magnified *God*, she believed, she obeyed. From thence and from nothing else we are assured, that her soul reigneth in eternal glory.

Μᾶλλον, *yea rather*; that note is not at all in the *Syrian Paraphrast*: so we can have no help from thence to understand it. *Erasmus* says it is a particle, *Qua nec affirmat, nec negat*; it neither assents to that which the woman uttered, nor yet contradicts it, but leaves it *in medio*, untoucht and unanswer'd. The *Jesuit Maldonat* will make *Calvin* his adversary many times where he is not, and lays to his charge this impiety, that Christ should cross all that was said before. 'Tis not so that the Womb is blessed which bare me, *no, blessed are they*, &c. *Calvin* God wot, hath no such asseveration, but thus, *Fere pro nihilo hac ducit Christus, & longe est inferius*, &c. But 'tis large in this form, it cannot be denied, says he, but that *God* exalted *Mary* to the highest honour, when he elected and destined her to be the Mother of his Son; but Christ reputes this as nothing, and much inferiour to the other: to hear the word of *God* and keep it, is there any offence in this? not any. And what if

if it be *Maldonats* own opinion in other words : thus he, *Utrumque, & quod dictum est, & quod dicendum affirmat, sed dicto, dicendum proponit.* Our Saviour affirms that the woman said true, *Blessed is the womb, &c.* And he affirms *it was blessed to hear the word of God and keep it* : but he prefers the spiritual blessedness of hearing the word of God and keeping it, before the natural blessedness to bear him in the womb. This is most true, and runs thus in St. *Austins* elegancy, *Beatior Maria percipiendo fidem Christi, quam concipiendo carnem Christi.* O sacred Virgin much more happy in entertaining the Faith of Christ, than in conceiving the Flesh of Christ. For the second Covenant, which is the anchor of Salvation, is, *Crede & vive*, believe and thou shalt be saved ; not *uterum gere & vive*, bear the Son of God in thy Womb, and thou shalt be saved. *Eusebius Emisenus* speaks enough to have angered *Maldonat*, yet sound and good in true construction ; She whom thou dost magnifie was not therefore blessed, because she was my mother and bore me, *Sed quia verbum audivit, audiendo credidit, credendo custodivit* ; but because she was glad to hear my word, and what she heard she believed willingly, and what she believed she practised diligently.

Her own Cousin *Elizabeth* extended her salutation to this sense, *Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord,* Luke i. 45. A quip for her own Husband *Zachary* by the way, who had a message brought him by an *Angel*, and gave no credit to it, and was stricken dumb for incredulity ; but *Mary* had all applause and congratulation from heaven and earth, from *Angels* and men, because she heard the word and believed it. Nay, Christ himself hath confirmed this construction most sharply and emphatically, *Mat. xii. 48. who is my Mother? and who are my brethren?* and he stretcht forth his hand to his Disciples *Behold my mother and my brethren, for whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.* And if it would not profit *Mary* to have given the breast to such a Son without Faith and obedience, how can any other carnal respect and advantage do us good? fleshly consanguinities and prerogatives make additions in a coat of armory ; but we must stand before the tribunal of God disrayed of all such circumstances. A wise Heathen could taunt at them that boasted the smoky Images of their Ancestors, *Ut quod in fructu non teneas mireris in trunco*, says St. *Hierom*, as eloquent as any of the Heathens, Shall we commend the stock of a tree, when we cannot commend the fruit? Finally, St. *Paul* divorceth the Jews and all others from pretending a carnal propinquity with Christ: says he, *We know no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth we know him so no more,* 2 Cor. v. 16. The Mother whose paps he suckt must not glory that she fed him, but that he fed her, and gave her living waters of his Word and Spirit to drink. *Yea rather blessed are they that hear the word of God and keep it.*

I must not, and if I would I have no time, set forth before you what a fecundity of error there is in mans heart about the notion of *blessedness*. Our Saviour confines our stragling imaginations to this rule, that no good thing of a subordinate condition can stile a man happy ; 'tis a title to be given to that immense communication of good, when the soul shall enjoy the fulness of him that filleth all in all. But the means that impetrate a reward, and the reward it self are knit so individually together, that nothing is enjoyed in the one, but is affirmed of the other : And he that goes the right way to the eternal joys above, is canonized happy, as if he were in those joys already, *Blessed are they that hear the word of God and keep it.* The Kingdom of God is not meats and drinks, but a pure and a righteous spirit. *πρώτος μαρτύριον τοῦ ἐν δαυαλῇ ἡμῶν ἁγαπᾶν*, says St. *Basil* very truly ; a pure and a sanctified soul is the first ascent of happiness. And this is tried by two particulars ; first, if we treasure up the precious things of God in our ear, then if we transmit them to a more inward and a safer place, and treasure them up in our heart. Whether your consciences be sometimes vexed with a Sermon, or whether your heart be pricked, or whether the Doctrine delivered be most opposite to your appetite in way of profit, or pleasure, or reputation ; yet still remember it is a blessed thing to hear, and a great honour to dust and ashes that God will speak unto you : And he that is cloy'd with hearing hath such a surfeited constitution, that he is cloy'd with *blessedness*. *Mary* her sitting attentive to hear our Saviour, was *unum necessarium*, not a thing well done, but yet indifferent, and at her own choice whether she would do it or no : but it was, *unum necessarium*, a necessary part of obedience which concerned her salvation. The Lord from heaven began

began his law with the command of hearing, hear O *Israel*, *Dent. iv. 1.* And so the voice of the Father from heaven began the Gospel, *This is my beloved Son, hear him.* The fault of this age (to speak the truth) is not in this, that there want hearers; for excepting some few that think themselves wise enough already, and that they need not learn; and excepting some irreligious and profane ones that refuse true wisdom, and never think of their latter end; but the generality in all places will not stick to shew their duty in hearing, but with divers they are mens gifts and persons which they admire and follow: if those men teach whom their ear tastes, or if it be such kind of teaching as they will only like in their prejudicate humors, then have with you, they will be present in the Congregation. Whereas our Saviour hath abstracted from all such humane qualifications and scandalous niceties, that the sound of his Ministers should go forth into all the world, and he *that hath ears to hear*, let him not be so scrupulous in his choice, *but let him hear.* Paul was pleased to have Christ preached either through contention, or sincerely; *all manner of ways*, says he, *I rejoyce*, *Phil. i. 18.* They that came to mock the Apostles as men drunk, were caught by hearing them. They that came to take our Saviour, themselves were taken by hearing, *John vii. 37.* Many of the negligent rank, that come to gaze about, rather than to attend; many that come hither with affections worse than beasts, depart converted and repentant with a new heart, and a new spirit more like *Angels* than men. In brief, let the Heathen, that communicate not in the Gospel, enjoy all that this earth and the plenty thereof can afford; yet they, and none but they are blessed that hear the word of God.

And if you will make a good man, ply him apace with this exhortation to hear, yet know how that is but the first rude draught of him till you finish him with that which follows; he must hear and keep that which he hears. Let him hear the sayings of Christ and *do them*, then he shall be likened to a wise man that built his house upon a rock, *Mat. vii. 24.* *Custodia Sermonis Dei est ejus adimpletio*, says Euthymius upon my Text, to keep the word is to do as we are taught, and to endeavour to fulfil the royal Law. This is the very concluding promise which God did send to *Israel* by his messenger Moses, *If thou shalt hearken diligently to the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, blessed shalt thou be in the City, and blessed in the field*, *Dent. xxviii.* most divinely the Psalmist, *Psal. cxi. 10.* *The fear of the Lord is the beginning of wisdom, a good understanding have all they that do thereafter.* So that the understanding of the law of God consists not in knowledge and speculation, but in practice and execution. We must be *Servants* as well as *Disciples*. The work of a Disciple is to hear and conceive aright, but the work of a Servant is to do and obey: and though dissimulation will intrude it self into every good thing, yet there may be, nay, there is *ten thousand* times more *hypocrisie* in hearing, than there can be in doing. Imperfect fruits are more pleasing to God than bare leaves. A sorry doer such a one as *Ahab* was, in his sudden and crude repentance, shall have more recompence from God than a barren unprofitable hearer, that thrusts in at all the Lectures and Exercises that City and Country affords. Live so, that all men may see you have often talkt with God, and God hath spoken often to you from this holy place; else I must leave you among those that are censur'd by St. Paul, *2 Tim. iii. 7.* *Ever learning and never able to come to the knowledge of the truth.* I told you before that *Mary* sate at our Saviours feet to hear his Sermon, when *Martha* minded other domestical business; between those two, *Maries* choice was much more transcendent, and *unum necessarium*, but not *unicum*, one necessary duty, but not the only; a part of Religion but not the whole: for in another place *Maries* part of doing was far better than her part of hearing; I mean her anointing of Christs head with a box of precious oyntment, *For this that she hath done shall be spoken of throughout the world*, *Mat. xxvi. 13.*

Let me make a summary application of all, and so conclude. This day we begin to solemnize the Incarnation of our Lord and Saviour Jesus Christ, and continue it with a Festival dedication for twelve days following. There are three sorts of men that make most different uses of it; some that are *Epicures*, and never consider what great work the Lord wrought at this time, that we have an Advocate with the Father, who is the propitiation for our sins: but they consider that feasting and freedom are vulgar in these days, and they take their fill of that: but according to their riotous manners you cannot conceive that they keep the Birth of Christ holy, but that they celebrate a wakes for the making of some golden Calf, for they sit down to eat and to drink, and rise up to play. Secondly, There are others that

honour

honour God with their lips, that will say this is an happy season wherein a Redeemer came down among us; God hath raised up a mighty salvation for us all, because he hath sent his Son to take our nature upon him. And as Micah said, being a most idolatrous sinner, *Now know I that the Lord will do me good, seeing I have a Levite to my Priest*, Judg. xvii. 11. So these men flatter themselves in their impenitent lives, *Now know I that the Lord will be merciful and spare me, since the word became flesh and dwelt among us*. But I hope there are many of the third sort, that conceive unutterable gladness for the *Nativity* of their *Saviour*; but they know withal that as Christ is the meritorious cause of all blessedness, so it is a most barren faith to rest only in the contemplation of that: for as all mankind are blessed that the womb did bear him, and that the paps did give him suck; so it must be accomplished by this obedience, *Blessed are they that hear the word of God and keep it*. Do you love him for his Incarnation? then keep his sayings, *If a man love me he will keep my sayings*. Do you wonder that God so loved the world that he gave his only begotten Son? then take heed of maligning and hating one another. He that says *he loves God, and hateth his brother, is a liar, and there is no truth in him*. Do you honour his humility, then command your self to imitate him in lowliness of heart? would you do all due celebration to his sacred Birth, frequent his holy Temple, and hear his word and observe it. 'Tis much in every ones talk, who keeps a good house in Christmase. Beloved, you are now at this present in the *best* that is, Can any man keep a better house than God? would you wish a more delicious banquet then *such Confessions, such Collects, such Litanies, such heavenly Prayers*, as our Church hath appointed, in which there is nothing wanting but company to attend them; what delicacies are contained in the holy Scriptures both read and preacht unto you? what edifying Doctrine in the *Homilies* which are read on the *Saints days*, together with the Divine Service? and above all, what *Nectar*? what *Manna*? what restoring Cordials are received in the Blessed Sacrament? This is the house which God keeps, who also allows you to be chearful at home at this season, and commends it to you to feed the hungry; but especially shew your thankful heart in frequenting his Church of *Saints*, that you may hear his word gladly, and obey it dutifully, and reign with him eternally. Amen.

THE

THE TENTH SERMON UPON THE INCARNATION.

LUKE ii. 29, 30.

Lord now lettest thou thy servant depart in peace according to thy word; For mine eyes have seen thy Salvation.



Our Text the last year for the solemnization of this day was, *Blessed is the Womb that bare thee, and the Paps which thou hast sucked.* Our Text this year makes good the words of our Saviour, *Blessed are the eyes which see that which ye see.* For so the devout *Simeon* magnifies his own happiness that the *Incarnation* of Christ fell out in his days, and that *his eyes had seen his salvation.* To give him suck was more than to look upon him, to bear him in the Womb far more noble than to dandle him in the Arms, therefore this Text doth follow the other, as the lesser happiness comes behind the greater. Yet if you regard it as a testimony among those Witnesses that confest Christ was come into the world, it is either equal to the first, or next unto the best. I bear more reverence to the *Thrones* that stand before the face of God than to compare him with the *Angels*, *αἱ δὲ θρόνοι ἱστάς, &c.* they are immortal, and cannot see death; *Simeon* had one foot in the grave, and begg'd to depart in peace. If they speak from heaven they command us to believe them, he was a frail man, obnoxious to passions, and though he spake as the *Spirit* gave him utterance he could no more than perswade. Without all controversie therefore the testimony of *Angels*, so far as I have laid it forth, is much more excellent. Yet will you come now to other Collations, the Angel preach't his *hodie natus*, this day a *Saviour* is born, to a few, and to the meanest of the Laity, to certain *Shepherds*. *Simeon* testified that the salvation of God was come unto *Israel* before the best of the *Priests*, in the audience of all those that were met together in the *Temple*, and so his saying would go much farther than the *Angels* when persons of such authority and estimation received them from his mouth. The *Angels* seem'd to restrain the fruit of Christs birth to the Jews only, *vobis natus*, this day is born unto you: The Prophetical Ejaculations of this old *Patriarch* impart him to all, *to be a light to lighten the Gentiles, and to be the glory of thy people Israel.* With all others that witnessed of this day thus far I will contend, whether they were the *Shepherds*, or the *wise men of the East*, they were blessed instruments of Gods honour, yet the Scripture hath not given us their names, nor yet described them by any sanctified property; but *Simeon* is named, and his virtues are remembred, he was a just man, and a devout, and he lookt for the consolation of *Israel*. The rest were like to live, and vigorous of body, some could endure to watch over their flocks all night, some could travel from far Countries in the depth of Winter, neither of them probably near their end, this man was full of days, ready to give up the Ghost, ready to give up his accounts to God, and

to answer for every idle word, and at the last gasp, when it was no time to disseminate, he preacht that the Babe whom he then embraced was *Christ the Lord*: He preacht it; nay, he sang it likewise, in a more joyful strain than any Witness that had gone before him (except the *Angels*) his words in his own language (which we have not) were Metrical and Poetical, says *Maldonat*, the whole tradition of the Church is so universal for it, that *Calvin*, who useth to condescend to no terms but such as are found in Scripture, is content to call it the Song of *Simeon*. If you alledge, that the *Magnificat* of the blessed *Virgin* was a triumphal holy Song, and likewise the *Benedictus* of *Zachary*, I will not gainsay it, so I rejoyne, which is true, that they were sung in private houses, this is the first *Hymn* or *Anthem* in all the *New Testament* which was sung in the *Publick Temple*. Finally, That I be not tedious in my Proem, this Song, whereof my Text is a Moyty, was uttered with such a divine gravity, that at this testimony, and at no other, it is said, that *Joseph* and his *Mother* marvelled at these things which were spoken of him, ver. 33 in this Chapter.

But to make that which they wondred at easie to be understood, there are these two general parts of my Text, *Occidens* and *Oriens*, a *Star setting*, and the *Sun rising*, *Simeon* departing this world and *Christ* approaching. Therefore the first verse is *Epicidium*, a *Dirge* for a *Funeral*, *Lord now lettest thou thy servant depart in peace according to thy word*: The second verse is *Gemethliacon*, a *Congratulation* of a *Nativity*, *For mine eyes have seen thy Salvation*. *Simeon* would be gone because *Christ* was come; marvelous strange indeed, for if ever this world were worth the living in, it was when *He* did live upon the earth, in the form of a man. To sift therefore the agreeableness of those two parts attend to these particulars: First, Here is a Suppliant the servant of the Lord, *Lord now lettest thou thy servant*. Secondly, The Petition of his soul, *to depart*. Thirdly, The time which he sets, *Now, Lord now*—Fourthly, he pleads that he was well prepared to depart, *for his heart was in peace, Lord now*—Fifthly, the assurance in which he trusted that *God* would grant him his desire, for it was according to his word. Sixthly, and principally, Here is the reason upon which he framed his desire why he would depart, he had seen that which his soul waited for before it flitted away, *For mine eyes have seen thy Salvation*. You shall now hear the income of these, if you will attend them.

The Suppliant styles himself the Servant of the Lord, and he that can say so much for himself may speak with boldness, for the Lord will deal well with his servant according to his word, *Psal. cxix. 35. Magna humilitas, sed magna simul dignitas*, says *St. Hierom*; It is great humility to confess ones self a Servant, but it is no little dignity to profess ones self such a Servant, to be the Servant of *God*, and not the Servant of men by vile obsequiousness, nor the Servant of a mans own Passions by lust and sensuality, nor the Servant of sin by giving place unto the *Devil*, this is a freedom that excells all other liberty. To serve the Lord, *Optabilius est quam regnare, nedum liberum esse*, says *Philo*, it is to be preferred before a Kingdom, how much more before that, which the world calls freedom from servitude. And yet I deny not but the bondage of them that served *God* faithfully under the Law was very great, they were enthralled to Ceremonies about Meats, about Apparel, touching Marriages, touching Observation of days, touching the very labour of the Cattel in the field, and what not; It was a burden, as the *Apostles* testifie, *which neither they nor their Fathers were able to bear*; yet there was sweetness in all this, because it was done for the Lords sake, though the task had been stricter. *David* did well set forth the condition of the Law, unto what great bondage it did captivate a man, in these words, *Behold, O Lord, how that I am thy servant, I am thy servant, and the son of thine handmaid*, a servant in extremity of thralldom, and therefore it was repeated 14. a Servant born, for *partus sequitur ventrem*, he must needs be so that was the Son of an handmaid; he was born to be circumcised, and to be a debtor to the whole Law. Such were all they that boasted themselves to be the only freemen in the world, because they were the Sons of *Abraham*. Nay, *Simeon* was not only such a Servant, as I have hitherto described, bridled under the Pedagogy of *Moses* Law, but out of the relative terms of my Text I will shew that he was in greater subjection and aw; for how doth he call the Lord here? Not *κύριος*, but *Δεσπότης*, *κύριος ἀπολύεις Δεσπότης*. *Δεσπότης* is a Lord that had power of life and death over his Vassal, you shall not find it used again in all the four *Evangelists*. *Δεσπότης δέσας, κύριος ἐλευθέρει*, says *Favorinus*; *Δεσπότης* is the Lord of a bondman, *κύριος* of a freeman, that is an hired servant. I have plaid the Critick enough; such servants, those *δούλοι* were

were anciently called so, not because they were paid for their labour which they did undergo in drudgery, but because they were taken by hostility, and their lives were forfeited to the *Conquerour*, who had power to slay them, yet spared them, and resigned them up into their hands that would lay down a ransom for them. So *Simeon* confesseth that *God* had the power of life and death over him; when he might have killed him, out of his clemency he spared him. Behold a *Servant* then (and such as he was such were all the Jews) a man under the yoke of the Law, and under the power of death. But behold as this day the *Deliverer* was born, and did quite change the copy of our service. *Christ* as *God* did put the *Church* under the servitude of the Law, but being made man he hath exempted us to the liberty of the Gospel; and though we shall all die, through that sentence which cannot be repealed, yet if we believe that he hath given himself a ransom for us, and live unto righteousness, we shall not die unto condemnation.

But that you may know what kind of servants they are that retain to that family whereof *God* takes the care and administration, mind the character of *Simeon*, which the *Holy Ghost* gives him in the verses preceding my Text; for his Calling it is obscurely past over thus, there was a man in *Jerusalem*. *Galatinus* says out of the *Rabbins* that one *Simeon* the just, was the *Master* of the great *Doctor Gamaliel*, and that may very well light upon this *Simeon*. Much hath been urged to prove him to be a Priest, but to no purpose. *Salmeron* and *Tolet* alledge, that when a child came to be presented to the *Lord*, the *Priest* took the child out of the arms of his Mother, and did not restore him again till he was redeemed for five *Shekles* of Silver according to the Law, *Num. xviii.* but how will they prove that a Child might not light into the arms of some other incidentally, as well as into the arms of the *Priest*? Yea, but *Simeon* blessed *Joseph* and *Mary*, ver. 34. that is a *Sacerdotal* action. Nay, not always; old *Jacob* blessed *Pharaoh*, and every Prophet is an instrument of *Benediction*. At the last heave, says *Tolet*, it is an old tradition of the *Church* to paint him in a Priestly Vesture; an hard refuge, when they refer us for a proof to Pictures, and not to the Word of *God*. Whether the Priesthood or the Layty may challenge him for theirs I know not; one thing I know, that he was a just man, and waited for the consolation of *Israel*; a pious holy *Father*, a frequenter of the *Temple*, a man uncompounded with the world, but this was his righteousness, that he lookt for the blessed off-spring *God* and man, whom the *Lord* would send to redeem his *Saints*. You will say, perhaps, did not all the *Jews* expect the *Messias*? What did he more than other men? Why, herein he did exceed them, that they did not look for such benefits from the *Messias* as *Simeon* did, such spiritual refreshment for the soul and for the spirit. Then, the common sort of people lookt for *Christ* afar off, he lookt for him just at that time, near at hand. As *Joseph* of *Arimathea* is said to look for the Kingdom of *God*, that is, to see *Christ* incarnate even then, in the fulness of time, *Luke xxiii. 51.* Again, others waited for *Christ*, but carelessly without any earnest affection, *Simeon* even languisht with longing, and did passionately desire it. *St. Austin* says, that he did continually pray for the coming of *Christ*, and often repeated that of *David*, *Psal. lxxxv.* *Shew us thy mercy O Lord, and grant us thy salvation*, and then *God* answered him, that he would fulfill his hearts desire. *Nicophorus* tells us a vagrant story, that *Simeon* was reading those words, *Isa. vii.* *Behold a Virgin shall conceive a Son*, and being solicitous what that place should mean, an *Angel* appeared, and told him he should not die till he had seen that Babe with his eyes of whom *Isaiah* Prophefied. This is certain, the *Holy Ghost* had given him some great assurance of it. The Spirit was *in* *avrv*, ver. 25. not *ἐν αὐτῷ*, not only in him, but upon him, which signifies extraordinary assistance, as when it is said, the Spirit of the *Lord* is upon me, *Isa. lxi.* You see now with what endowments of heavenly graces *Simeon* was enricht, before he called himself the servant of the *Lord*. His modesty would give himself no better title, yet our *Saviour* speaks better things of those that believed, *Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends, &c. Joh. xv. 15.* It is not the meaning, that we shall ever out-grow the name of servant, for even at the day of judgment, in the time of our reward, it shall be said, *well done good and faithful servant*. But here it is, we are all servants by debt and nature, the Gospel stiles us friends by Covenant and Composition. Before *Christ* was revealed *God* dealt with them of the Synagogue as with servants, he did not reveal the mysteries of the *Trinity*, of the *Incarnation*, of the coming of the *Holy Ghost*; if he did reveal them to the Prophets, it was *ex privilegio*, not *ratione status*, it was by special priviledge,

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not by common publication; that which was a secret among some few is now vulgar to all. God hath disclosed his hidden treasures to us as unto friends. He was their Lord, so he is ours, but he is also our Father. They were his servants, and so are we; but the interest we have in Christ, that hath taken our nature upon him, hath made us more than servants, and exalted us to be his friends.

Hitherto I have held your attentions to the *Supplicant*, now the *Petition* of his soul comes in order, that *he may depart*. The Servant had a burden that oppressed him, a frail and a corruptible body, and he desires the Lord to ease him of it, and to take it from him. For so St. Ambrose and the Syrian Paraphrast read the word optatively *Dimittis*, O take me away from hence, and let me depart. And they that say it is *dimittis* for *dimittes*, the Present Tense for the Future, bring it up to the same sense, *Lord thou wilt now let thy servant depart* (so Origen and St. Cyprian read it) for the Hebrews use to make their Petitions in the future time, as *thou shalt hear my prayer in an acceptable time*, which is a fit form of words to ask in faith, and not to waver, as St. James says; but the word here is Metaphorical in the original, *ἀπαλυσθαι*, as you would say in the native term, *Lord now lettest thou thy servant be unloosed*, as horses are taken from the Plough, and set up to rest, when they have drawn till Evening and are weary; or to signifie, says St. Ambrose, that necessity compelled him to stay here, *Ideo dimitti poscit, quasi à vinculis quibusdam, ad libertatem festinaret*; therefore he desires to be let loose, as if he had been enthralled like some Captive, and now would shake off his bonds and attain his liberty. This earth is not our Country, therefore though we have an inbred desire to have the union of the body and soul maintained, yet our willingness inclines to be unclothed of the body, rather than not go from hence, when we are full of days. *Quis peregre constitutus non prepararet in patriam regredi?* says St. Cyprian, that man were unnatural that affected to be a stranger, and had rather travel always than settle himself at home in peace; revolve in your memory the words of just men in holy Scripture, and you shall find that this is common to them all, to mourn and sigh because their pilgrimage was prolonged, *Who is me that I am constrained to live with Mesech*, says David. *Who shall deliver me from the body of this death?* Says St. Paul. *It is enough Lord, take away my life, I am not better than my Fathers*, says Elias. While the body was a Palace, the soul was content to stay in it, now it is become a filthy prison no wonder if it desires to be gone.

De bono mor-
tis, lib. 2.

Let not Simeons *Nunc dimittis*, nor this Doctrine be mistaken, every mans willingness to leave this world, and to die is not commended from hence, but when it is joyned with patience, and good internal motives, especially when we find an aptness and good preparation in our selves, that when we go from hence we shall be joyned to the Lord. There is no worse sign in some that God is departed from them than when they are sullen and froward with their life, and care not which way they break violently out of the world so they may depart. Seneca could say, *Mori velle non tantum fortis, & patiens, set etiam fastidiosus potest*; that is, not only stout men are resolved to die, and such as are fortified against fear, but the discontented that cannot bear his cross, had rather lose himself than his peevishness; good and bad upon several reasons are contented both to die and to live, *Sunt homines qui cum patientiâ moriuntur, sunt autem quidam perfecti qui cum patientiâ vivunt*, says St. Au-

Tract. 9. in
Ep. Johani

stin. There are some holy men that exercise their patience to be content to die, there are some perfect men that exercise their patience to be content to live; therefore the motives that induced Simeon to this must be sifted to make him an inoffensive, nay a profitable example. Salmeron the Jesuit follows a most capricious invention, that this reverend Sire, importuned God to put a period to his days as soon as Christ was born, that he might be the first Nuncio to the Fathers that were in limbo, and certifie them that the Messiah was come into the world, who would exalt them from that lowly condition in which they were held, and conduct their souls into the Kingdom of heaven. This is so extravagant, that I give it you to note the man, and the far-fetcht way of their expositions. The true reason is, that this *cygnetu cantio*, this farewell Song of his hath taught us, that there is no terror in going to the Grave; no sting in death, since God appeared before us, and became man, to deliver our souls from the nethermost hell, and to make our bodies like to his own most glorious body. They that know not what their condition may be in the next world must needs think of death with an heavie heart, and sigh and wring their hands when they feel it approaching. He that could see Christ no otherwise than through the dark mists of the Law, did count it somewhat an irksom thing to go

out of the land of the living; it was a good *King* of *Judah* that chattered like a Swallow when *Isaiah* told him he should live no longer. But it is incredible to humane reason how it encourageth a faithful man to meet his death with chearfulness, because, though not in our own bodies, yet in the *Apostles* and others we have seen, we have heard, and our hands have handled the word of life, and that we know there is plentiful redemption for us in *Christ our Saviour*. *Simeon* knew the instant of his dissolution was at hand, and yet he sang away the remainder of his life with joy; as who should say, *Egrederet anima*; fly away my soul, fly away like a dove and take thy rest, for now I see that the promises of grace and mercy are true; here is *Christ thy Saviour* in thy hands, thine eyes do see, thine arms do support thy Salvation; though thou departest thou shalt not go from him, for he is man on earth to comfort thee, and *God* in heaven to glorify thee. This is it which did animate *Simeon* to say, *Lord let me depart*, and therefore as the *Patriarches* in the time of the Law desired length of days upon earth that they might live to see the *Messias*, so let us desire a joyful departure to be with him for evermore.

I proceed, the time which he sets for the accomplishment of his Petition is presently, or at that instant, *Now, Lord now let, &c. Nunc, ante hanc non item*. As who should say, if I had been summoned to leave my station before this day came, my soul had been in bitterness, and I had been gathered to my *Fathers* in sorrow, but now my Pilgrimage hath been prolonged till I am full of happiness, now I am fledg'd with all my feathers to fly away, for what will satisfy him upon earth whom the sight of a Saviour will not satisfy? This *Nunc*, this welcome instant it is circumstanced with two things especially to be observed, the old age of *Simeon*, and the miseries of those times wherein he lived; The context of the Scripture hath not expressly described him by old age, yet that's collected out of the words, that he should not see death till he had seen the *Lords Christ*, meaning sure that he was far stricken in years, and yet not mellow enough to drop off from the tree till the Nativity of *Jesus* was fulfilled, and he a witness of it; neither would it sound well out of the mouth of any that were not rich in silver hairs, *Let me now depart in peace*: Observe therefore that he had waited long before the time came that *Christ* appeared, he might say with *David*, *Expectando expectavi*, He lookt many a long look before he beheld his Saviour. And this is the nature of *Gods* Promises, they are seldom accomplished till his faith hath been thoroughly tried to whom they are made, and that he doth even languish with expectation. Some will say perhaps, O I have waited long, this will never fall out as *God* hath promised. Nay, the more like to be because you have waited; every long put off will have his *Tu vñ*, and you shall say at last, though I was a murmurer and repined, yet now I see that the Lord is faithful, and will not deceive his servants; the glass of *Simeons* life was almost run out to the last sand before the Virgin brought forth her Son, but days were added to his days, that the words of the *Psalmist* might be verified in him, *With long life will I satisfy him, and shew him my salvation*.

Secondly, *Simeon* reserved himself for joyful days to see the glory and the salvation of *Israel*, but even to this now, whereof he spake in my Text, he had seen as much misery and infelicity as ever had befallen any poor Kingdom in the world. But though he saw all things most contrary to the Promises of *God*, still he trusted to see the day star shine, and those clouds to be blown over, and having a steadfast hope even against hope, the most high came down from above and comforted his people. Who would not have been weary before this time of the former days? Their Kingdom was given to strangers; and the *Romans* that hated them were *Lords* over them; their Scepter was departed to *Herod an Idumean*: their Tributes were so grievous, that the poor *Virgin Mother*, being ready to lie down, was compelled to take a journey to be taxed; their Religion was so prophaned, that the *Pharisees* made the Commandments of *God* in vain through their Traditions; the *High Priesthood*, which had been so admirable in the sight of *God and man*, was conferr'd by favour and corruption upon the basest of the people; The Temple was defiled with Images contrary to the Law, and such as resisted it, their blood was shed like water on every side of *Jerusalem*. Notwithstanding these dismal days this reverend Sire was contented to live in all this affliction, he did patiently bear the calamities of the Church and Kingdom, and staid the good time when *Christ* should come to help all. This was the season, he knew it according to the Prophets; and seeing so prosperous a sign arise, which assured that the happiness which had befallen his Nation did far exceed their precedent miseries, he was willing now to bring his weather-beaten Vessel into

into the Haven. I know what the conceit of the most will be upon it, that when troubles were past, and consolation newly manifesting it self in his *Horizon*, it were more proper to say, *Vah vivere etiam nunc lubet*, O let me live, and add many years unto me, for mine eyes have seen thy salvation; but was this a time to bid the world farewell, and to say, now let me depart? Indeed this were a strong objection if he had been obnoxious to self-love: But allowing that which must be granted, that a good man judgeth himself most fortunate in the publick happiness of others, no wonder if *Simeons* desires were crowned with all that his heart could wish, and was content to make a full stop there, when he saw that all *Jerusalem*, and all his kindred and posterity were in the ready way to be filled with the salvation of the Lord. I have no approved Author whom I dare cite unto you, how long this aged *Israelite* did live after our Saviour was born and presented in the Temple. *Nicephorus* says he went immediately from that place to his own home, and took his rest for ever: but this I gather from it, a devout man is or should be always at these terms with God, *Nunc dimittis*, I am not fastned to this world with the love of it, I have set my house in order, I have thrown away the superfluity of my sins, I am ready to give up my *Stewardship* when my Master will take my accounts; I have bid adieu to all impediments, Lord receive me when it is thy will and pleasure. τα σκεῖν οὐδεμίαν εἶναι. *Pythagoras* his *Symbole*, to have our fardles ready trust up to be gone. Again, reason good he should ask of God to close his eyes, for they could never do him such good service any more, as they did at that instant, when they saw that mighty God in the visible form of a little Infant. The superstition and the barbarisms of the *Turks* being so well known, I do assent to some stories reported of them, which may seem incredible to civil Nations. I instance in this particular, that when some of their *Zealots* have made a *Pilgrimage* to *Mecha* to do their Adorations to the Tomb of *Mahomet*, they presently draw hot burning steel before their eyes to put them out, that they may never see any other spectacle, after they have been honoured to see that Monument of their Prophet: Far better a great deal, and without superstition might *Simeon* say, mine eyes have seen thy salvation, O *Jehovah*, now draw their curtains before them, that they may never hereafter see the iniquities of men. To touch the point yet more to the quick, there were some things to come to pass, which *Simeon* foresaw in his Prophetical spirit, and he chose rather to die than to be present at them. God himself, I may say it with humility, could do no greater favour to the world, than to send us his Son, and to give him a body. The world on the contrary, I speak it with horror, could offer no greater despight to God, than to reproach his Son, and to crucifie him. Therefore this *Saint* begs, that since he had seen *Jesus* in the bosom of his Mother, and in his own arms, he might not live to see him hanging between two Thieves, as if he had said, O let me not survive to see the infidelity of mine own Nation: O let me not live to see him crown'd with thorns. Lastly, A mans native Country can never deserve so ill, but he will wish it subsistence, that it may not utterly be ruined: and albeit the sins of *Jerusalem* would call for vengeance and desolation upon it, this loving Patriot desired to be called out of the way, that he might not see her made an heap of stones. As the *Historian* says that *Anastasiu* a good *Bishop* of *Rome* gave up his breath with a broken heart immediately before the *Goths* had sackt that imperial City, *Ne orbis caput sub tali Episcopo truncaretur*. So *Simeon* saw that the sins of the *Jews* were not yet come to the worst, but that their hardness of heart, rejecting Christ, would draw more grievous judgments upon them; therefore he desired, while matters were not yet come to their extremity, now he might depart in peace.

I know 'tis trivial with every rash spirit that is discontented with his fortune to say, *emori cupio*, like *Clitipho* in the *Scene*, I would I were out of the world; but it is a good corrective speech of the old mans, *Prima quaso disce quid sit vivere*, learn first to live as you ought; and so had *Simeon* done, for in the fourth part of my Text he pleads that he was prepared to die in peace, *Lord now*, &c. It cannot be conceiv'd of him, since we must allow the best men some grains of infirmity, but that his heart had been oppress'd with many recurrent thoughts, between that long space that God did first make the promise unto him, unto the actual birth of Christ: never did any Father expect the return of his only Son after twice seven years travail from month to month, from day to day, as he did watch the advent of the Lord continually, when he should be presented in the Temple: and surely it is likely that *Hanna* and divers more had heard from *Simeons* mouth what the Lord had revealed unto him,

Terent. in Adelp.

Terent. in Heauton.

him, and that his credit suffered a little with good people, as if he had deluded them: for the riff raff, if such a thing were come to their ear, no marvel if they taunted him that he was a lying Prophet, and that he was possessed with a spirit of wicked divination: These assaults from without, and the revolvings of his heart from within did make his conscience boil like a troubled Sea, because that gracious Oracle which he had received was not yet to come to pass, nor like to be fulfilled in the short remainder of his days, since his candle was burnt to the socket; wherefore at the first glimpse that he viewed the holy one of God in swadling clouts, this ejaculation starts from him, as if his joy had burst the vessel, like new liquors that swell'd within it; as who should say, I began to be troubled, I began to distrust, I was afraid that thy promises would fail; and by so much the more I was afraid of death: now come what will come, I am secure and confirm'd, my heart is quiet, my Faith is built upon a rock, *Lord, now, &c.* just as old Jacob was ready to die for gladness, when he saw that Joseph was alive; says he, now let me die, since I have seen thy face, because thou art yet alive, *Gen. xli. 30.*

- And the content which this holy Prophet took in embracing the *Messias*, who had been so long waited for, could not be better exprest than thus, that his soul was ready to take leave of the world in peace: for as bread imports all manner of sustenance in the phrase of the *Hebrews*, so peace in their signification imports all manner of good that is desirable, health, plenty, honour, safety, tranquility of conscience, comfort in the *Holy Ghost*, all sorts of prosperity, heavenly and earthly are no more but peace in their acception: therefore the interpretations what
1. *Simeon* would have are many, and all agreeable to pious analogy. First, *Euthymius* expounds it of the peace of his thoughts, that he did fluctuate before, and hang in suspense what God would do; but when Christ was born he was resolv'd against all the slights and cavillations of Satan, that the Lord was just in all his sayings, and holy in all his works. There may be security in a bad man, I will not deny him that carnal privilege, who refresheth himself with the comforts of this life, but there can be no stability in him, no settledness against distraction and fluctuation, unless by much meditation he do set Christ before his eyes, as if he were born in him, and endeavour to Incarnate the promises of the word in his soul by Faith, as the blessed Virgin gave flesh to the eternal word by bearing him in her womb.
 2. Secondly, Others interpret this peace, *de pace intrepiditatis*, he did not fear to be dissolved, though his decayed body lay even under the stroke of death, he saw nothing why he should flinch, but that he might say with *David*, *I will lay me down in peace, and take my rest.* Before a Saviour was granted to mankind death was death, and Hell to boot; now it is but a sleep without all disturbance, a repose without all annoyance, a releasement out of bonds, a transmigration to felicity: He therefore that will not die in peace knowing that Christ stands at the right hand of God to make intercession for him, and to purchase in his behalf instead of a transitory estate a far abundant exceeding weight of glory, the fault is his own, *Vitam in manibus fero, mori non timeo.* A strange darkness is before the eyes of unbelieving impenitent men at their last gasp, their conscience knows not how to answer that objection which it makes to it self, *Qua nunc abibis in loca?* My soul whither art thou going? in what woe or sorrow shalt thou be entertained hereafter? Thus *Cain* was dejected, *Every one that findeth me will slay me*, *Gen. iv. 14.* Thus *Nabals* dastardly spirit fainted, and nothing brought him to death but the fear of death. His sordid, churlish, inhospitable life here, and the rest of his undeservings represented nothing but horrors to entertain him in the life to come. *Sed quis est iste qui de hoc seculo recedit in pace, nisi is qui intelligit Deus erat in Christo mundum reconcilians sibi*, says *St. Austin*: But who is the man that gathers up his feet into his bed sweet and placidly, as old *Jacob* did, and dies in peace? but he that felt the consolation within him that God was in Christ reconciling the world unto himself.
 3. Thirdly, The sense holds very well to interpret it *de pace gaudii*, he should be gathered to the dead in great joy, because the troubles and thraldoms of his Nation should no more disquiet him. For who could doubt of the deliverance of *Israel* when he was born, that was the Redeemer of all deliverers? This is that emplaister of which *Isaiah* Prophesied that it should lenifie all their sores, *Comfort ye, comfort ye my people*, saith our God, *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned*, *Isa. xl. 1.* And again, the Lord shall comfort *Zion*, he will comfort all her wast places, he will make her Wilderness like *Eden*, and her Desert like the *Garden of the Lord*, joy and gladness

gladness shall be found therein, thanksgiving, and the voice of melody, *Isa. li. 3.* what a quick-sighted faith had *Simeon* that he could see so far into Christ, upon what part of him did he cast his eye, that he could find such a Champion in a little Infant wrapt in swadling clothes? O what an heavenly light there shines before faith, that the old man could espy in this little *Bethlehemite*, that he should turn their captivity like the rivers in the South? there was nothing to behold externally in Christ, but contempt, and weakness, and poverty in those days: who will distrust his protection now, when there is nothing to be viewed about him but Power, and Fortitude, and Majesty? O that men should be afraid to perish even in the presence, nay even in the hand of such a *Saviour*! He that is yet to seek for the peace of joy, though death were at the door, let him consume in his own infidelity. Fourthly, He had purchas'd peace before his departure, because he had as much as could be askt; his heart was satiated with good things: a very greedy avarice had been in him, if he could have askt any more. And so *Theophylact* glosseth very judiciously upon my Text, ἐν εὐδαιμονίᾳ τὸ πρῶτον ἐν τῷ δὲ ἑλπίδος ἀναλήψει, he that hath gained the sum and substance of all his hopes and petitions, he may justly say that he can bid adieu to this world in peace. So God promised to *Abraham*, *Gen. xv. 15.* thou shalt be buried in a good old age, and thou shalt go to thy Fathers in peace, that is, thy desire shall be filled brim full, and measure running over; nothing that thou canst ask in Faith but I will give it thee. So *Simeon* possessed the complement of all felicity, he had so much that he could desire no more: for he that hath given us his Son, will he not with him likewise give us all things? And take this to your use from hence, that a wishing heart which is ever thirsting for more, struggling for some addition, and yet some more to that, cannot be said to be in peace, no more than an *Hydropical* man that thirsts for drink continually can be said to be in health. *Crescit indulgens sibi dirus hydrops*, the satiating of one concupiscence begets another, and that's like a mill-horse in a circle, that you can never say he is at his journeys end. Therefore if you mean to be at ease, and not to be wrackt with care, let to morrow care for it self. Fifthly, And so to give this point its last allowance; *Origen* and *Irenaeus* interpret my Text of that peace which Christ came to make between God and man. *St. Paul* says that when we were darkened in our understanding, walking in the lust of our own mind we were enemies with God: and alas we are sure to come by the worst of that enmity; for who is able to sustain his displeasure: and it was no petty enmity, but God did abhor us, and provide all manner of scourges to plague us both in this world, and in that which is to come. No creatures which are noted for antipathies do shun one another at more distance than God doth abhor an impure soul; and they are not sacrifices of Beasts that could make an attonement for us: they were not *Angels* that could deprecate the Divine wrath, and reconcile us, they were glad to bring the tidings that an *Eternal Son* of an *Eternal Father* had done that good office for us, *Glory be to God on high*, and in earth peace; it could never be well sung but at this *Incarnation*, and therefore it could never be well said but at his *Incarnation*, *Lord now lettest thou thy servant, &c.*

You have heard of the suppliant, and of his petition, and the time which he sets, and his good preparation of peace, to go from hence and to be with the Lord. After this it is seasonable to speak of the assurance in which he trusted, that God would grant him his desire; for he askt nothing extravagantly, and without warrant, but it was *secundum verbum tuum*, according to thy word: and that word upon which he might stedfastly build, is, *ver. 26.* it was revealed unto him by the *Holy Ghost*, that he should not see death, till he had seen the *Lord's Christ* revealed unto him. But perhaps you will say, why might it not be his own imagination that deluded him, and no revelation from God? We indeed that walk in the ordinary course of Grace, may be cozened, like *Enthusiasts*, and think that our own doating fancies are inspirations from Heaven. But Prophets that had extraordinary illuminations were able to distinguish between brain-sick notions, and the word of God when it spake within them. And *Simeon*, you will mark it when I tell it you, had a double, and a double portion of the Spirit. In the last days, says *Joel*, *Your old men shall dream dreams, and your young men shall see visions.* These are different graces for several persons, only in this Prophet, they concurr'd both. He had the old mans dream to reveal unto him that he should not die till *Christ was manifested*: and he had the young mans vision to accomplish his happiness, *His eyes did see his salvation.* No doubt then he had sufficient means to prove in himself that it was the word of God, that is, the word of the *Holy Ghost*, from whom

whom he received that Oracle: and hence St. *Athanasius* doth learnedly prove the divinity of the *Holy Ghost*. And the plenty of this point will contribute this especially unto us, that it is presumption to expect any thing to be granted us, without warrant and promise received from the word of *God*. That's the Organ or Tongue by which the *Holy Ghost* speaks with us; and he that puts himself upon any hazardous action, without encouragement from it to bring him off with safety, he makes a snare to bring himself to destruction. *Satan* durst not be so impudent to tempt our *Saviour*, to fall down from a pinnacle of the Temple, without pretence of authority from the *Psalms*, that *He shall give his Angels charge over thee*; and therefore we justly exclaim against *Monastical Vows* of perpetual Chastity; and we see how frequently they apostate from their Vow, and wallow in all lust and uncleanness; because it is no where written, if any one will take this yoke upon him, I will assist him, and make it light. It is a miserable thing to have no other staff to lean upon than the word of men, though they call themselves the *Church*; for the children of men are deceitful upon the weights, they are altogether lighter than vanity it self. To draw this Doctrine streight and even upon the Text, 1. Many will alledge *Simeon's* example, and say they could willingly die if they might see this or that come to pass. Pray observe that such as these seldom or never see their desire come to pass, because they fabricate vain hopes to themselves without the word of the Lord. 2. When that which they long'd for doth come to pass, they are content to redeem it with any Physick or cost that they may not die for all their bragging; like the woman in the Fable that was miserably poor, and gathering sticks for her fire, and herbs for her sustenance; being vexed with extreme want, she bursts out into this frowardness, O that death would come to me. Says the Fable, death did come to her to know what she would have, Help me up with my bundle of sticks, says she, I have nothing else to say to you. But this is the sum of this point, all our petitions are but avaritious craving, or unchristian presumption, unless we say, *Lord* let it be according to thy word.

And now I shall end my Sermon in that point, wherein *Simeon* desired to end his life; it is the reason upon which he stood why he would depart, because he had seen that which his soul waited for before it flitted away, *For mine eyes have seen thy salvation*, which is to this effect, the Redeemer is come, let my fetters therefore be broken off; my joy is excessive and superlative, this frail flesh cannot contain it: The new Wine is poured in, O let the old bottles break. Thou hast granted me more than ever thou didst grant to any Prophet upon earth; therefore exalt me to thy *Saints* in heaven. For all the Prophets could get no more than this answer, that a *Virgin* should conceive, *Immanuel*, that is *God with us*, should be born, and their posterity should not fail to behold him in after ages; but says St. *Paul*, all these died in Faith, not having received the promises themselves, but having seen them afar off, Heb. xi. 13. Now this *Patriarch* did far exceed all the *Prophets*, that he saw the *Messias* with his own eyes, and none other. And mark the *Pleonasmus*, not contented to have said, I have seen thy salvation: He doth denote the assurance of the act that he was not deceived, *hisce oculis vidi*, I have seen him with mine eyes: it is the very *Jesus* that shall save the world, I cannot be deluded, as *Ulysses* speaks to *Circe* in *Homer* that she should re-transform his associates, *λῶσαν τῷ ὁραματισμῷ ἰδοὺ ἐεῖναι* *εἰς ἰδέσθαι*, distinguishing true sight from phantastical. *Nicephorus*, a most corrupt Historian, hath a tale by himself, that *Simeon* was so far stricken in years that he had been long blind, and as soon as ever this heavenly babe was brought near unto him he recovered his sight; and therefore he magnifies *God* that his eyes were restored to see the object of all objects, the blessed Child Incarnate: and is it likely that St. *Luke* would have concealed such a miracle, if it had been true? and would *God* have let us receive it from so corrupt an hand as *Nicephorus*? The Scripture says, ver. 27. of this Chapter, *He came by the Spirit into the Temple*; not that he was led like a blind man. There are some conjectures that rove at random likewise, by what means he should discern such Divine glory in our *Saviour*. Admit there were other Infants presented in the Temple at the same time, how did he perceive that this was the *Son of the most high*, rather than any of the rest? I find one Author shoot his bolt, that a celestial splendor came down from *Heaven*, and shone round about the Child. I find another Author more superstitious than this, that the *Blessed Virgin* was compassed about with a cloud of glorious light in the place where she stood; and so that honour should terminate it self upon her, and not upon Christ.

Christ. This is to trifle in a most serious matter, for certainly the suggestion of the *Holy Ghost* within him was enough to direct him, without any external cognizance: and therefore *Nyssen* says well, Blessed were the eyes both of his soul and body: his bodily eyes did see the happiest sight in heaven and earth, but the eyes of his soul did respect that which is invisible.

His bodily eyes did see *God* made of a woman, an object more beautiful and estimable than even Paradise it self, when *Adam* saw it at the best. Nay more beautiful than the whole Revelation which *S. John* saw in heaven, excepting Christ himself, whom he saw upon his throne. *Abraham* would have given his portion in the promised land to have seen him, *David* his Kingdom, *Solomon* his revivals of *Ophir*; and therefore no wonder if *Simeon* triumph in it, that the eyes of his body had seen him. But what the eyes of his soul did pierce into, is *magnum auctarium*, an huge addition. They did see his salvation, and salvation cannot be comprehended but by a lively and an effectual Faith. They did see *τὸ σωτήριον, cornu salutis*, as old *Zachary* calls it, in whom *God* had reposed all the stock and treasure of salvation. But why thy salvation? and not rather ours? had it not been more proper to say, mine eyes have seen mine, or our salvation? There is no difference in effect, one saying is as proper as the other, *salutare tuum*, for he is the *Son of God*, the gift of *God* to us, the holy One conceived by the *Holy Ghost*, and in those notions *God's* salvation, as *David* says, the Lord hath made known his salvation, *Psal. xcvi. 2*. Again, *salutare nostrum*, for he came to redeem us, and to give himself a ransom for us, and so he is our salvation. As if *Simeon* had said, this is he after whom *Jacobs* heart panted, *Gen. xlix. 18*. I have waited for thy salvation, O Lord. This is he of whom *Isaiah* foretold, All the ends of the earth shall see the salvation of our God, chap. lii. 10. He comes with much impotency and weakness, to be presented in the Temple, and to be redeemed after the custom of the Law, with five shekels of silver, but he will redeem us both from the bondage of the Law, and from the bondage of sin, with the five wounds of his body. If such salvation as this were only to be glanced upon perfunctorily, this sage *Israelite* would have been contented to have seen him, and rested there; but forasmuch as we must incorporate our Saviour in our souls, and endeavour that there be a real union 'twixt Christ and us: therefore in the verse before my Text, *Simeon* took up our Saviour into his arms, and *St. John* makes that a great mystery of his own, and his brethrens happiness, that their hands had handled the word of life. *Quod Simeon ulnis gestavit nos fide gestemus*, he doth bear us up always in his hands, let us bear him and enclasp him in our Faith, and say as *Israel* Homil. 15. did, I will not let thee go till thou hast blessed me, says *Origen*. Was it so beneficial to a poor woman to touch the hem of Christs garment in the Gospel, then how profitable will it be to hold him close in our embraces as this Father did? And as *Maldo-*
nat says very truly, *Non credentis est modo sed amantis, complectimur quos amamus*. This doth not only betoken Faith, but exceeding love; we hug them in our arms whom we have in dear estimation, we catch them in our arms, as if we would grow together: so if we love the Lord sincerely, we are one with him, and he with us; we dwell in him, and he in us. This *amplexus arctissimus*, and he that loves not our Lord *Jesus*, let him be accursed. Chiefly at this time in the holy Sacrament we see him upon the Lords Table, we take him in our hands, we incorporate him in our souls by a lively faith; and at his mystical presence in these Elements let us say as it is reported of a Religious Votary called *Maria Aegyptiaca*, when *Zozimus the Abbat* gave her the Bread of Life upon her sick bed, she beheld the Sacrament withly, which is the seal of all Christs mercies towards us, and brake out into this song of *Simeon*, Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. Amen.

THE ELEVENTH SERMON UPON THE INCARNATION.

LUKE i. 68.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people.



Among all portions of Scripture that afford matter for Christmas day, I have for the most part hitherto chosen those Texts to speak of before you which are extracted out of the Songs of the New Testament. Our Proverb goes, It is good to be merry and wise. Every Section of the Gospel disposeth us to be wise unto eternal life : but the *Canticles* which sing the birth of Christ, they teach us to be merry and wise unto Salvation. Nothing doth better agree with this day than a godly Song, Sing we merrily unto God our strength, make a chearful noise unto the God of Jacob. You have heard me divers times preach unto you out of the *Angels Carol*, Luke ii. The last year I made my Sermon out of the Song of *Simeon*, *Nunc dimittis* ; and I am sure I could not furnish my self better this year than out of the Song of *Zachary*, so appositely doth it serve our turn, both for our spiritual benefit, procured in our *Saviours* Nativity, and for our temporal benefit, God having repossessed us after a lingring and destructive contagion in health and safety, to break out into this Thanksgiving, *Blessed be the Lord*, &c. The Lord turn us unto him, and bring us out of our evil ways, for therefore he visited us. The Lord make us his own peculiar people, zealous of good works, for therefore he hath redeemed us. When you hear of a Visitation and Redemption, I know your thoughts will carry you presently to your late sufferance under a bitter scourge, and to Gods merciful deliverance. This is not amiss, and I wish it may be long in your mind to bring forth the fruit of righteousness. But this Visitation whereof my Text speaks, it invites you to look above you, not about you ; it invites you to think of that heavenly Infant that was born unto us, not of those Sucklings and Infants that were swept away with the late mortality ; and by all means let us prefer the rejoycing that we have in Christ at this time, before that other gladness for our bodily prosperity ; intend that chiefly, and the condition of our own particular welfare let that come behind in a latter regard ; so did *Zachary* the Priest, from whose mouth my Text proceeded. God did give him a Son for the comfort of his own Family, and such a Son as a greater than he was not born of a woman, *John the Baptist*. God also gave him to understand by Prophetical illumination, that the *Messias*, the Redeemer of the World, was in the womb of the *blessed Virgin*. Mark now the Piety of this good old man, first he praiseth God for the Incarnation of *Jesus*, that he raised up an horn of salvation for them out of the house of *David*, and in the last close of the Song he magnifies that blessing, that such a Son should be born to him in his old age, and thou Child shalt be called the Prophet of the Highest. This is a fair direction for

for our use, that this should be the first thing in our thoughts, and in our thankfulness, to say, *Blessed* be the Lord, that the Word was made Flesh, and hath dwelt among us.

Having told you how well this Song doth become the day, and that the chief note of the Song is in the word *Visitavit*, the Son of God did visit his people in an humane body; I will yet give you more content out of the Text by informing you that it is a most remarkable Prophecie: from *Malachy* for the space of four hundred years there had been no Prophet in all the Land of *Jndaa*; and therefore we count all that *Apocryphal* Scripture, which is thrust upon us from the days of *Malachi* to *Christ*, because there was no Prophetical inspiration among the *Jews*. Behold now when a Prophet was grown such a rare thing among them, the Lord opens the mouth of *Zachary* the Priest, and he begins to Prophecie. It is well noted of *Origen*, that after the blessed *Virgin* conceived our Saviour, men and women wheresoever she came were all inspired with Prophecie. *Elizabeth*, the wife of *Zachary*, breaks out into admiration, and how is it that the Mother of my Lord doth come unto me? And she Prophecies, the Child sprang in the mothers womb for exultation that the *Messias* was under that Roofe, that was a mighty Prophecie, not in word, but in deed. When *Mary* came to the Temple, and brought *Jesus* with her to be purified after the Law, *Simeon* and *Anna* in their several turns gave thanks unto the Lord and Prophefied; but *Zachary*, though last named, he is the first and most memorable of the rest that spake mighty things in the Spirit, the reviver of Prophecie after a long time it had lain asleep; and to set an Emphasis upon my Text, the words of it are the first that came from him after he had been dumb, and the first that he uttered after he became a Prophet. In a word mark it that he is the first-born of the Sons of the Prophets in the *New Testament*, and this Text is the first fruits of his Prophecie. *Christ* was yet but an Embrio, his mother but three months gone since she conceived, and yet *Zachary* speaks with a most Prophetical confidence of things to come as if they were past already, as if the sweet Babe were born who had not yet opened the womb, He hath visited, and he hath redeemed his people. Take the whole verse now together, which is the exordium of this Prophetical Song, and it contains two parts; the magnifying of the divine goodness, and the reason rendred why it was fit to break out into that devotion. In the first, here is the comprehension of all praise in this word *blessed*. Secondly, the comprehension of the divine titles, the Lord God of *Israel*. The next general member why this praise is given is drawn from two acts, that God hath visited, and that he hath redeemed. And the Object of both those acts is it which makes it praise-worthy, and thanks worth; he hath visited his People.

First of all, here is a full ascribing of all glory to God in this word *blessed*. O how *Zachary* did meditate this all the while he was dumb! O how much he desired all the while his utterance was stopt to bring forth these good words to the honour of his Maker! He kept silence a long time from this heavenly Canticle, but it was pain and grief unto him. Now his mouth was opened with the key of the Holy Spirit to discourse of the wonderful works of God; and it was a blessed thing that as soon as he was able to talk, this was the first language that flowed from him, Blessed be the Lord. Two things are the grace and dignity of our Elocutions, *Deum laudare*, *verum dicere*, to praise the great Majesty of Heaven, and to tell the truth upon Earth; but why do I divide them two which will most properly fall into one? For no truth so clear and evident as that the name of *Christ* is blessed for evermore. They that speak the truth of him must speak well of him; and whosoever blasphemeth his honour is a Liar, and an Antichrist. As *Hezekiah* paid the Tribute, which *Sennacherib* imposed upon him, out of the Treasure of the house of the Lord, and out of the Gold which overlaid the doors of the Temple, 2 Kings xviii. 16. so the praise of God is the chief treasure of our heart, the chief thing that belongs to this holy place, the very Gold of the Temple; therefore when we magnifie his name, we pay him Tribute out of the best thing which the Church can afford. Neither is there any good business of Religion, whereof we may be so confident, that we are in a right course, and do not swerve: Our Belief may be grounded upon strong errors, as it is among *Hereticks*; Our Zeal may be transported into Faction, as it is among *Schismatics*; Our Repentance may be slight and superficial, as it is among *Hypocrites*; We may be too forward in our Hope, having no firm assurance from the fruits of a good Conscience; Too free of our Charity, when we do not distinguish who are fit to receive it; Too prodigal of

our Commendations, when we do not note mens Actions whether they deserve it ; but be as copious as you will in magnifying your Creator, and Redeemer, and you are certain the work is very good, most certain that you cannot tread awry. Yet Satan and our own negligence are able to frame an objection against any truth which is most demonstrative. What will our sluggish spirit say ? The honour of God doth not depend upon the fame of this World. His glory cannot be raised higher than it is by our Jubilees and Songs, or by our Instruments of Musick, no though we could praise him as loud as claps of Thunder. But for all this will you be content to glorifie him, if it will bring your self to honour, though it be no amplification to the *Majesty of God* ? Agreed then.

And first it is an high advancement, that he will permit us to do him that homage, though we should have no recompence for our labour ; it is abundantly rewarded that he will give us leave to exalt him, he hath not dealt so with all people. Unto the ungodly said God, *why dost thou take my name within thy lips* ? As it is an honour to the Magistrate, that God hath committed the Sword of Justice to their power, so it is an honour to every Christian that he hath permitted unto us to talk of his honour ; it is an Angels life continually to bless him, and sound forth his glory. Therefore that parcel of the *Psalm* may look this way, let the praise of God be in their mouth, and a two edged Sword in their hand, the one is as great a privilege belonging to us as the other to a Magistrate.

Secondly, St. Peter grants it generally to all godly people, Ye are an holy Priesthood to offer up spiritual Sacrifices to God, *1 Pet. ii. 5.* What is the spiritual Sacrifice but Praise and Thanksgiving ? Therefore let us offer up the sacrifice of praise sweetly and devoutly, and all Christians shall become Priests, in that respect, and the holy portion of God ; and having offered up this visible sacrifice of praise, we our selves in our hearts shall become the invisible sacrifice of God, and bring oblation upon oblation unto the Altar, it is nothing worth unless your own soul be the principal Oblation. I press this the rather, because it is so ill forgotten in the *Roman Missal* : For they that do so often trouble your ears with *their sacrifice*, and *their Altar*, have not one word in *their Missal*, that we, or our souls, should be a reasonable, holy, and living sacrifice to God.

Thirdly, In giving glory to the Lamb, and to him that sits upon the Throne, we do not give but receive ; for no man can ascribe much praise to God, but out of a large capacity of faith ; no man can say that Jesus is the Lord, but by the Holy Ghost ; no man can speak of the King of Kings, according to his due excellency, but it will procreate devotion and reverence ; therefore though Gods honour be in the same state that it was before, yet your soul is in better state than it was before by praise and glorification.

Fourthly, We do all agree with St. Paul, that Charity is greater than the two other Theological Vertues, greater than Faith that believeth all mysteries, greater than Hope that expecteth all Promises, and therefore greater, because it shall abide with us in the Kingdom of Heaven when the other two shall vanish away : So to laud and magnifie our Omnipotent Creator is far above all other acts of Religion, because nothing else shall abide with us when we see God face to face. There shall be no confession of Christ our Mediator, for none shall deny him ; there shall be no fasting, for man shall eat Angels food, and have no need of nourishment ; no Alms shall be given, for it is life without want and scarcity ; no Prayer for forgiveness of sins, no hearing of the Word, no sufferance of the Cross, no intercession for them that suffer, but the praise of God continueth, and supplieth all the rest, unceasingly we shall cry out, *Holy, holy Lord God of Hosts, which was, and is, and is to come.* Therefore it is called blessing of God, because it shall be our only work when we have attained to blessedness, for God doth bless man by pouring his benefits upon him, and man doth bless God, by confessing the good which he hath received.

Fifthly and lastly, Whereas our Saviour did abase himself to become man, and emptied himself of his glory for our sakes, we set upon it to do him all possible honour, that we may weigh up again the Scale of his glory, which himself depressed for our advancement ; as Peter said unto him, when he went about to do that work of a servant to his Disciples, Dost thou wash my feet, no thou shalt never wash my feet, he contended with his Lord, that he would not cast himself down so far : So Zachary sings a triumphal ditty to bless his poor Nativity, we do all bow at the name of Jesus, who bowed the heavens, and came down to visit us ; we advance his Cross
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St. *Austin* cast out the difference on this wise, that the Creator of all things is stiled God, and when he gave a Law unto mankind, *Gen. ii. 15.* then he was stiled a Lord. But the observation hath an oversight in it, for he is called the Lord God four times in the same Chapter before he commanded *Adam* to dress the garden of *Eden*, and to keep it. The Annotation would run better thus, that while all things were in making in the Creation the Creator is termed God, and God said let there be Light, and God said let there be a Firmament; so in every work throughout all the first Chapter of *Genesis*. When the Creation was quite finished, and the whole Universe of Creatures set in order, then in the second of *Genesis* he is called Lord. From whence a question is started, much agitated in the School, Whether the great *Jehovah* may be called *Dominus ab aeterno*? The Lord from all eternity. Thou art God from everlasting, that is an Article of faith never doubted of. *Nebuchadonoser* could see that by the wonders and tokens which were wrought for *Daniel's* sake, therefore he makes a Decree, that men tremble and fear before the God of *Daniel*, for he is the living God, and steadfast for ever: But the scruple is, since he did not exercise his dominion before the works which he made were extant, whether the title of Lord did not accrue unto him in the beginning of time, and not from all Eternity? St. *Austin* moved the Controversie, but out of his wonted modesty passed it by undefined. *Tertullian* against *Hermogenes* says, It is none of the eternal Appellations of the Divine Nature, for it belongs not to the Divine Essence, but to the Power, and the Power could not exercise it self before there was an Object created. Many of the School-men are convicted in their judgment by this reason of

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Dan. vi. 26

Civ. Dei
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Tertullian, and hold to his opinion. I think if *St. Austin* would have determined it, he would have gone the other way ; and for my part I take it to be most probable, that we may say *God* was the *Lord* from all eternity, before the *Creatures* were existent and produced. It is true, that if we measure things by our own power, or rather by our own infirmity, we can command nothing but that which is, and hath a being ; but *God* is the *Lord* of all things even before they are, and when they yet are not he can command them to have a being ; he spake the word, and all things were made, he commanded, and they were created, *Non possunt per mandatum fieri quæ non erant, nisi dominium præcederet* ; things that have no being could not be commanded to be made unless he had dominion over them, that is, unless he were *Lord* over them before they were made, *Rom. iv.* he calleth things that are not as things that are ; therefore he hath authority as a *Lord* over things that are not, as much as over things that are. The fair conclusion of it is, the actual relation of the *Creatures* to his dominion began in time, but their subjection to his will and power is for ever, therefore *God* is the *Lord* from all eternity.

Whatsoever distinction may be put between these names, yet when we praise *God* let us do as *Zachary* doth, joyn them both together ; when we confesse him, let us do so likewise, as *Jonas* did, I am an *Hebrew*, who worship the *Lord God* that made heaven and earth. When we say our Belief let us do the same, even as the *Nicene Fathers* did before us, I believe in one *God*, and in one *Lord Jesus Christ*. And if you please your selves to distinguish accurately upon such Titles, because *St. Paul* hath said that there be *Gods many*, and *Lords many* ; let us distinguish between them and this supreme one, the *Lord God of Israel, who is blessed for ever more*. *Christ* says the *Scripture* calleth them *Gods* to whom the word of *God* came, *Joh. x. 34*. That *Scripture* is *Psal. lxxxii. 6*. I have said ye are *Gods*, and ye are all the children of the most high. From thence, and from my Text you may state a profitable difference. 1. *Dixi*, I have said ye are *Gods*, he hath said it, and that made them so ; unless he had *Godded* them they had had no such pre-eminence. What they have it is by entitling and nuncupation. 2. *Dixi Dei estis*, there are many of those *Gods*, not only every Prince and Ruler chalenge it by his Crown, but every Christian hath his interest in it by adoption of filiation. So I cited it from the mouth of our *Saviour* before, the *Scripture* hath said they are *Gods* to whom the Word of *God* came. 3. *Estis*, ye are, for a while ye are, and after a while ye shall go from hence and be no more seen ; ye shall die like men, but the true *God* abideth for ever. 4. These heathen *semi-gods*, these that carry that badge upon earth, shall not only die like men, but like sinful men, for it follows in the *Psalms*, that when they fall *God* shall arise to judge the earth ; after they have judged, they shall be judged upon it hereafter how they have judged : But O man thou must not reply against the *God* of heaven, his judgments are indisputable. 5. The ever blessed *God* is praised in every thing that pertains unto him, he is praised in all places of his dominion, he is praised in all his works. He hath done all things well, say the people of *Christ*, but among the actions of the best men, *Sunt bona, sunt quædam mediocria, sunt mala plura* ; Among some good there is much evil, among some flourishing sprigs of praise there are divers dead boughs of frailty. 6. These *Nuncupative Gods* preside over Civil Governments, each of them is a golden head over his own Political body, but *Christ* only is head of the whole *Church*, from whence the whole body increaseth with the increase of *God*, he alone is the *Lord*.

And it is likewise upon some remarkable appropriation that the *Psalmist* says, the *Lord* is his name ; he bears it certainly with many notorious marks of difference from all the *Lordlings* in the world.

First, The dominion of man is joyned with some servitude in the *Master*, for he that stands in need is a servant to his own necessities : and the *Master* stands in need of the drudgery of the labouring man, as much, or more perhaps, than that drudge stands in need of the wages of the *Master* : But all our service is of no use or benefit to the *King* of heaven. I said unto the *Lord* thou art my *God*, my goods are nothing unto thee, *Psal. xvi.* and therefore, says *St. Austin*, *God* did not make the world from all eternity, to shew that he did not want the help of his Creature.

Secondly, All things serve the *Lord* above, nothing is hidden from the Scepter of his dominion ; but man in the highest Office upon earth is confined to a small scantling of authority ; he can command the body of his Vassal, but not his soul. He cannot command his Grass to grow, or his Trees to bear, or his Cattel to encrease,

or

or the weather to be seasonable : But as the people said in admiration of the Miracles of the *Son of God*, Who is this that commandeth the Winds and Seas, and they obey him ?

Thirdly, All the *Lordship* upon earth is subalternate and dependant from a greater command. *Masters* do that which is just unto your *Servants*, knowing that you also have a *Master in heaven*, Col. iv. There is but one *Lord*, and none but he that is responsive to no other, the *King of Kings*, and *Lord of Lords*. Our *Saviour*, though an unscrutable *Abyssus* of humility, assumed that unto himself, *Te call me Master and Lord, and ye say well, for so I am*, Joh. xiii. 13. Such a *Lord* to whom all the *Sons of men* do bow and obey ; Such a *Lord*, that though he were *David's Son*, yet *David* in spirit calleth him *Lord*, The *Lord* said unto my *Lord* sit thou on my right hand until I make thine enemies thy footstool. *Lord* of all things by the Essence of his *Godhead* ; *Lord* of all things in his *Manhood* by the *Hypostatical Union* ; but by special interest *Lord* of all those whom he redeemed with his most precious blood ; *Lord God of Israel* ; in which numbers as soon as ever he believed, *Thomas* concluded himself, saying, *My Lord and my God*. As we have the *Humanity* of *Christ* expressed in the two subsequent actions, so we have as surely his *Divinity* set forth in these *Titles*, the *Lord God of Israel*.

But that *God* that filleth the heaven of heavens, and that *Lord* who hath stretcht out the line of his power over the whole earth, he is Canton'd in this Text to a little Region of the earth, but a Molehill in respect of the extent of his *Majestie*, the *Lord God of Israel*. It was not with *Zachary* the Priest in this elegant Canto, as it useth to be with other Poets, who out of affectation do strain their Poetry to make honourable mention of their own Country, where there was neither cause, nor merit : But this holy Prophet had sufficient warrant from the Spirit which cannot err, to nominate him the Patron of this people, rather than of any other, the *God of Israel*, and that for two reasons, *Propter notitiam verbi, propter promissiones seminis benedicti*.

First, The Oracles of the Scriptures were committed to them, and *God* was not truly worshipped any where but in the Synagogues of the *Hebrews*, and therefore says the *Psalmist*, *Notus Deus in Israele*. *God* is well known in *Israel* ; there they knew him that he was to be adored, that he was to be feared, that he was to be admired for his excellency ; that he was increate, immortal, eternal, and not like the Idols of the Heathen ; there was Grace and Religion : other Nations knew not him, therefore he puts them by as if he knew not them, he is the *God of Israel*.

Secondly, This whole World is made for no other end, but that *Christ* may exalt his Dominion in it, and therefore the Nation, of whom he was to come according to the *Flesh*, that is spoken of as if it belonged to *God* alone, and all other People were quite forgotten. Well therefore might *Zachary* say, O thou *God of Israel* ; for upon the Nativity of *Christ* now it was fulfilled, why long since he was called the *God of Israel*. His Incarnation, as old *Simeon* said, it was the glory of his people *Israel*, his conversation among them was their temporal protection, that their enemies should not devour them, while he was with them upon earth, his word confirmed it, that the children of the Bride-chamber should not mourn while the *Bridegroom* was with them.

Finally, His appearance among them in the *Flesh* was their spiritual exaltation, for he preacht to none other but to the lost sheep of the house of *Israel*. But *Israel* doth now no longer stand for those that according to the *Flesh* descended out of the Loyns of *Abraham*, as *St. Paul* says, he is a Jew that is one inwardly, Rom. ii. 29. So he is an *Israelite*, that is, a true man, like *Nathanael*, that hath no guile in him ; he that believeth in *Christ*, that visited and redeemed *Israel*. And that you may know the term stands now for the Church of the Faithful and Elect, *St. Paul* calls them that walk according to the rule of *Jesus Christ* the *Israel of God*, Gal. vi. 16. You know that *Jacob* wrestled with an *Angel of God* at *Peniel*, and thereupon the *Angel* changed his name, and called him *Israel*, because as a *Prince* he had power with *God* and men, and had prevailed, Gen. xxxii. 28. he prevailed over men, that is, over his Persecutors, *Esau* and *Laban* : He prevailed with *God* by tears and supplications ; and this is the exact description of all those that belong to the Church of *Christ*, that is, of the *Israel of God*. Their outward foes shall be subdued unto them when *God* shall think it time to put an end to their sufferings ; they must overcome their spiritual Foes, that is, get the victory over the passions and lusts of their own flesh, vanquish

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Gen. xxxii. 28.

vanquish the Devil, overcome the attractive delights of the world, and then they shall be no more *Jacob*, but *Israel*; they shall prevail with God. It is well noted by one, that when the *Church* in holy Scripture speaks of her infirmity, she is called *Jacob*, when she speaks of her happiness she is called *Israel*, *Isa. xli. 14.* Fear not thou worm *Jacob*, and *Amos vii. 2.* *by whom shall Jacob arise? for he is small:* but in a thousand places ye shall find, thus saith the *Lord God the King of Israel*: and never was the *Church* in more prosperity, then when Christ came among us in the likeness of man; then it was not *Jacob* the worm, but it grew mighty indeed; it prevailed with him that sits on high: then it was fit the *Song* should run in the best title, *Blessed be the Lord God of Israel.*

You have received the first part of the Text entirely in every particle, the solemn praise of the Divine goodness; now follows the reason in two most glorious acts, why the *God of Israel* deserveth this praise, *For he hath visited and redeemed his people.* Blessed be his name, for he hath visited, blessed be the Lord for he hath done marvellous things. We want not many of these *fors* when we ascribe excellency to the *King of Heaven.* Fame is a good companion for Virtue, I love to see them fast together; let there want no praise if there be a *quia visitavit*, a good reason for it, a deserving action to advance it: but to spend our good word upon them that have no merit, to speak good of the covetous, as *David* saith, *whom God abhorreth*, to cry up *Absalom* among the people for a little out-side formality; such praise is most fulsome, that's broacht either by flattery or ignorance. When renown is so ill bestowed upon the wicked, it makes the righteous that they do not regard it. But the object of *Zachary's* benediction is so gracious, so full of perfection, that when we say all we can in the honour thereof, we shall say too little, *for he hath visited, for he hath redeemed his people.*

The first of these is that which makes this the double double Holy day, above all the Feasts of the year, *visitavit*, he visited: and it is once again repeated in this Hymn of *Zachary's*, the *day-spring from on high hath visited us*, ver. 78. Some there be that collect the three capital works of Christ's dispensation out of my Text, and the verse that follows, *for that he visited us*, say they, it denotes his Incarnation; *that he redeemed us*, it betokens his Death and Passion: *that the horn of salvation was raised up in the house of his servant David*, it implies his Resurrection. I think these things are minc'd asunder, that should not be divided, but all agree that to visit is a word so proper to *Christmas-day*, as none more, namely to take flesh, and to dwell among us. *Doth the same fountain*, says *S. James*, *send forth sweet waters and bitter?* why that's no such marvail, for this very word to visit is so diverse in holy Scripture, that sometimes it relisheth as sweet as mercy can make it; sometimes it is as bitter as the very gall of his anger can temper it: *Visitat quando flagellat, & quando miseretur*, says *S. Austin*, God visiteth when he punisheth, and he visits when he pittieeth: In the first acception nothing is better known than that of the *Decalogue*, *Visiting the sins of the fathers upon the children unto the third and fourth generation of them that hate me.* And again, *I will visit their offences* with the rod, and their sins with scourges: and in the Latin Translation, *Jer. xxvii. 8.* *That Nation will I visit with sword, with famine, and with pestilence.* And *Psal. lix. 5.* *Thou Lord of Hosts awake and visit the Heathen*, and be not merciful to any wicked transgressors. From hence we have drawn it into our common phrase, that we call the infliction of the contagious Pestilence the *visitation of the Lord*. God is ever present with us, but when he shews himself to be present by some exterior and notable work, bringing his Judgment or his Mercy in a conspicuous manner to our City, or even to the doors of our own house, then he is said to visit us. And if it be a visitation of vengeance, yet refrain not to say, *Blessed be the Lord God of Israel*; whether he send his *Angel* with a Sword to smite us, or with a *Song*, as at *Christ's Nativity* to comfort us; whether coals of fire be kindled at his nostrils to consume us, or whether he blow upon us with the breath of his compassion to revive us; whether he give or whether he take away, you know what follows in *Job*: The effects upon our *bodies* are divers, but the effect upon our *spirit* should be one and the same: do you say, *Blessed be the name of the Lord.*

But to visit is also taken in good part, as an act of grace and compassion, *Exod. iv. 31.* the people had heard that the *Lord had visited Israel*, and looked upon their afflictions; then they bowed their heads and worshipped: Thou hast granted me life and favour, and *thy visitation hath preserved my spirit*, *Job x. 12.* And once more for all, *Thou visitest the earth, and dost greatly enrich it with the river of God*, *Psal. lxxv.*

9. And

And welcome be that visitation which brings with it peace, and good will; such was the appearance of him that was born this day of a *pure Virgin*: he did look out his sheep, and visit them as a *Shepherd* doth visit his flock, *Ezek. xxxiv.* so the people of the *Jews* did well express the significancy of the word; when our *Saviour* raised up the widows Son of *Naim* to life again; a great Prophet is risen up among us; and *God hath visited his people*, *Luke vii. 16.* *God* could have sent his Son to have judg'd the world, but he did not send him to condemn us, but that the world through him might be saved. This is a benign, and a courteous visitation. But because the word will extend to divers particulars of grace and love, I will do it right to lay them forth distinctly.

1. *To visit* is the work of one that comes to do a charitable office to a sick person, according to that place, *Mat. xxv. I was sick and ye visited me.* So Christ came into this world, because it languished of a sore disease, *Miseri erant quos visitavit, captivi quos redemit*: we were far gone in the infirmities of sin, when we had need to be visited; we were wretched bond-men under the yoke of *Satan*, when we had need to be redeemed. *Visitavit Dominus plebem longa infirmitate tabescentem*, says *Bede* upon my Text; long had the *Jews* consumed in their sins, faint and feeble they were, destitute of all spiritual succor, near to the brink of death, then came the great *Physician* to bind up their wounds, and to heal the broken heart: as virtue went out of him, and he healed all manner of fleshly griefs, if they did but touch him; so, much more now he is in heaven he is an indeficient fountain of virtue: and whosoever toucheth him by a living Faith, he shall be cured of his ghostly imperfections, or at least their malignity shall be asswaged. 2. *Visitare* in the Latin tongue is a diminutive from *videre*, to see a thing in a glance, and so to pass it by without any great heed; but the Verb *ἐπισκέπτεσθαι*, which is used in my Text, is a *Composit*, and is more than *ἐπισκεπτεσθαι*, it is *rem penitus inspicere cujus egeat*, to look upon things very remarkably, with that purpose to know what it wants. In the tenth of *St. Luke* the *Priest* saw the man that was wounded and passed by, the *Levite* looked on and passed by, but the *Samaritan* saw him, and had compassion of him; that was *ἐπισκέπτεσθαι*, to look on him with a commiserating eye, and a tender heart: and to none can it be so well applied as to the *Son of God*, he looked upon us stedfastly, and with a melting mercy; he looked upon us as if his very bowels were in his eyes. 3. To give a visit to another is a voluntary courtesie, an act of kindness, that hath no compulsion or unwillingness in it: for he that visits any place or persons, if he did not like them he might keep away; but you cannot imagine more promptness and readiness in any one than there was in our *Saviour*, to be humbled to that baseness to take our nature upon him. When the Prophet had said, Sacrifice and meat-offering thou wouldst not have, but a body; immediately follows Christs willingness to accept the motion, *O my God, I am content to do it, loe, I come to do thy will*, *O Lord*, *Heb. x.* how could any thing be entertained more heartily, more chearfully: he that says in *Solomon*, *hearken unto me ye children, and blessed are they that keep my ways*: he says also *my delights were with the sons of men*, *Prov. viii. 31.* 4. There is not only willingness, but friendliness in the appellation: no man visits another but in the profession of a friend; therefore *St. Paul* says upon the *Incarnation*, *Tit. iii. 4.* the kindness and love of *God our Saviour toward man appeared*: *οὐκ ἔσπευεν*, it was a sign that he did not abhor us, nay, that there was peace and bounty toward us, because he did condescend to have such familiar conversation among us. When *God* talked with *Moses* face to face, the Scripture expresseth with the admiration of *God's* love, that he talk'd with him as one friend talketh with more, but to dwell among us, and visit us as one neighbour and well-willer doth another: surely there must be much more amity and familiarity in that strain of love. This very word therefore that he visited us, is enough to exalt us to be the friends of *God*. Because he frequented the company of those that had led scandalous lives, to call them to repentance, the *Pharisees* gave him a character that he was a *friend of Publicans and Sinners*; and *Lazarus* is called his friend, *John xi.* because he did often resort to *Bethany*, to the house of his Sisters *Mary and Martha*. Beloved, since this visitation hath declared us his friends, let us be at enmity with all those things which are opposite to the glory of *Jesus Christ*. 5. It is more than all which I have said before, that he hath visited us, that he did burst the heavens to come down, that is, offer violence as it were to the *God-head* to unite it in one person with our corruptible substance. *God* spake in times past to the *Fathers by the Prophets*, but in these last days he spake unto us by his Son, nay, he sent unto us his Son. The Prophets were holy men, yet they were but men: here was a nature that visited us far more perfect than theirs,

- theirs, the nature of *Almighty God*. They were faithful servants in the house of *God*, but a servant is an unperfect condition in comparison of a *Son*: neither were we visited by any of the sons of men, but *by his own Son*, the *Son of God*. You know that they of *Lycaonia* were strangely taken with it, *Gods* are come down among us in the shape of men, when they supposed *Barnabas* to be *Jupiter*, and *Paul Mercurius*: since they were in such an extasie at their own deceit, how should we be affected with the truth that the very *God* became a perfect man, and was *Immanuel*, *God with us*, says *David*, *Psal. viii. 4. When I consider the heavens, the work of thy hands, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? or the Son of man that thou visitest him?* as who should say, he that hath such rare and excellent heavenly bodies to delight in, what should he do on earth? what is the *Son of man*, who is nothing but sin and misery, that the *Son of God* should visit him; O first let it be remembred with faith and thankfulness, lest desolation come upon us, as it did upon the *Jews*, because we knew not the *time of our visitation*, *Luke xix. 44.*
1. Secondly, Let us answer the humility of our *Saviour* with all possible humility, and say as the *Centurion* did, Lord we are not worthy that thou shouldest come under our roof: well deserved that all the succors of heaven should have fled from us, and abhorred our face; therefore blessed be his name for evermore, that brought us peace from his *Father*, sanctification from the *Holy Ghost*, justification by his own merits; humble your selves therefore under the mighty hand of *God*, that he may exalt you in the *day of his visitation*, as the *vulgar Latin* reads it, *1 Pet. v. vi.*
 2. Thirdly, *Abraham* made a feast to the three *Angels*, when they visited him at his tent door, *Gen. xviii.* so let us prepare a table to entertain our *blessed Lord* that is come unto us: not a feast of juncquets and costly viands, but let us receive him piously and devoutly, as befitteth such a guest, at his own Table. *Ipse est conviva & convivium*, He is come to be feasted, and he hath given us his own body to make us a feast, and *blessed be the Lord God of Israel*, that hath visited us, and given himself to be the true spiritual food for the nourishment of our souls.

And so much of that act which is most conjunct with the festivity of this day, *Christ hath visited us*, yet peradventure we should esteem that work of courtesie, and friendship, but of no benefit at all, unless it did extend it self to some further end; and what can our desires wish to follow better than that which comes after in this place, *visitavit & redemit*, by visiting he hath redeemed his people: It is of such consequence above all things else that are needful to our well-being, that *St. Cyprian* doth quite drown the former act in the latter, and reads my Text thus, *Prospexit Deus redemptionem populo suo*, not a tittle about visiting; but he hath provided redemption for his people. Now captivity must be presupposed on our part, because we did await and expect redemption, *Miseri sunt quos visitavit, captivi quos redemit*, as I said before, our soul was filled with a sore disease, and therefore we were visited: we were also under the captivity of sin and the Devil, and lamentable were our case if we had not been redeemed. Look upon the bondage out of which we were pluckt, and it will make us more thankful for the freedom unto which we are called, *Ad servum rex descendisti ut servum redimeres*, says *St. Austin*, thou didst descend to be a servant, O *King of Heaven*, to enfranchise a servant, and to bring him out of thralldom. Remember therefore at once for all, since we all desire to have our part in this redemption, we must all confess we were envassalled in a servitude. So *St. Austin* against the *Pelagians*, who denied the traduction of natural corruption from *Adam*, says he, How can Infants be said to be redeemed in Baptism, unless they were captives before by original sin: Therefore in imitation of our *Saviours* mercy, as the *Ancient Church* 1200. years ago was copious in all deeds of Charity, so their greatest care was to dispend their treasury to redeem captives: and *Paulinus*, a *Pious Bishop*, as some stories say, when all the stock of the Church was spent, put himself into captivity to redeem a poor Christian, miserably chained under the yoke of Infidels. But this charitable deliverance of their brethren from temporal bondage, was to shew how gratefully we should take it, that *Christ* had redeemed all those that would lay hold of his mercies from eternal captivity.

Aug. Tract.
41. in Joh.

2. Secondly, As his goodness is amplified from our captivity, so the redemption is the more valuable, because none else could have pluckt us out of those fetters, but the *Holy One*, our *Lord and Master*. Says *David*, no man can deliver his Brother, nor make a ransom to *God* for him; for it cost more to redeem their souls,

so

so that he must let that alone for ever, *Psal. xlix. 7.* when we had all incurred everlasting misery, and mercy did so far prevail, that the Divine Justice was content to forgive us, the wisdom of God held the scale, and arbitrated the case, that when a law was broken, and a mediation for pardon was entertained, the best way was not to pass by the fault with a total indulgence, but with a commutation of punishment: And when men and *Angels* were unfit for that service, then steps in the *Son of God*, and undergoes the condition in his own person, and became our brother, flesh of our flesh, that, according to the Law being next of kindred to us, he might redeem that which we had mortgaged, *Lev. xxv. 25.* we had sinned, and so needed a Redeemer; and not so sinned, but *God the Father* being placable, a Redeemer would serve the turn. And there the point had stuck for ever, and we for ever had been helpless, unless Christ had given himself a ransom for many, *Alimus solvit pro debitore, aliud solvitur quam debebatur*, one was the debtor and another satisfied: one thing was owed to God, I mean the life of sinners, but another thing was paid, I mean the life of an Innocent.

And let it make a third animadversion, that the manner of our redemption doth greatly exaggerate the most meritorious compassion of the Redeemer; there hath been redemption wrought by force and victory, so *Moses* brought the *Israelites* with an high hand out of the slavery of *Egypt*: There is a redemption which is wrought by intercession and supplication; so *Nehemiah* prevailed with *King Cyrus*, to dismiss the *Jews* out of the *Babylonish* captivity: or thirdly, either gold, or silver, or somewhat more precious is laid down to buy out the freedom of that which is in thralldom: that's the most costly, and estimable way, when value for value is payed: or fourthly, the body of one is surrendered up for the ransom of another, life for life, blood for blood; and greater charity cannot be shewn than to bring redemption to pass by such a compensation. So *St. Peter* extolls that act in our *Saviour*, says he, ye were not redeemed with corruptible things, but with the Blood of *Christ*, as a lamb undefiled. So out of his own mouth, *Matth. xx. 28.* the *Son of man* came not to be ministered unto, but to minister, and to give his life a ransom for many. Unto us therefore the mercy of God is most frank and liberal; a gratuitous blessing, a good turn as freely bestowed as ever was any: so that we who received it conferr'd nothing unto it, but on *Christ's* part, he laid down a ransom of a most just compensation.

Fourthly, As all mankind that is flesh and blood in every man and woman is honoured by his Visitation, so all without exceptions are beholding to his Redemption. *Zachary* the Priest with all his innocency, who is said to have been blameless and righteous before God, yet he blesteth God that he was redeemed. *Job*, a man so holy, that God bears witness to him; so upright that the Devil could not except against him, yet glad he was to take notice of a Redeemer; that was his anchor upon which he stayed himself, *I know that my redeemer liveth*. The blessed Virgin, no doubt as holy a creature as ever walked upon the earth, yet her Spirit rejoiced chiefly in this, that she had a Saviour. Great is thy benignity, O Lord, that thou hast given us a joyful recovery from an oppressing pestilence, that thou hast given us all things necessary for life and sustenance: greater is thy goodness that thou hast given us grace to repent, to call upon thee, to direct our heart in thy command, and to believe in thy saving health; but this is the most superabundant blessing of them all, that since we are odious and unprofitable in thy sight with all our imperfect righteousness, thou hast repaired us again by giving thyself a redemption for us. Thrice happy therefore that we know with *Job* that our Redeemer liveth; and comfort your hearts thus, he came to redeem that which was lost; therefore he will not let that be lost which he hath redeemed.

Having thus spoken of the benefits of Visitation and Redemption, I should leave my Treatise very imperfect if I should not speak of the Receivers; very briefly therefore concerning them upon whom all was conferr'd, he hath visited and redeemed his people. It is certain that the generations of mankind are meant by this word, the Sons and Daughters of *Adam*, and none others. The *Angels* are called his servants, his ministering spirits, his messengers, &c. but they are never called his people. Godly Bishops and Fathers of the Church have drawn out certain streams from the love of Christ by which the *Angels* should receive some utility. *St. Austin* says, his light did shine before them, his example did kindle a desire in them to excel in zeal and obedience, *Bernard* says, *Qui evexit hominem lapsum, dedit Angelis ne laborarentur*, that is, he whose redemption prevailed to raise up man after

he had fallen, it confirmed the *Angels* in grace that they should never fall. He brought us out of captivity, he preserved them that they never came into captivity: but that which these speak of, that should turn to the utility of *Angels*, it came from the power and good will of his *God-head*, not by virtue of his mediatorship, being made *God and man*, to reconcile those to his *Father*, who had offended. The *Schoolmen* say though he was not Incarnate for the *Angels*, nor shed his Blood for their sakes, yet the fruit of his redemption did in some wise redound to them, because it compounded the friendship between *Angels and men*; whereas they were our enemies in *God's* quarrel, before our peace was procured by our *Saviour*. Well, this comes to nothing on the *Angels* part, it is neither dignity, nor commodity to them, but unto us; therefore we are the clear gainers by all the profit that my Text brings in, *he hath, &c.*

In a strict phrase we know who they were that had the happiness to be called *his people* for many ages; his covenant was made with the seed of *Abraham*, and with the children of *Jacob*; but when they ceased to know the *Lord*, and to obey him, this Covenant was broken: and it is very remarkable how zealously *God* did manifest it, that his love was turned away from that Nation, *Hosea* i. he made the children of that Prophet signs and tokens unto them, calling his *Daughters lo-rubamah*, I will no more have mercy upon the house of *Israel*, and he called his *Son lo-ammi*; for says he, ye are *not my people*, and I will not be your *God*, ver. 9. You see in that place that *God* hath as it were torn the hand-writing wherein the Covenant was made; it is cancell'd, and it will not profit them. That people lost their share in this redemption, because they knew not the true redeemer, nor minded the true redemption: Light came into the world, and they loved darkness more than light; they knew not their *Redeemer*, the holy One of *Israel*: In the matter of redemption also they were quite mistaken, never drawing their care inward to the use of their soul, but gaping for a Champion that should fight for them against the *Romans*; so they were neither delivered from the bondage of the *Romans*, nor from the power of the *Devil*. Where then shall we look for *his people*? beloved, not in one angle of the world, but among all Nations, both *Jews* and *Gentiles*. *God* spake once and twice, says the *Psalmist*, first to the old Church of the *Jews*, than to the new Church of the *Gentiles*: and as many as call upon him faithfully, they are *his people*, and he is their *King*. And that you may be sure the *Gentiles* have their interest in him, the first in all the holy Scripture that calls him a *Redeemer*, is *Job*, and *Job* is a *Gentile*. In every Nation he that feareth him, and worketh righteousness, is accepted with him, says *St. Peter*, *Acts* x. 35. Nay that which *Zachary* utters restrictively, he hath visited and redeemed his people, the *Angel* as one more indifferent to all parties, says, *I bring you good tidings of great joy, which shall be to all people*: So *St. John* as liberally and largely as the *Angel*, he is the propitiation for our sins, and not for our sins only, but for the sins of the whole world, 1 *Epist.* chap. ii. ver. 2. says *Prosper* very well (a Father that was very cunning in this point) *Poculum immortalitatis habet in se, ut omnibus profit, sed si non bibitur, non medetur*. The cup of immortality is in his hand, to bring all men to eternal life, but it will cure none of their sins, but those that drink of it. To conclude all, *Christ* came especially into the world for his Church sake, and more especially in his Church, for those that are called according to his purpose, he came to purchase unto himself a people zealous of good works. They were to be purchased and made his people; they were not his people before he came unto them. *Non veniens suam invenit plebem, sed visitando eam fecit*, if he had not visited them, and redeemed them, and taught them, and given them of his spirit to believe in him: nay, if he had not given them his Body to be meat, that whosoever eateth thereof might not die, but live for ever, they had never been his people. Lord draw us, and we will come unto thee, visit us and we shall be healed, redeem us and we shall be made free, make us thy people, and we will serve thee, and praise thee, and bless thee all the days of our life. Amen.

THE TWELFTH SERMON UPON THE INCARNATION.

LUKE i. 69.

And hath raised up an horn of Salvation for us in the house of his servant David.



He Spirit of God is so constant to the same matter, to the same phrase of speech in *Holy Scripture*, that there is no Text of prime Doctrine in the *New Testament*, but likely you may fit it as it were *verbatim* out of the Old. I put you in mind of it at this time, because *David* hath not only comprized my Text, but all this *Song of Zachary* into one verse. *Zachary* having been dumb for nine months, his unspeakable joy at last burst out, like a River which hath been stopt, and flows forth in a full gush when the Sluce is open. Now whereas when he found his tongue, and began likewise to Prophesie, his Wife and Kindred who were the Assembly that heard him, expected, no doubt, that in the first instance, after he broke silence, he would speak of *John the Baptist*, a child of much wonder and expectation, whom the Lord had sent unto him in his old age, yet he did not so, but he took the rise of his Prophesie from a mightier work by far; he begins with the *Bridegroom*, and then proceeds to the friend of the *Bridegroom*: He begins with the *Saviour*, and then speaks of the *Servant*; he begins with the bread of life, and then goes on to the voice of the Crier; he was sent unto the *Jews* to invite them to eat of it: He begins with the glorious King sprung out of the house of *David*, and concludes with his own Son, that was the torch-bearer to carry the light before him. Of both these, thus the *Psalmist* with most admirable brevity, *Psal. cxxxii. 18. There will I make the horn of David to bud, I have ordained a lanthorn for mine Anointed.* The horn, or excellency of *David* is *Christ Incarnate*; the *Lamp* ordained for that mighty King was *John the Forerunner*, whom the *Evangelist* of his own name calls a *burning and a shining light*. 'Tis *St. Austins Exposition*, and so natural to the sense of the *Psalm*, that it hath gained upon me to follow it. Yet there is great odds between Faith *in spe*, & *in re*, between the prenumtion and the event of these mysteries; between the promise of the Sun rising, and the light which shines visibly upon the world; between the knowledge of Salvation, which was drawn nearer to the Church in *Zacharies* days than it was in *Dauids* when it was further off. In the one it is *faciam*, I will make the horn of *David* to bud, in the other it is *feci*, the counsel of God is actuated, he hath raised up an horn. *David* was bold to sing it forth, that God would perform his Promise. *Zachary* was more bold to speak in the *Preter-tense*, that he had performed, when it was but *in fieri*, when the Web was yet upon the Loom. *Christmas day* was not yet come, it was half a year off, before the time was appointed that a Virgin should be delivered: but *Zachary* knowing the certain execution of Gods Word hath made *Christmas day* in the Text. He doth not only bear witness

witness to our *Saviour*, though yet an imperfect fœtus after three months conception, as if the Child were born, but as if he were in his most able growth, in perfect strength of years, in perfect execution of his power, in the perfect glory of his Kingdom; And hath raised up an *horn of Salvation for us in the house of his servant David*.

Now to prepare you to receive the division of the words, you may easily mark, that whereas the former verse contains a general profession of Gods mercy to his *Church*, he hath visited and redeemed his People, this verse contracts it to the particular instrument through whom we are all *blessed*; as who should say, God hath given Redemption to his People, yet there is no redemption to be looked for but in *Jesus Christ*, he hath raised up an *horn of salvation for us in the house of his servant David*. The principal word of the Text therefore is that which is in the midst, *An horn of salvation*; it is the Periphrasis of Christ, I will begin from thence. 2. I will declare how God did raise up this horn of salvation when Christ was born. 3. Here is the Lineage of our Saviour according to the Flesh, he was raised up in the house of *David*, in the house of *David his Servant*. Lastly, Here is the use and fruit of his birth, which belongs to us, that is, to as many as have the same faith in him that *Zachary* had, when he opened his mouth to utter this Prophetical Song, *And hath raised up, &c.*

In the former verse *Zachary* says that he would bless, that is, praise and Magnify the *Lord God of Israel*. And hath he not made good his word? Yes surely; for the praise of the most high cannot be exalted in the tongue of a sinner more than in this attribute, to call him an *horn of salvation*. There was more obedience and faith in it, (I will not call it merit) but I say it expressed more obedience and faith, that this *devout Priest* should call a Child, nay, a fœtus but of three months conception, as yet curdled like milk, as *Job* says, in his mothers womb, the *horn* the strength of our salvation, than for the *Angels* and *Seraphims* to sing continually before the Throne of heaven, *Holy, holy, holy, Lord God of hosts*; the *Angels* extol that infinite Majesty which they behold in glory: This person confessed all that his tongue could utter to the honour of his *Redeemer*, when nothing was actuated, nothing yet in being to be seen; and when the time came that it should be seen, nothing could be more infirm in appearance. Yet neither the inevidence of the object before he was incarnate, nor the parvity and outward meanness of the object when he was to be incarnate do stumble his faith, but he makes as great a noise to advance his dignity, as words would give him leave, an *horn of salvation*. *Salvation*, *salvation* is our tree of life, restore the Church to that O *Lord*, and there is *Paradise* enough in it, though we be shut out of *Paradise*. It is one beam, and the very principal of that inward light in *holy Scripture*, which shines in the Meridian of us Christians, and makes us resolve by a secret contract between us and faith that it is the Word of *God*, because it treats constantly and in every part of it touching the means of salvation. But the Volumes of heathen men (they are to be seen, and testify what I say) do never aspire to that sublimity: nay, they that referred every thing they had to the gift and goodness of their Idols; Riches to *Plutus*, joyful Marriage to *Juno*, Victory to *Mars*, prosperous Navigation to *Neptune*, all these, and the very breath of their life to *Jupiter*, yet the Devil was not suffered to fool them with this gross opinion, that any of their adulterate Deities was worth the name of a Saviour. *Salvation belongeth to our God, and his goodness upon his people*, says the *Psalmist*. Salvation had never been known upon earth unless this day *heaven* had fallen down upon the *earth*. But though all comfort in this world were forgotten, nothing but darkness, and weeping, and captivity over all the Universe, yet this one word is enough to turn all the sorrow into gladness, nay, to turn hell into heaven. Where art thou O *Lord* that we may find thee? Wherein shall we enquire for thee that we may see thy love and glory? If I look for thee in the work of *Creation*, thou art *Omnipotent*; if I consider thee in the work of *Preservation*, thou art most *vigilant*; if I seek thee in the store of all things wherewith thou hast filled Sea and Land, thou art most indulgent; but when the *incarnation* of my *Lord Jesus*, and the mystery of Salvation comes into my thoughts, then O *God* thou art most *transcendent*, and I am lost in the *Abyssus* of thy goodness. When I call him the *Glass* in which I see all truth, the *Fountain* in which we taste all sweetness, the *Ark* in which all precious things are laid up, the *Pearl* which is worth all other Riches, the *Flower* of *Jessai* which hath the savour of life unto life, the Bread that satisfies all hunger, the Medicine that healeth all sickness, the Light that dispelleth all darkness; when I have run over all these, and as many more glorious

Titles

Titles, as I can lay on, this description is above them, and you may pick them all out of these Syllables, our salvation; much more when he is exalted with this adjunct in my Text, *an horn of salvation*.

And can so great a thing as Salvation be amplified through so mean an Epithet? Beside, that it is a *badg* of a *beast*, it is not of the choicest substance of nature; for what is an *horn* but the *excrement of the Nerves in the outward parts*, as Teeth proceed out of our gums within? But as God did not abhor to be made man for our deliverance, so he recoiles not from having his goodness compared to the grossest things for our better intelligence: And yet to see the perverseness of the most learned Wits, likely they intangle those Similitudes with intricate difficulties, to which God hath mightily condescended, and even abased himself for our better perspicuity. Did not he intend to set up a plain and a sensible Sacrament before our eyes when his *Evangelist* hath thus described him, *an horn of salvation*? And yet what abstruse mistakes are some fallen into, that would be more subtil than the *Spirit of God*? *Abulenſis* says, that this phrase is originally derived from the horn that shined upon the head of *Moses* when he came down from the Mount, and had talkt with God forty days. And there being this ample resemblance between *Christ* and *Moses*, the one brought the Children of *Israel* out of *Egypt*, the other acquits us from the bondage of sin and hell: Therefore *Christ* should take this character from *Moses* that was his Type, and be called *an horn of salvation*. I like not this opinion for many reasons: First, *Moses* had no such disfigurement in his face, as the appearance of horns when he came from God. Ignorant Painters make us ridiculous to the *Jews* with their childish errors. They know he put a vail on when his face shined, and can they tell how horns branching out would admit of such a vail? Some Limners conceived that the splendour of his face sent forth beams of light, (which indeed *Rabby Solomon* calls by a figure *cornua magnificentiae*) others that were bunglers in the Art, took these beams to be horns, and with the help of the Vulgar Latine Translation, they have made him of an holy *Saint* a prodigious monster. Their error stops not here; for this character doth so little agree with *Moses*, that the Scripture is very wary never to call *Moses* the salvation of the people. Why? For salvation comes not by the Law, but by Faith. If eternal life could be attained by the works of the Law, there had been no need of *Christmas day*, our Mediator had been born in vain, he had died in vain; therefore mark it in *Mat. xxii.* when the *Pharisees* askt our *Saviour* which was the great Commandment of the Law, as if all their study, all their hope and confidence were in the Law, he answers them fully; but immediately he calls them to another question, What think ye of *Christ*, whose Son is he? As who should say, by the works of the Law shall no Flesh be justified; it were better for you to know and believe in *Christ*, there is no other name under heaven through which you can be saved. So I cast off this first opinion, to impute horns unto *Moses* is a *vapity*, to impute salvation to him is an *Herese*.

Secondly, Some would draw the Phrase from an *heathen Proverb*. *Delrio* the *Jesuit* is not against it. The heathen *Jupiter*, as their Poets tell us in their raptures, was nourisht by a Goat in his Infancy, and for the memory of it, that horn was endued with vertue to bring forth plenty of all things for the life of man, and constantly they call that which exceeds with all abundance, *the horn of Amalthea*. Now *Christ* replenishing us with all good things, supplying us with more than we can desire or deserve, in whom we are complete, as *St. Paul* says, *Col. ii. 10.* he is this celestial horn, about which prophane Authors puzzled themselves, and knew not what they said. And shall I ever be perswaded that the Scripture hath borrowed terms of honour out of their Fables to give to the *Son of God*? It sounds not well to my judgment; yet I subscribe it was an eximious Title of great antiquity; for when God raised up the fortunes of *Job* again, he had three Daughters, the name of the first was *Femima*, which is by interpretation, *day*; The second *Kesia*, that is, sweet *Cassia*; The third *Keren happuch*, that is, the horn of plenty, and the best Editions of the Septuagint have it, *κερας Αμαλθειας* the horn of *Amalthea*. Yet to strike off that opinion, that horn in the old Addage betokened an inexhaust Fountain of earthly felicity; this horn in my Text is the staff and stay of heavenly salvation: Therefore they differ as much in effect as finite and infinite. *Barradius* observing that *Christ* accomplisht the work of our salvation upon his Cross, would deduce that from thence he should be called the horn of salvation, because the two sidepieces of the tree do resemble horns; he might as well have said, that the

Metaphor

Super Psal.
cxxxii.

Metaphor was taken from the Altar in the Old Law, upon which the Sacrifices were presented, because the *Psalmist* says, bind the Sacrifice with cords unto the horns, or extremities of the *Altar*. Into the number of these that are more elegant than literal in their allusions let me cast in *Lombard*, thus he, an horn is an altitude above the flesh; and because it grows higher than the flesh, therefore Christ is called an horn rather than a buckler of salvation, because our hope in him is not carnal, but spiritual: and it is he that gives us grace and power to overcome the flesh. These, and such like subtilties I think it fit rather to name than to prosecute.

But *Theophylact* hath collected the solid reasons of this Appellation into few words, *κίεας δύναμιν βασιλεία σωτηρίας*, it betokens either the mighty power, or the Kingdom of salvation. An horn is the weapon and strength of that Creature out of which it brancheth, and therefore it is usual almost in every book of Scripture to borrow a Metaphor from it, as the Lord shall give strength to his King, and exalt the horn, that is, the power of his Anointed, *1 Sam. ii. 10*, and *Psal. lxxxviii.* In my name shall his horn, that is, his strength and fortitude be exalted; and to break the horns of sinners is to pull down their pride and dominion, *Psal. lxxiv.* I spare to recite innumerable quotations which are extant every where in Scripture; but in this phrase the Holy Ghost intends, that according to the translation which is in our Morning Service, *God hath raised up a mighty salvation in the house of his servant David.* O puissant Lord and Saviour! who is able to comprehend what infinite power did concur to this effect, that the everlasting God should be incarnate, and become man? This birth may seem to the outward man to be nothing but a spectacle of weakness and misery. Look upon an Infant laid in a Manger, wrapt in swadling clouts, the Son of a poor Maid espoused to a Carpenter; and from these circumstances the question might be askt, Where is this horn? Where is this strength which *Zachary* hath laboured to express so emphatically? I answer, That the Nativity of *Jesus* was the greatest demonstration of the power of God that ever the world received. The *Virgin Mary* hath commended it to be very true in her Song, verse 49 of this Chapter, *He that is mighty hath done unto me great things.* And *St. Basil* says that the Incarnation was *μυστικὴ ἀπόδειξις δυνάμεως*, the evidence of the Divine Omnipotency. It is a strange efficacy of nature to conjoyn repugnant Elements in the composition of our flesh, as fire and water. It is yet more strange to put an Elementary body and an immaterial soul into one composition; but to joyn an increated and eternal God in one union of person with these things, it exceeds all other marvels. *Neque Adami de limo terra formatio, neque Eve de viri carne plasmatio, Iesu Christi potest ortus comparari*, says *Leo*, the creation of *Adam* from the dust of the earth, the efformation of *Eve* from the rib of *Adam*, both are things to astonish our weak understanding, but neither of these are comparable to his Nativity, that was the Son of God, and the Son of Mary, this is the very firmitude of the horn whereof I am to speak, there are other rights and branches of it: For as Gods power doth astonish us that the Word should be made Flesh, so it brings our admiration to more excess that he should become a Saviour, he did overcome his own justice in that act, and an Orator would say, he grew mightier than himself, if it were possible, by sparing us. Certainly, there is good reason in that Axiom of the School, that *it was more to save a sinner than to create a world.* The heathen had their Saviours from wasteful diseases and pestilentious contagions, as *Pandion* and *Esculapius*: the Israelites had their Saviours from thralldom and the peril of the Sword, as *Moses* and *Josuah*: But he that delivers us from the wrath of God, and from the pit of hell, he is the strong deliverer, he is the horn of salvation. Finally, The Salvation which he hath brought us hath not only set us free, but it hath put vigour and animosity in us to subdue our Adversaries that held us in thralldom. What the Heathen spake of another thing I may fitly apply to Christ, *Tu spes reducis mentibus anxius, viresque & addis cornua pauperi*; such as were poor and in misery, being fast bound in the fetters of their sins, thou hast refreshed them with joy, and given them horns to push down their enemies. The dominion of sin is abated, the edge of infernal tentations is rebated; Death is swallowed up in victory, the Devil cries out in the Gospel that he is tormented, the gates of hell cannot prevail against the Church; this is salvation obtained for us, not by compounding with our Foes, and asking their leave, but by strong force, and puissant victory; *Cornu salutare nobis, sed impius terrificum*. It is a sovereign horn to us, but an instrument of offence against the wicked. His horns are the horns of an Unicorn, with them shall he smite the heathen, even the ends of the world, *Deut. xxxiii. 17.* the false flattering Prophet

Prophet *Zedekiah* the son of *Chenaanah* put on horns to sooth up *Ahab*: Antichrist is described with ten horns, and seven heads, *Revel. xvii. 3.* to denote that he is armed to bring destruction upon those that cleave in sincerity of truth unto the Lord. The Goat and the Ram which *Daniel* saw in his Vision, *chap. viii.* had terrible horns rising up between their eyes: These were outrageous tyrants, whom God permitted to goar the innocent like mad Oxen; but here's an horn in my Text to break their malice, as if it were but a slender reed: The Judge that trieth the cause of the helpless against oppressors, and casts them down for ever, but our horn of salvation. Indeed that's his proper work to save and help his chosen; it is by accident that for their sakes he wounds and offends their enemies: he came not to destroy, but to seek and to save that which is lost; he would not the death of a sinner, but that he should repent and be saved: therefore it is due to be called not an *horn of mischief*, but an *horn of salvation*.

Nor doth this word betoken his power only, but his kingdom likewise; as if *Zachary* had said, God hath raised up a King of salvation to us in the house of his servant *David*. So said *St. Peter* before the Council of the Scribes, *Acts v. 31.* Him hath God lift up with his right hand, to be a Prince and a Saviour. The *Chaldee Paraphrast* who is very ancient, agrees greatly with this, for what the *Psalms* hath, *I will make the horn of David to flourish*, it renders thus, *I will make the kingdom of Davids glory to sprout forth.* *Euthymius* pleaseth me, who gives the analogy thus, the oil was poured out of an horn with which Kings were anointed (you can instruct your selves that it was so both in *David* and *Solomon*) and from thence an horn, though an evacuation of nature, and a mean thing, became an ensign of Kingly Majesty. Neither was this known only to the Jews, but to the Heathen also; so that their Kings did wear it among the honours, and ornaments of their head: as ours are painted with a *mund*, and a *Scepter* in their hand. *Pyrrhus* in *Plutarch* was known in the battail from all his subjects by wearing a Goats horn in his Helm: and *Villaspandus* reports of an ancient piece of coin, which had the image of *Tryphon* the Egyptian Monarch on the face, and on the reverse it had his Crest with a Goats horn rising up before it. Nay, the same Author says, that it was the fashion of *David* to wear the like thing in his head-piece: And all this I have alledged, because I would not want proofs, that an horn was the representation of Kingly Sovereignty.

The meaning then of *Zachary* is this, that Christ hath abased himself to be incarnate, and to become our salvation; yet he hath reserved this glory to himself in his humiliation, that he will be a Saviour unto none, but unto them that accept of him for their King, and obey him in all things. In almost all books of Scripture he is called a King. I will not take so wide a scope to expatiate in, but strictly I will touch at a little: In *Genesis* he is resembled in *Melchisedech* the High Priest, but he was also King of *Salem*. In the *Psalms*, yet have I set my King upon my holy hill of *Sion*: In one of the Lessons for the day, he shall sit upon the Throne of *David*, and upon his Kingdom, *Isa. ix. 7.* At his Birth the wise men did inaugurate him in that honour, where is he that is born King of the Jews? At his triumph when he rode into *Jerusalem*, Blessed is the Kingdom that cometh in the name of the Lord of our Father *David*, *Mark xi. 10.* At his arraignment when *Pilate* askt him if he were a King, he left him in suspence with this answer, thou sayest it: Finally upon his Cross he would not let the title be altered, but there it stood, *Jesus of Nazareth the King of the Jews*. The right of this Kingdom was given him in his Incarnation, promulged by the preaching of the Apostles, perfected after his Resurrection and Ascension into Heaven, and shall be consummated in the end of the world. He is so fully constituted a King by being called the Christ, that ever since it is the Dignity of all Kings to be called the Lords Christs, Him hath the Lord anointed with the Holy Ghost and with power, *Acts x. 38.* in which words *St. Peter* hath exprest both his Sacred, and his Kingly Sovereignty: and to match him, for the Texts sake, with *David* in this point, you must call to mind that *David* was thrice anointed; first at his Fathers house by *Samuel*, the next time at *Hebron* after the death of *Saul*, and finally anointed at *Jerusalem*, a King over all *Israel*. So Christ was anointed by shedding of blood in Circumcision, by blood again at his Agony in the Garden, and thirdly by the great effusion of his dearest blood upon the Cross: Or will you lay it thus? He was anointed by his Father from heaven, anointed by *Mary* with her box of Spikenard upon earth, and lastly his dead body was anointed by the women, when it was laid in the Sepulchre. So in proportion there is a three-fold Unction to make us Kings and Priests for ever: the first of Regeneration in Ba-

prism, the second with the blood of *Jesus* in the participation of the *holy Communion*, and the third of glorification in the *Kingdom of heaven*; but *nihil dat quod non habet*, he that crowns us in glory had title to a crown himself; he that makes us Kings, was the horn, or prince of our Salvation.

This is the stone of offence against which the Jews stumble, that the Kingdom promised so expressly and literally to the *Messias* was not verified in the person of *Christ* our Saviour: had he sat upon the throne of *David* with Power and Majesty, reason would that they should believe; but this is it as they plead which enervates their faith, that he who is set forth so often in the name of a *King*, should be born so meanly, die so ignominiously, and be acquainted in all his life with nothing but weakness and poverty.

1. Remember this for the ground of my answer, that *Jesus Christ* was *God's only Son*, and our Lord, that is our King, is an Article of our Belief, and therefore his Kingdom appears only to the eye of Faith, and is not to be discerned after an earthly manner, in outward pomp and visible glory; for
2. then it were no Article of the Creed. 2. No humane Kingdom came to him by descent; for ought we know he was of the house and lineage of *David*, but it appears not that he was the true and lawful successor in the right line to the Crown of *David*. *Armacanus* makes much ado to no purpose, to derive his pedigree; so that the Kingdom of *David* might truly be hereditary in him: I say to no purpose; for since the right should come to him by his *Mother*, and she out-lived him, that temporal Kingdom had been in her, and never descended upon him, unless he had survived her,
3. Note it, that the Prophets who prophesied of the Kingdom of the *Messias*, must not be understood literally, that's not the fashion of Prophecies. How then? why, with *Evangelical* qualifications, and they are clear that his Kingdom is not of this world, that he was no *King* to the prejudice of *Cesar*; his laws pertained to the spirit and conscience: he rules over his *Church*, and yet was obedient to Rulers: but he had not the temporal seat of *David*, even as *David* had not the spiritual seat of *Christ*: In a regal Throne he did not sit, for he came not to be ministered unto, but to minister, although he was made heir of all things by virtue of the *Hypostatical Union*: Just as *David* after he was anointed by *Samuel*, was debased a while as the meanest servant. But *Christ* being of the line of *David*, and having an heavenly Dominion given him, which had influence into the soul and conscience, commanding things in heaven and earth, making all things in the world stoop to the word of his truth, converting sinners to salvation, drawing all the *Gentiles* to take up his Cross, ruling thus for ever, and to the worlds end. I hope you will say (O that the *Jews* would heed it!) that this is a more excellent Sovereignty than ever *David* had; therefore *God* hath made good his promise, and transcended it, that *God* had given him the Kingdom of his Father *David*. I lay the point now with all evidence and perspicuity against the infidelity of the *Jews*,
1. *God* did promise the Scepter unto *Judah*, *Gen. xlix.*
2. *Judah* had it in *David*, and *Solomon*.
3. It was threatned to be taken away; and never restored again; and so it was in *Jeconiah*.
4. Whereas the family droopt and decayed, the promise was that it should flourish in *Christ*.
5. That it should be a Kingdom greater than ever was before, extended from the flood unto the worlds end. Lastly, that it should stand and dure for ever: In all things the Gospel consents with *Moses* and the *Prophets*, and the blind *Jews* that will contradict it, even *Judah* shall be scattered with this horn, *Zach. i. 21.* and be broken in pieces with the Scepter of this Kingdom; but as the Prophet infers well, if I be *Lord*, where is mine honour; and if *Christ* be a King, where is our obedience? *God* hath anointed him with his *horn of power* to be a King, O that the unction of his Grace may distil upon our hearts, that we may serve and fear him. Concupiscence says, I will reign; Ambition says, I will reign; the Devil says, I will reign; the world says, I will reign; but a good Christian will say, *Non habeo regem nisi Dominum Jesum*. There is no King that shall command my conscience, but *Jesus Christ*, he is the horn of my salvation.

The points remaining shall take up no long time: the next that I come to is the verb of action, how *God* did raise up *this horn of salvation*? you may know the meaning of this by our own vulgar phrase; for it is our usual saying, that *God* raiseth up friends to a miserable man, when his relief and deliverance come through those means which he never expected. The house of *David* had ennobled the Kingdom of *Israel* more than any other tribe or kindred that came out of the loins of *Jacob*: it freed the Nation from the oppression of the *Philistines*, expelled the *Jebusites*,

sites out of the Imperial City, reared up the stupendious fabrick of the *Temple*, contrived the service of the *Priests and Levites* into admirable decency; brought them into great respect with Foreign Princes: All this came to them by the Son of *Jesse*, and *Solomon* that succeeded him. But in process of time the lineage of *David* was quite eclipsed, that stately horn was broken, especially when *Herod* ruffled it, the poor remnant of the kindred pluckt in their head, and durst not with any safety own themselves to be of that progeny. Loe the inconstant state of humane things, the sons and daughters of *David*, who were the Princes of that Kingdom, were become poor artisans and inmates in by-places; and nothing was so beneficial to them, as to be forlorn and despicable. Now chops in another alteration, more strange than all that had been before, a Virgin of a most private fortune in that stock, not lookt upon, not thought upon to repair that decay, she conceives a Son by the power of the *Holy Ghost*, in whom the honour of *David's* house was more exalted, than if he had subdued all those Countreys which *Cyrus* and *Alexander* made tributary to their Empire. This is according to that Prophecie which *James* applied to our *Saviour*, *Acts xv. 16.* in that solemn Council of the *Apostles*, after this I will return, and will build again the *tabernacle of David which is fallen down*: and I will build again the ruines thereof, and will set it up. This kindred, in whom the *Majesty of Judah*, did once rest, nothing could be laid more flat than it in the revolution of a few ages: and of a suddain this diminution was repaired, no flesh and blood was ever more advanced than that house (if they did not bid defiance to their own honor) that *Jesus Christ* came from them according to the flesh. This did *David* foresee and presage it to his own generation, *Psal. cxxxii.* I will make the horn of *David* to flourish: but the Verb decomposit in the Septuagint is most significant, ἐξανάπλω I will make it sprout up again; as when a tree is cut down, and the stock appears to be dead, but a little branch springs out of the root, grows high and tall, and fills up a better room than the trunk which was felled. But the *Jew* complains to this day, that he can perceive no such reintegration of the house of *David*. O who is so blind and senseless as that Nation? who would not receive him, that came to be their glory, and being plagued for their unbelief, they will not perceive their punishment and misery; the horn is raised up, and the beast out of which it grew will not own it, or acknowledge it. But the promise of *God* cannot be made of none effect through their infidelity: There is room enough beside in the world to receive him, though his own exclude him; the horn is raised up, though the Rebels of the house of *David* reject him. The condition of our humane nature was most innocent and Angelical in the first Creation; we sinned, we fell, our boughs of glory were lopt away, our fruit of holiness was shaken from it, our substance was involved in the general curse of the earth to bring forth nothing but thorns and briars. Thus we continued a despised mass of corruption, till our horn was exalted in the Incarnation of our Lord and *Saviour*. Then was our nature advanced to one *hypostasis* with *God* himself; as if a Giant should bear up an Infant upon his shoulders: so we that pass'd for no better than blood temper'd with dirt, are become as it were emulous with the thrones of heaven by this assumption of our manhood into his person, because he took not upon him the seed of *Angels*, but the seed of *Abraham*. And as all that are born of women have some access of dignity, because *Christ* took the similitude of our nature, so the Church superabounds in two priviledges: first, as *Gregory* notes upon such words as these, *1 Sam. 2.* that it is said to the *Priests* of the Gospel, whose sins ye remit they shall be remitted, &c. yet the like was never said to the *Priests* of the Law; because remission of sins was brought to pass by him that was made man: therefore from that time forth men were made the Ministers of Pardon and Absolution: that's the horn of the Church, the power of the Keys. Secondly, *God* hath replenished us that are called by his name with a great abundance of the *Holy Ghost*; and since *Christ* was made flesh he hath poured out of his spirit upon all flesh. Loe, these are the ascensions by which we climb up into heaven through this mercy, that the Lord God of *Israel* hath raised up unto us an horn of salvation.

Now follows the third part of the Text, to the end the Jews might know that this was the *Messias* which they expected: here's his lineage exprest according to the words of the Prophets, he was raised up in the house of his servant *David*. This the *Pharisees* had learnt by rote, and very truly, when our *Saviour* askt them, what think you of *Christ*? whose Son is he? and they say unto him *Dauids*. Till those days the Pedigrees of the Tribe of *Judah* were kept unconfused; especially the pedigrees that descended directly from *David*, and those things which the provi-

dence of man would never have kept from darkness and intricacy through long tract of time, the wisdom of God kept them clear and uncontroverted: so that *Joseph* and *Mary* were taxed as belonging to the *house of David*. 'Tis much that *St. Matthew* would not give *Abraham* the precedency in the generation of *Christ*, (he deserved it for antiquity) but sets *David* in the front, *The Book of the generation of Jesus Christ the Son of David, the Son of Abraham*. The cause is not to be disputed, but the thing to be granted, that the promises made to *David* were so comfortable and notorious, that they exceeded the promises which were made to *Abraham*. Or thus, *God* did first engage himself to *Abraham* in these words, *In thy seed shall all the Nations of the world be blessed*: and the last man to whom he confirm'd that promise was *David*, *Of the fruit of thy body will I set upon thy seat*. To amplify it further, our blessed Lord and Redeemer is not only saluted by the Prophets in the name of the *Son of David*, but by an interchangeable nature, or supposition of identity is called *David*. *They shall serve the Lord their God, and David their King, whom I will raise up unto them*, *Jer. xxx. 9.* and *I the Lord will be their God, and my servant David a Prince among them*, *Ezech. xxxiv. 4.* I conjecture that the *Jews* did rather please themselves to call him the *Son of David*, then the *Son of Abraham*, because they did rather expect a temporal victorious Monarch out of the line of *David*. The one was the root of the people, the other the root of the Kingdom: therefore when *God* says he will not destroy the people, he says he will not do it for *Abraham's* sake: When he says he will not destroy the Kingdom he says he will not do it for *David's* sake. And the gross minds of the *Jews* were set upon the flourishing of their visible and outward Kingdom: therefore from the *High-Priest* in his chair, to the poor blind man that sate by the high-way side, all of them had one name for the *Messias*, the *Son of David*. Yet *David* was a more perfect type of *Christ* in those words, where he is said to be a man after *God's* own heart, than by possessing the Monarchy of all *Canaan*; for *Christ*, and he only, is a man after *God's* own heart, and in whom he is well pleased: *David* was obnoxious to great Rebellions, for which the *Lord* was much offended. But I mark it further, that in all the *New Testament* *Christ* never calls himself the *Son of David*, but the *Son of Man*; as *Moses*, &c. and that for two reasons: First, Referring to the primitive promise of all wherein *Christ* is first mention'd, *The seed of the woman shall bruise the Serpents head*: he points as it were with his finger to that Scripture, that he is the seed of the woman, when he reiterates that periphrasis so often, that he is the *Son of man*. Secondly, To let us know that not only the house of *Israel*, but all the *Gentiles* that came out of the loins of *Adam*, even all the sons of men that make not themselves unworthy of the promise, do belong to the City of *God*; all that believe have interest in his Merits and Passion: But because it is impossible that one man should be of the Progeny of all Families, therefore he is sever'd out to a most noble kindred, the house of his servant *David*.

Will you not be a weary with nice points of *Genealogies*, if I give an answer to an objection which *Julian the Apostate* made against the kindred of *Christ* from the house of *David*? no, it shall not be wearisome, because I will be very brief. That renegade from the Faith did thus argue, that *Joseph* was but the reputed Father of our Saviour; but his pedigree drawn up to *Abraham* in *St. Matthew*, drawn up to *Adam* in *St. Luke*, concur both in *Joseph*: but since the parentage of the *Blessed Virgin Mary* is not express'd, whose very Son the *Lord Jesus* was according to the flesh, how doth it appear that he was the *Son of David*? Take these grounds in order to satisfy you, First, That the *Pharisees* in the *Gospel* labouring by all means not to acknowledge him for the *Messias*, yet never made any doubt but that he came out of the house of *David*. Secondly, The *Gospels* of *Saint Matthew* and *Saint Luke* were publish'd while the *Pharisees* domineered and had great authority; yet they never quarrell'd at the *Evangelists*, as if their *Genealogies* had not sufficiently demonstrated *Christ* to be the *Son of David*. Thirdly, Although you find *Joseph* to be as it were the ground of both *Genealogies*, marvel not at it; for *St. Hierom* says, it is not the custom of the Scripture to context a *Pedigree* by the Mother: if he means that *Pedigrees* of long descent, such as these, be not deduced from the female stem, it is very true. But fourthly, I answer, That in all likelihood the pedigree of *Christ* in the third of *St. Luke* rises up from the *holy Virgin his Mother*. Thus I make it evident in the first of *Matthew*, *Joseph* the Carpenter is called the Son of *Jacob*: now certainly he was the Son of *Jacob*; for there it is said *Jacob* begat *Joseph*. In *St. Luke* after our reading he is called the Son of *Heli*: how can

it be that *Heli* was his Father if *Jacob* begat him? not by Nature, but by Law three ways. 1. By Adoption; so *Esther* was *Mordecai* his adopted Daughter: and St. *Austin* did once opine that *Joseph* was the natural Son of *Jacob*, and the adopted Son of *Heli*: This may reconcile the seeming contradiction of the two *Evangelists*, yet it is no answer to *Julians* objection. 2. There was a legal way peculiar to the *Jews*, you shall find it, *Deut. xxv.* if a man died without issue his Brother was tied to marry his Relict, and to raise up seed unto him: and the child that should be born, was the legal Son of the Brother that died without issue; the natural Son of him that begat him. So *Booz* married *Ruth* the Wife of his Brother *Mahlon* to raise up the name of the dead upon his Inheritance. *Africanus* a very ancient Author, as *Eusebius* reports him, affirmed that he had it by tradition from the *Jews*, the kinsmen of our Saviour, that *Heli* and *Jacob* were brethren. *Heli* dying childless, *Jacob* married his Wife, by whom he had *Joseph*; so *Joseph* was the legal Son of *Heli*, the natural Son of *Jacob*. And St. *Austin* meeting with this report of *Africanus* retracted his former opinion, and subscribed to *Africanus*. It is a wonder how many learned men did acquiesce in this opinion, as if none were like it. Whereas, *cui bono?* to what end should two *Evangelists* spend such pains to describe both the legal, and the natural line of *Joseph*? and in the mean time the family of *Mary* should be forgotten, by whom only it may be demonstrated, that according to the Scripture Christ was of the house of *David*. 3. The safest opinion, and without any intricacy, is, that *Joseph* was the true Son of *Jacob*, but the Son-in-law of *Heli*, by the marriage of the *Virgin Mary*: so the *Virgin* being the Daughter of *Heli*, and *Heli* being of the stock of *Nathan*, the Son of *David*, the truth lifts up its head against all adversaries, that Christ was of the lineage of *David*. If any one dislike this, as *Calvin* doth, because Sons-in-law are called Sons, I reply, why not as well as Daughters-in-law, Daughters, *Ruth xviii.* And if you will admit of the acuteness of *Gomarus* all is salved: he doth enlarge the parenthesis, *Luke iii. 23.* *Jesus began to be about thirty years of age, being the Son of Heli:* For that which comes between is a parenthesis, being as was supposed the Son of *Joseph*, but being the Son of *Heli*, &c. This reading hath my great approbation, *Heli* being Christ's Grand-father by the Mothers side: and by this reading, it is as clear as the light of the Sun that Christ was of the house of *David*.

Pardon me if I have troubled you with a *genealogy*, at other times I will forbear; but it is proper to this day. Now I will end all with the use and fruit of his birth, all this salvation, this mighty salvation, raised up to the admiration of heaven and earth; all is for us, and hath, &c. But for this word all the rest were loose, this girds about us, nay it fills our bosoms with it. The Devils renounced his coming into the world, What have we to do with thee, says *Satan*, *Mat. viii. 29.* The good *Angels* had joy derived unto them through his Birth, but neither glory nor salvation; they were ours, because he is ours; because he is our horn of salvation. But in what capacity doth *Zachary* take him to be his? first, as a *Jew*; for it was fit that salvation should first be offered to them that were the natural branches. Secondly, As a *Priest*, salvation came to the Priesthood out of the house of *David*; that is, the protection of the Church by God and the King. Thirdly, and principally, as a man who is a sinner, that had need of a *Mediator*: For God is *φιλάνθρωπος* a lover of all mankind. He excludes only those that include not themselves. Want of Faith causeth that he that is born to all is not born to all. Unto us a child is born, says *Isaiah, c. 9.* and he directs his message to King *Ahaz*, a man of great iniquity: but Christ was born for him; as likewise he was born unto *Zachary* a just man, and one that lived most unblamably. The sinner that hath done very wickedly by faith in him, and by repentance, he may be saved: the good man that lives obediently and devoutly without him, he cannot be saved. Finally, since this horn of salvation is raised up unto us, let us lay hold of it, and fasten upon it. *Utamur nostro in utilitatem nostram*, let us use him for our best behoof, and draw the proper extract out of him, I mean salvation. He is ours by being made *flesh and blood*, we shall be his by *renouncing flesh and blood*: he is ours by his *natural generation*, we are his by *spiritual regeneration*: he is ours, his *Body and Blood* are ours in the *Holy Sacrament*; we shall be his both *body and soul* by receiving those *mysteries worthily*, that is, *faithfully, thankfully, charitably, penitently, devoutly.* Amen.

THE THIRTEENTH SERMON UPON THE INCARNATION.

MAT. ii. 1, 2.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the East to Jerusalem.

Saying, where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him.



He Nativity of Christ was that wonder which came to pass this day, but how he was revealed, and known of them that sought him is the use of the day, for Christ was born that he might be found. And that is the cause that the manifestation of his birth is joyned together with his birth, and more copiously handled a great deal both by St. *Matthew*, and St. *Luke*; by St. *Luke*, how the Shepherds were sent to find him in a Manger: by St. *Matthew*, how the *Sages* of the *East* were admonished to come from a far Country that he might be known unto them. God could have brought it to pass, that the *blessed Virgin* should have been delivered as she travelled to *Bethlem*, either in the *Wilderness*, or in the *Forest of Lebanon*, where none should have been the wiser; but loe this had been contrary to his own work of grace, to fold up his mercy in darkness when light was come into the world. Therefore he call'd so many witnesses about him, after such a manner, with such new and over-natural signs, that his *Nativity* was as publick as *Angels*, and *Stars*, and *Jews*, and *Gentiles* could make it. The Angel sent the Shepherds out of the fields to enquire him, as if he would have the whole Country of the *Jews* flock thither; The *Star* called the *Wisemen* out of the *East* to come and worship him, as if the heavens would invite all the *Gentiles* to resort to him thither. God diffused the tidings that his Son was born, both to common places, such as *Bethlem*, and the *Stable*; and to holy places, such as the *Temple* at *Jerusalem*, where *Simeon* and *Anna* confessed him to be the *light* of the *Gentiles*, and the *glory* of his people *Israel*. Mark it (Beloved) so long as the Witnesses came to worship him, so long as those that had him in their arms praised the *Lord*, and blessed the day they saw him, so long he was manifested more and more. But instantly he sate in a cloud; as soon as *Herod* sought to kill him, then he drew back the light by which he was known, and hid himself in *Egypt*. If then we are now met together with such faith as is fruitful to yield him honour, and worship, and praise, and glory, some strange *Star* will rise in our hearts, and make it easie to find him out, then those mysteries of my Text shall be opened to us, how he was first revealed to the *Gentiles*, hearken then to that story, which hath been so precious with the Church in all Ages, and begins as I have read unto you, *when Jesus was born in Bethlem, &c.*

Each of these verses contain a several portion of matter to be handled by it self,
the

the one concerning the *doings*, the other concerning the *sayings* of the Wise-men; first you have their *Journey*, and then their *Errand*. First, the toil of their body, and then the zeal of their mind; nothing can be more complete than St. *Austins* judgment upon both, *Ambulabant Per fidem, & desiderant speciem*. As it is the stage of a Christian to walk in this life by faith, and that race is run so constantly to win that heavenly prize that we may see what we have believed face to face: So these *Eastern Travellers* went on their way by faith, till they came to *Jerusalem*, and then like those that had finished their course, *Desiderant speciem*, they wish that their eyes may be blessed with the hope of their faith, *where is he that is born King of the Jews?* We have wearied our selves, but he is our rest; we have seen his Star; but where is he that commands the course of all the Stars? We have seen a wonder in the heavens; but where is he whom the Prophet calls wonderful upon earth? We have seen the Ensign; but where is the Captain under whose Colours we would be led? We have seen his Star in the *East*, and are come to worship him. *Ambulabant per speciem*: upon that subject, with Gods leave, contained in the first verse I will speak at this time, and hereafter how they required that faith might be changed into vision. Upon their doings, or upon their journey therefore I consider, 1. Who were the Pilgrims, *Magi* or *Wise-men*. 2. Their Pilgrimage, *Venerunt, they came*. 3. The length of that Pilgrimage, from the *East* to *Jerusalem*. 4. The occasion of that journey, *when Jesus was born*. 5. The place of that birth, *Bethlem of Judea*. 6. The time of that birth, *in the days of Herod the King*. O most true delights and joys of a *feastival Christmas*! 1. To learn what wisdom it is to seek out a Saviour, *wise-men came unto him*. 2. What rest we shall find in our soul, when we desire no rest till we have found him. 3. How mighty his Kingdom is, that all Nations shall come from far to worship him: *Many* shall come from the *East*, and from the *west*, and sit down with *Abraham*, and *Isaac* in the Kingdom of God. O blessed birth! not only the greatest and most holy places partake of it, as that great and holy City *Jerusalem*; but little *Bethlem*, and the most prophane Regions of the *East*, which abounded with Idolaters. O joyful birth! which came not only to pass in the times of good Prophets, Old *Simon*, and *Anna* the widow, but in evil days, in times of sorrow and captivity, in the days of *Herod the King*: For he alone that was born in the days of *Herod* can turn our sorrow into gladness. Let these be the meditations, let these be the frolicks and triumphs of our *Christmas*, these shall make it holy day to our soul to be informed in all particulars, how *Jesus was born in Bethlem in the days of Herod the King, and behold there came, &c.*

First, *Constet de personis*, let the condition of these persons be examined, for every word in the Text must partake of that knowledge; for though they are but obscurely described here, yet all holy Writers have accounted it zeal and not curiosity to labour in the search what they were, says St. *Chrysostom*, *πολλὰς δὲ ἀγρυπνίας, Chrys. Hom. πολλὰ δὲ ἐυχάρ.* much watching, and many prayers are needful to find it out. The original Text calls them *Magi*, out of which word many have suspected that they were of a scandalous profession, we call them *wise-men* in our translation, which is a very safe and sure opinion of them, some have entitiled them for *Kings*, but very corruptly, all confess them to be *Gentiles*, and very truly; and I think I shall satisfie you to the full by considering the persons in this fourfold capacity. First, They that thought the name of *Magi* to be full of offence and suspicion had much to say for themselves. *Simon* the Sorcerer, and *Elymas* the Sorcerer, who could be worse than they? Yet *Magus* is their title. For howsoever it was meant for a good Appellation at first; yet as the names of *Tyrant*, and *Sophister* became very foul and contemptuous by the abuse; so although a *Magus* was an innocent Artist at first, yet some of the tribe were so far corrupted in their knowledge, that *Magick* was accounted no better than raking hell, and charming infernal spirits for satisfaction. The least fault in the Profession, and yet that a great one, was *judicial Astrology*, to make Schemes, and calculate Nativities, from certain houses which they framed to themselves in heaven, and to attribute a fatal necessity to all mens actions from some aspect of the Stars which reigned at their *Geniture*. As *Pauls* antecedent life, most adverse to Christ, did no way dishonour him to have it remembred after his conversion, so the *Fathers* thought it no soil to these holy Travellers to impute the worst unto them, what they had been. *Tertullian* magnifies God for the great alteration, *Primitias gentium ex inferis excitavit*, the Lord raised up these that were the first fruits of the *Gentiles* even from the Jaws of *Hell*. St. *Hilary* thinks they were called to mighty Faith from mighty Impiety. *Homines professionis à scientiâ divina cognitionis longe*

Serm. 2. de
Epiph.

longe averſa; they were men of a profeſſion moſt different from the ſweetneſs and ſimplicity of divine wiſdom. But *Theophilaſt* lays load upon them to make their converſion ſhine the brighter; *μάλις τοῖς δαίμονι κατακείμενοι, καὶ ἐχθροὶ τοῦ Θεοῦ*, they were men envaſſalled to devils, and the enemies of God. And *St. Auſtin*, whoſe meekneſs would not revile them, but to make Gods mercies appear the greater in them, *sicut pravalet imperitia in ruſticitate paſtorum, ita pravalet impietas in ſacrilegio magorum*; Rude- neſs and ignorance was predominant in the *Shepherds* that were ſent by the *Angels* to *Bethlem*, ſo wickedneſs was notorious in theſe blaſphemous *Magi*, who were led by the *Star* to *Jeruſalem*, and yet both became the children of God.

You hear how good and judicious Authors thought that the converſation of theſe *Magi* had ſometimes been *Diabolical*. And if *St. Matthew* wrote firſt in *Hebrew*, and in that *Hebrew* which *Munſter* took pains to publiſh, they have more to ſay for them- ſelves, for *Magi* is rendred by no better word there but grand *Impoſtors* or *Necro- manciers*. And this opinion of their perſon, whether right or wrong, is very com- fortable; for the moſt holy man that ever lived, let him judge himſelf as he ought, and he ſhall find how much it will reſreſh his heavy laden conſcience, that ſuch grand-tortoes as theſe, ſinners of the higheſt pitch, were called to the hopes of eter- nal life; *Nemo deſperet ſalutem ſibi credenti, qui Magis conſpiciat donatam*: If *Magi* and workers with familiar ſpirits are invited to *Chriſts Nativity*, *Quid non ſperamus*. They that are enemies may be reconciled to the Prince of peace, as our firſt Leſſon for this day doth call him, they that are *Publicans* may become *Apoſtles*; they that have defiled themſelves like *Mary Magdalen* may waſh in tears and be clean, many that are laſt may be firſt in the Kingdom of heaven.

Plin. lib. 30.
c. 1.

I have ſatiſfied you what comfort comes of it, though theſe *Magi* which came to *Chriſt* had been the worſt of all men, though antiquity had ſaid right, that they were *Impoſtors*, and deceivers after the great power of *Satan*, yet they were not ſuch, as I conceive, but men converſed in the ſtudies of deep wiſdom, or wiſe-men, as we tranſlate the word. Such as are moſt accurate to give the true ſenſe of names do ſo perſwade me. *Suidas* ſaith that *Magi* were *Philophi* καὶ φιλόσοφοι, Philoſo- phers, but of that tribe that dedicated themſelves to the knowledge of God. *Pha- vorinus* ſays they were *θεόλογοι καὶ ἱερεῖς*, Priests that ſtudied divine learning according to the Religion of that Country. To go higher, *Pliny* ſays, the *Magi* were ſkil- ful in ſacred learning; and which moves me more, *Strabo* ſays, that in his days (and about his days *St. Matthew* wrote his *Gospel*) they were *συνετήν τε καὶ ζήλον*, Pro- feſſors of a ſtrict and aſtere life, as you would ſay, religious. Whether they were by ſucceſſion the Scholars of that great *Oriental Patriarch* for Philoſophy, *Zoroaſtres*, or Prophets children derived from the ſucceſſion of *Balaam*, all is one which con- jecture is true, or whether both be falſe, but in all likelihood they managed the ſacred Offices of the *Persian Religion*. For *Eusebius* ſays, how in his days it troubled the *Magi* that the *Persians* became *Chriſtians*, for by Sacerdotal ſucceſſion they lookt to their own religion, that it ſhould receive no detriment. *Diogenes Laertius*, in that book which every young Scholar turns over, wherein he wrote very accurately of all Philoſophical Sects, ſays that the *Magi* attended the Religion of the Gods, prayed, and ſacrificed; and for their learning as well as their miniſtry, *Porphyrie* ſays they were interpreters of divine controverſies.

Lib. 3. c. 2.

Though they were but a bad Priethood, yet a Priethood, and a very learned one in their ſuperſtitious way. When I firſt took a hint of this, I laboured to make it truth out of good Authors; the notion muſt needs be pleaſant to them who wear an *Ephod* in *Chriſts* ſervice; that as ſilly ſwains, ignorant Lay-men were the firſt fruits among the *Jews*, ſo Priests of a religious calling were the firſt fruits of the *Gen- tiles*, and were incited by a divine aſſiſtance to ſeek and find out our *Saviour*. But though this be true, yet ſince my Text ſpeaks not of their office and ſcience about Religion, but ſimply as they were Wiſe-men, I will pitch upon that. Such as the *Grecians* called *Philophers*, the *Jews* *Scribes*, the *Aſſyrians* *Chaldeans*, the *Indians* *Gym- noſophiſts*, the *Gauls* *Druids*, this *Iſland* *Bards*, the *Romans* *Aruspices*, ſuch were the *Magi* with the *Persians*, men that had furniſhed themſelves with all fit knowledge to be their Judges and Counſellors of ſtate. You ſhall find that ſeven Wiſe-men, who knew the Law and Judgments, ſtood before *Ahaſuerus* the great King of *Persia*, *Eſther*. i. 13. theſe were ſuch as the *Magi* in my Text, the moſt ſufficient directors of all affairs in that mighty Kingdom. Humane Learning and Political Wiſdom are ſo far from being impediments to an man in the way to the Kingdom of heaven, that they are excellent *Pedeſtals* for the Pillar of Faith to ſtand upon; and wiſe men,

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if pride do not puff them up with vain opinion, are best able to resist the devil and his tentations, because they best know why they serve the *Lord*, and have most intelligence to ponder, why they should not be conformed to the fashion of the world. Certainly they are of that rank to whom much is given, and much shall be required of them. Plain ignorant shepherds came to Christ soon after the first minutes of his Nativity, and those harmless unsuspected persons told it abroad in all *Bethlehem*, that by the foolish things of the world *God* might confound the wise: (that's a great mystery of our salvation) yet that the Gospel might lose no opinion by illiterate messengers, the *Sophi*, the acutest wits of the *East* discharge the same office, that *God* may be glorified both in the prudent and ignorant. Learned men of all sorts believed and were saved. *Zenas* a Lawyer, *Luke* a Physician, *Paul* brought up at *Gamaliel's* feet; he had πολλὰ γερύματα, as *Felix* said, all sorts of art and literature; these were *wise men*, and never so wise as in this to seek out Christ, and to prefer the simplicity of faith before all the rudiments of the world. I approve it not that these Travellers were *Kings*; it is an error I will remove by and by; but after the manner of *Persia* they were honourable in their own Country; yet their quality of wisdom is remembred before their honour. Nay, had they been *Kings*, the *Romish* Expositors say it was most apt for the Gospel they should be called *wise men*, *Majus est testimonium quod datur Christo à sapientibus quam quod datur a regibus*, it did more convince the *Heathens* that their *wise men* and *Philosophers* bare testimony to Christ, than if they had been *Monarchs*. Those are the chariots and horsemen of *Israel*, burning and shining lights: It strengthens our part exceedingly, when the eloquence of *Apollo*, and the *Athenian* Education of *Dionysius* the *Arcopagite* are converted to the edifying of the Church; but for such as are wise and learned, yet whet those weapons for the maintainance of pernicious errors against true Religion, we pray as *David* did, *Lord turn the wisdom of Achitophel into foolishness*, and their subtilty into their own destruction.

I have declared my opinion for the Priest-hood and learning of these wise men, and am not afraid to dissent from them, who interpret *Magi* to be *Nechromancers*, or vain *Astrologers*: for even after they had worshipt Christ, still they are called *Magi*. When *Herod* perceived he was mocked of the *Magi*, or *wise men*, he was exceeding wroth, ver. 16. 'Tis probable that a name of *Odium* and scandal should not be given them, after they had worshipped our Saviour. Thus far both these opinions may agree, that the principal of those who visited Christ were reverend *Sages* of the *East*, and that some ancient Authors had been informed by tradition, that there were those in their train who secretly were Wizzards and Sorcerers. The best complexion may have a tetter run into it, and the best profession may have some followers that give themselves over to the Devil. And this reconciliation I am more willing to embrace, because it supposeth that a full *Chorus*, a great company of wise men came to Christ from the East: Not three only, as some say, who dare say any thing. *Leo* the Great, above 400 years after Christ was born, is the most ancient Author that I have met with, who stands precisely for the number of three: and how much the circumstances of a true story may be falsified after 400 years, it is too manifest by the records of all ages. The Author of the imperfect work upon St. *Matthew*, whosoever he was, he is ancients than *Leo*; I think he says they were twelve in company, I think there were not so few: For coming from those Eastern hills to *Jerusalem*, they pass through *Arabia deserta*, which place was ever infested with the thievish *Ishmaelites*; so that no passengers would travel that way without good guard. It is well known in these days that travellers will not pass without a *Caravan*, through those Desarts, and they that do otherwise adventure upon certain destruction.

This being supposed, that probably they were a troop of *Pilgrimes*, many more than three; that description of them, which was broached by fabulous Writers of the middle age, that they were *three Kings of the East*; I say this opinion miscarries every way, both for number and quality. No *Kings*, I say, whose bodies, after I know not what transportation, were afterward interred in *Colin*: this is grounded meerly upon counterfeit Reliques, and impudent legends. First, the Country from whence they came will not admit to have so many *Kings* come out of one *Canton* of *Persia*, or *Chaldæa*, ἡς νῦν αὖτ' ἐστὶν ἡ Βαβυλὼν. one Kingdom can bear but one *King* at once; a Kingdom with many heads is a Monster. Secondly, All pure antiquity hath omitted to give them the title of *Kings*, and reason good, for the holy Text of Scripture hath done the same: And surely the *Evangelist* would have

Maldonat.

publish their royalty and glory, if they had been anointed Princes. It had been fit to be remembered to the honour of the *Son of God*, that the Kings of the earth did throw down their Crowns and Scepters at his Cradle. But the honour of *God* is established upon truth, and not upon fictions: And the *Jesuite* had better have said nothing than shifted off thus slenderly, *Coram summo Christo rege nullus fidelium vocari Rex debet*, because Christ is King of Kings no faithful Christian ought to be called a King before him. By as good consequence I infer, because Christ is the chief Priest of our souls, therefore no faithful Christian ought to be called *summus Pontifex* before him. Had it not been better to confess the plain truth with their late Poet *Mantuan*, *Nec reges, ut opinor, erant*, I suspect these Wise men of the East were no Kings. Nay, says *Salmeron*, in all his writings a most rash *Logician*, we have two sort of proofs to declare them Kings: First, The Church doth so interpret places in *David*, and *Isaiah*, and other *Prophets*. Secondly, Our ancient Pictures are testimonies to witness it. Stout arguments for such a Champion to use; but for his *Idols* and *Pictures* they are teachers of lies and vanities; and for his Church it is as vain an interpreter of the *Prophets*.

Ammian
lib. 3.

Strabo, l. 16.

l. 1. de Divin.

The old rule is, *Omne mendacium est in aliquo vero*, every lye is clothed with the similitude of some truth, and so is this: And what might mislead some Writers to deem these *Magi* to be Kings, I will give you a brief satisfaction: First, Their coming to *Bethlehem*, as with us now adays, so anciently it was solemnly celebrated upon *Twelfth-day*; and being a double Feast among proper Psalms for the day, the 72 Psalm was appointed to be read of old. Hereupon some ungrounded judgments that the 10. verse of that Psalm was Prophetically spoken of these *wise men*, the Kings of *Tarshish*, and of the *Isles* shall bring presents, the Kings of *Sheba* and *Seba* shall offer gifts: whereas that versicle is to be referr'd to the calling of the *Gentiles*, not to these mens persons: so the words following expound the true sense, *All Kings shall fall down before him, all Nations shall do him service*. So Expositors agree that *Sheba* stands for *Ethiopia*, or the South, *Seba* for *Arabia* or the East; *Tarshish* for the North, and the Kings of the *Isles* for the West. If therefore the reading of that Psalm might prove them to be Kings, the West, and East, and the whole cope of heaven should be confounded. Secondly, There were three other occurrences in the acts of the *Persian Monarchies*, which made it a little suspicious that they were Kings, to them that did not match time and History well together: One thing was, that after the death of *Cambyses*, for seven descents, the *Magi* held the Kingdom in their line and profession; but long before Christs Birth they were cast out of that honour. *Strabo* says, that in *Augustus* his reign they were no more than a College of Philosophers. Another thing was, that none of the Royal Blood could be inaugurated King of *Persia*, unless first he had been brought up in the instructions and wisdom of the *Magi*, *Nec quisquam Persarum Rex esse potest, qui non ante magorum disciplinam scientiamque perceperit*, says *Tully*, *Ut enim sapere, sic divinare regale ducebant*. The old world thought it a princely thing to be very wise, yea, and to have skill in divinations: And as he adds, many of the *Roman Kings* went first through the Priestly Offices, were *Augurs*, *Pontifices*, and grew more venerable by their skill in Religion. *Heli* and *Samuel* were Priests that served at the Altar, and Judges of the people, *Melchisedech* a King and Priest of the most high God. *Rex Anias Rex idem hominum Phabique Sacerdos*, says the best Poet. The *Hasamonei* or *Machabees*, *Lewites* and Princes of *Judah*; so it was as honourable in the Kings of *Persia* to be skill'd in the Offices of Religion before they wore the Diadem. Now all this goes no further, but that every King of *Persia* was first a *Magus*; but it makes not for the false opinion which I refute, that every *Magus* was a King.

Another inducement to be mistaken was, that there were certain *Satrapæ*, *Lieutenants* of some Shires or great Cities in *Persia*, who were stiled Kings by some to magnifie the great King of *Persia* the more. So it is said of *Tigranes* in *Armenia*, that many Kings ministred unto him, and 70 Kings gathered meat under *Adoni-bezeks* table; and many of the *Magi* were such Kinglings, *quidam Reguli*, Rulers after that latitude. But *God* knows, there was no Sovereignty, or independent power in them, such as belongs unto a King. These were great Servants, but far under the title of their Master. I grant them to be very noble, and of dignified place. It appears by the respect which *Herod* gave them, by his privy conference with them, by a convocation gathered to resolve them, and by their rich presents which they offered to the babe. From hence let the honourable consider as well as the wise, that as it is the prudentest part in the world to seek out Christ, so it is an honour

honour above all honours to worship him. So began the magnificence of *Christmas-day*, Priests that attended Religion, Wise men that rul'd the State, honourable men whose blood was greatly enobled; all these in the persons of these *Magi* came to worship the Lord, that the word was made flesh and dwelt among us.

But when all the learning of the world hath busied it self about conjecture, this is evident truth and no conjecture, that they were *Gentiles* far remote from the Temple at *Jerusalem*, which God had chosen out above all the earth for the holy place of his honour. This is the reason that makes *Twelfth-day* so great a Feast throughout all the world; because in the person of the Wise men a door of Faith was opened unto the Nations that knew not God. As a Star is an heavenly body that is common to all Coasts and Climates to illuminate them, so the Birth of Christ was attended by a Star, because all people should partake of his Grace and Gospel. Behold ye the *Philistines*, and they of *Tyre*, with the *Morians*, loe there was he born, *Psal. lxxxvii. 4.* As who should say, it should be no prejudice to us that he was born among the *Jews* in the City of *David*, for his blessing shall be with us as much as if he had been born in every Country of the *Gentiles*. They that believe in Christ they are his Country-men. They that hear the word of God and keep it, they are my Mother, and my Brothers, and my Sisters, says our Saviour. The Prophet *Jonas* who was a Type of Christ in none of his smallest works, but even in his glorious Resurrection, he was sent to the *Gentiles* of *Ninive*, to denote, that through Christ, that great Prophet whom the Lord would raise up, the mystery of the Kingdom of Heaven should be opened to the *Gentiles*. But this is stale now, and little thought upon, because the sound of the word hath gone forth into the ends of the world for sixteen hundred years, who considers this merciful loving kindness as he ought? though at the first every small thing was admired, and it was marvellous in mens eyes, to see any partakers of the heavenly gift, but the very natural branches of the stock of *Abraham*. Christ himself wondered at the *Centurions* Faith, for he was not of the house of *Israel*, he was astonisht at the importunity and zeal of the *Syro-phenician*, O woman, great is thy faith! at the *Samaritan*, who being a *Samaritan*, was thankful, when nine others were forgetful. These were rare occurrences in the beginning. And when St. *Luke* brings in his Shepherds to visit Christ in his manger, he doth not say, *ecce pastores*, behold there were Shepherds of the *Jews* that saw the Birth of our Lord: but St. *Matthew* lays an index of wonder upon these *Gentiles*, *Ecce Magi, Behold there came wise men of the East to Jerusalem.* A great change as ever was in the world, to be remembred on this day with most festival Thanksgiving, but never to be forgotten. Every Nation loves to know, above all other Antiquities, when her people were converted to the Faith, as our Country reckons from *King Lucius*, the *French* from *Clodoveus*, but the whole world from this day, from the coming of the wise men of the East to *Jerusalem*. But the end of this strange work should especially be kept in mind, and with that I end this point: Our Saviour told the *Pharisees* to what end God called the *Gentiles*, *The kingdom of heaven shall be taken from you, and given to a Nation bringing forth the fruits thereof, Mat. xxi. 43.*

From hence I move a little forward with their motion to the next thing observed, *Venerunt, they came*, as if the Star had said unto them, *seek ye my face*, and they had answered with *David*, *Thy face Lord will I seek.* As soon as ever Christ was born, *cum natus est*, at that instant they set forward, and made no delay, *Make no tarrying to turn to the Lord, and put not off from day to day*, says the Wise man, *Ecclus. v. 7.* *Remigius* says, that the Wise men were brought through the air by an Angel to *Jerusalem*, as *Habakkuk* was taken up, when he carried meat to the Reapers: but what needed a Star to direct them, if they had not beaten out the way of themselves? the Scripture says not they were brought, but they came, they trod out a long journey with much chearfulness, though with much distress to their wearied bodies: but where the carcass is, thither will the Eagles be gathered; and no happiness in any place but to be with the Lord. These were honourable persons, and of great account in their own Country, though they were not *Kings*, as I have adjudged it before, they could have spared their own labour, and have sent their servants into *Judea*, to have brought them tidings what strange thing had happened: and truly there are too many, that would have excused themselves by messengers, the way being so long and tedious between them and Christ: If it be far to Church from our own home, 'tis too common to mutter at it, and to maunder at a little way, every one would have a Chappel of Ease at his next door:

De Temp.
Serm. 30.

as if it were fitter for Christ to come to them, than for them to come to Christ. You forget in the mean time that God considers your bodily labour; the molestations and inconveniences which you suffer in the flesh for his word sake. To do your Masters work with so much tenderness and easiness to your own person, is negligence and self-love; and as you sow you shall reap. Herod, I pray you mark it, at the eighth verse of this Chapter, he would not move out of Jerusalem to look out Christ himself, and yet Bethlehem was but six miles off, but he sent the Wise men to Bethlehem, and *bad them search diligently for the Child, and when they had found him bring him word*; but because he sate still himself, and set others about it, he never found our Saviour. *Oleaster ad olivam non oliva ad oleastrum veniebat*, says St. Austin. The wild Olive must come to the natural Olive to be ingrafted into it, the natural Olive must not go to the wild Olive, *Venite qui laboratis, Come unto me all ye that labour and are heavy laden*. The fountain must not come to the thirsty man, but the thirsty man must come to the fountain to drink.

The place where the blessed babe lay, the Maker of his Mother, is worth the seeing to this day, worth their travel that have resorted to it from West and East; how much more worthy of a journey ten thousand times, when the glorious Infant himself was in the place? Most justly did our Saviour condemn the whole world, that the Queen of Sheba came from far to hear the Wisdom of Solomon; and yet the Gentiles did not flock so fast as they ought to have done, when a greater than Solomon was upon the earth. Tully speaks it of Crassus the Orator, as I remember, being lately departed, we came into the Senate house to look upon the place, where that renowned Senator was wont to stand. What part of Bethlehem, or Jerusalem, or Galilee is not a thousand times more worth the viewing, where any thing can be recalled to memory of Christs Birth, or Miracles, of his Passion, his Resurrection, or Ascension into heaven? They that can stir up zeal and love to Jesus by those sights, in Gods name for me let them enjoy their good affections. Yet for all I say this, the score is not clear between us and our adversaries, touching Pilgrimages, as they maintain them. The first things that were forbidden in the Reformation of the Church of England was worshipping of Images, and gadding to the Shrines of Saints in Pilgrimages: (Excepting the main point of cashiering the Popes pretended Authority over the whole Church) those two abuses were the first things corrected by Authority in our Realm: therefore the Remists fly at us very fiercely, that we did not according to the most laudable example of the Magi in my Text, who made a Pilgrimage to Christ. What utter disagreement there is between their practise and this instance? here the Servants came to seek their living Lord in a strange Country; is there piety in it therefore for one servant to seek another? and the Lord living upon earth must be sought to; therefore the servant which is dead? or because Christ was thus sought to; therefore the fragments of Saints bodies? or the Sages did this by Gods calling through a Star; therefore they may creep to what Shrine and Monument they will without a calling? Finally, these came to Worship Christ the Eternal Saviour, they come to worship Creatures which is Idolatry: Therefore they may do well to let this example alone to them that will use it better. But so much for the Pilgrimage which will be more commended in the length of it; it was from the East to Jerusalem, and certain wise men came from the East to Jerusalem.

If it can probably be detected what Eastern Climate this was, from whence these Pilgrims set forth, we shall measure the true length of their journey with the same labour. It is all one from whence they came, unto that end for which they came, to worship the Son of God, and to get salvation through Faith in his Incarnation, *Many shall come from the East, and from the West, and sit down with Abraham and Isaac in the Kingdom of God*. East and West, all's alike, welcome from all parts of the world to the Kingdom of Heaven. This is the reason, I guess, why we have such a dark and confused expression in St. Matthew, to what region these Wise men did belong: for what can be more uncertain than to say indefinitely they came from the East? There is no place in the world but hath an Oriental point to some horizon, and so an Occidental point: Every part of the world is East and West to several degrees; but commonly if you speak of the East, and with no more addition, it is taken for that principal part of the habitable world which respects the rising of the Sun to us, and that's India. They that applied it so to my Text, and allow the Wise men to be the Inhabitants of the remotest Eastern Countries, are compell'd to give them more than twelve days time for their journey. St. Austin

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in one place makes them begin their travel almost two years before Christ was born: others mistake as wide on the other side, that they came to Jerusalem two years after he was born; both of them regarded the 16, verse of this Chapter for their Direction, *Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old, and under, according to the time which he had diligently enquired of the wise men.* St. *Austins* conjecture is easily laid aside, that the *Magi* were so long on their way before Christ was born; for the beginning of this Chapter is joyned by a particle to the end of the next, by a particle of time, *Now when Jesus was born in Bethlehem*: no star appeared, no Wise men made a progress to visit him till he was born in Bethlehem. The second opinion of coming two years after he was born, directly falls out with other circumstances of Scripture, *For at the end of forty days the Mother and the Babe did quite leave Bethlehem*; and *when the days of Maries Purification were accomplished, they brought the child to Jerusalem to present him to the Lord*; there *Simeon* had him in his arms, there *Anna* spake of him to all that lookt for redemption, and when they had performed all things according to the law of the Lord they returned unto Galilee to their own City *Nazareth*, Luke ii. 39. Therefore the wise men could not find him at Bethlehem, unless they prevented him before the forty days were accomplished: And for *Herods* killing the children of two years old and under, nothing can be constantly collected from the malice, and over-doing of a Tyrant, *Ex propria malitia ampliavit tempus, sicut & locum*, as one says, he slew the children not only in Bethlehem, but in all the coasts round about. As he suspected more places than he needed; so he kill'd not only new born babes, but all of two years old, and like an insatiate Tyrant suspected more persons than he needed. And as *Euthymius* says, the *Magi* could not tell him how long Christ was born before the Star appeared: Therefore he slew all the male children from two years old, and under, before the appearing of the Star. The inference of thus much which I have opened upon the case is the coming of the wise men to Christ, was at least within the compass of forty days before the Purification: therefore no colour to make us suspect, that they were inhabitants in the furthest Regions of the East.

But strictly, and after a very usual form of speech, the East is that Country in this place, which lay East from Palestine, or the Country of *Jury*; and so their own home is said to lie nearer or further off, according to several surmises of the learned; some fetching them hard by from the bordering Countries of *Arabia*: so *Justin Martyr* says they came out of *Arabia*, because they brought such gifts as *Myrrhe* and *Frankincense*; and that was called East in regard of the holy Land; for *Job* that lived in the land of *Hus* near to *Arabia*, is said to be the richest of all that dwelt in the East. St. *Chrysostom* adjudgeth them to have been of *Mesopotamia*, and of the posterity of *Balaam* dwelling in that fruitful land: And *Balaam* says that *Balaam* the King of *Moab* brought him from *Aram* out of the Mountains of the East, Numb. xxiii. 7. *Mesopotamia* was East to Jerusalem, and seven or eight common days journey from it; for *Laban* coming from *Mesopotamia* overtook *Jacob* at *Libanus* in seven days: And the learned *Steuchus* holds, that the Wise men of *Chaldea* were called *Magi* before those of *Persia*. All this favours the opinion of St. *Chrysostom*, and lays their journey to be much the shorter.

But as I laid it down in the first point, the *Magi* were best known over all the world to be the Priests, and *Satrapæ*, or chief counsellors of *Persia*, and with greatest trust that can be had to conjectures, we may say, they made a Voyage from *Persia* to Jerusalem to see our Saviour. Now the nearest confines of *Persia* are but 200 leagues from Jerusalem; and the Camels of those Countries, as good Authors testifie upon their own experience, will travel forty leagues a day; by which proportion it may be collected how possible it is to come in twelve days from the most Eastern parts of *Persia* to Jerusalem.

In Divine matters even the smallest things should be diligently sifted, therefore I would not let this circumstance go till I had vindicated it from obscurity: and now these Travellers deserve their commendation, and we their imitation. They liv'd in honour and safety in their own Country, but *Patria est ubicunquæ est Christus*, that's a man's Country and his home where Christ is reverently worshipped, and where the fear of God is in the place, *Hearken, O daughter, and consider; incline thine ear; forget also thine own people, and thy fathers house.* What is honour and safety to a man at home, if true Religion be abroad? (God be thanked we have both) therefore these honourable persons leave their own Country as *Abraham* did, (I will not

not extol their faith more than his, or his more than theirs; comparisons are odious) they could not come from the *East* to *Judea*, but by *Arabia Petrea*, a most rocky cumberfom Country, and by *Arabia deserta* a most thievish murdering Country: and from the heavens above they could have no better comfort at this time of the year, but either bitter frosts to travel in, or foul winter weather, and to continue thus for twelve days together, it was a great proof of zeal and patience, that would run through all difficulties to be satisfied in this one question, *where is he that is born the King of the Jews?* twelve days journey do I speak of: nay, twelve furlongs are a great matter for persons of quality to come to *Church*, if it mizzle with a little rain, or the air be tharp, or the place throng'd, or any slight inconvenience to keep them away: and yet I must tell you these were *wise men* that came to Christ through thick and thin, through dread and danger, strid over all molestations; therefore, unless you will have me leave my Text, I cannot call them wise that will spare themselves from *Gods* service for every trifle of inconveniency.

The cape from whence they came affords one short note more, that they were *Easterlings*; for in that capacity they were not only *Gentiles*, but of such *Gentiles* as had provok'd *God* to anger more *ab antiquo dierum*, from many ages before, than any other Nation. They were not only *Gentiles*, but *sinners of the Gentiles*, as *St. Paul* says, *Gal. ii. 15*. The tower of *Babel* was built in the *East*, that tower whose builders erected it as it were in defiance of heaven: from thence came tyranny with *Nimrod* that oppress his people; and, as *Histories* tell us, the first invention of Images sprung from those parts, in that Tomb which *Belus* made for the untimely departure of his Son: and from the Mountains of the *East* came *Balaam*, and the false Prophets, that loved the wages of iniquity. I cannot say it confidently as *St. Chrysostom* doth, that these wise men were the best of all those sinners in the *East*, *ἔσσι τοῖς ἄλλοις ἡσυχῇ ἐπιτηδεύουσιν*, that these were better compos'd to believe than any other. It is manifest this Eastern part of the world was as full of sins as any; and the Scripture placeth nothing in their person, that they had better morality than their fellows; it was the *Lords* free mercy and compassion, that the Star of his Grace should shine upon them, and that they were selected above many thousands, where all of them, some in greater measure, some in less deserved to sit in the shadow of death, and to die in eternal condemnation: and when Christ was scarce born we see the largeness of his grace, that it was diffused to the furthest parts of the world, and the freeness of his grace, that he came not to call the righteous, but sinners to repentance. A blessed Birth, by which many were made alive unto *God*, who were dead in sins and trespasses. A blessed apparition by which the day-spring from on high hath visited us. A blessed Incarnation by which the wicked mass of our nature is sanctified. A blessed calling of the *Gentiles*, by which all Tongues and Languages do praise the Lord from the *East* unto the *West*, from the *North* unto the *South*, O praise the Lord all ye kindreds of the earth, for he hath done marvellous things for us, in giving us his Child *Jesus* to be our sanctification, and redemption. *Amen.*

THE FOURTEENTH SERMON UPON THE INCARNATION.

MAT. ii. 1, 2.

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the East to Jerusalem.

Saying, where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him.



Since the Lords day, and the Feast of the Epiphany do light together, this holy day is sure to be observed with frequent Assemblies in all Christian Churches, as it is at this time, in this place. But in former Ages, and in the most devout times, when religious men studied for the fittest occasions to praise the Lord this Epiphany, which we call Twelfth-day, though it fell upon any day of the week, was kept with the presence of the noblest persons, with as much outward honour, with as solemn service, with as many testifications of zeal and joy as any day in the year. For, to crown it with more blessings than one, the memory of three illustrious manifestations of Christ were celebrated upon this feast. First, that which is rememorated in our Church, and no more, the bringing of the Gentiles to Bethlehem to see the Lord by the assistance of a Star, ἀστροφάνεια, that's the most renowned apparition. Secondly, The Baptism of our Saviour was computed to this day, when the Holy Ghost gave testimony who he was, descending upon his head in the shape of a Dove, μετεσφάρινα. For the honour of these two memorable accidents Nazianzen calls it *festum sanctorum luminum*, the feast of sacred lights or illuminations, for Baptism is called our illumination. Thirdly, The miracle of turning water into wine was remembred together for the third manifestation of Christ, οἰνοφάνεια, St. John says, *this beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.* Leo and Chrysologus speak of these three glorious works to be solemnized at this one time; and Bernard, a much later man than they, goes no further, *Tres apparitiones Domini legimus unâ quidem die, sed non uno tempore factas*; We celebrate three mighty apparitions of our Lord all in one day, though they fell not out all in one time. Therefore not St. Austin, but some other forgetful Author said in 29 *Serm. de Temp.* that Christ was magnified for a fourth renowned work also upon that day, namely, for the first miracle of the loaves and fishes. Concerning the first three I have authority enough in ancient Writers, and three such miracles to be celebrated in the offices of one feast are enough to give it a principal reputation.

So glad some a festival it was, chiefly to sing praises to the Lord for the calling of the Gentiles, that if either King or Potentate withdrew himself from Church on this day

day it was enough to tax him for a *Pagan*, and that he did abhor the Gospel. Therefore such as write of *Julian the Emperour*, and his deep hypocrisie, note in him, that for many years he would come in all Princely pomp to Gods house at this feast, lest he should have seemed openly and directly to have renounced all Christianity. I have told you in what price and estimation this *Festival* was held of old, because nothing was so precious to the *Gentiles* as their own salvation. Therefore I hope you will do the day that common right to give diligent ear to some portion of the Scripture, while I entreat upon it with what persons, and miracles, and other circumstances the preamble of our calling and illumination began. In the Epistle for the day, if you mark it, we forget not *Pauls* kindness, that he was a prisoner for us *Gentiles*, Eph. 3. 1. it is worth our thanks and remembrance: much more is it worth the recitation in the Gospel, what Christ became for our sakes, a condition far meaner than for an *Apostle* to become a prisoner. *Paul* from a sinful man became a diligent *Apostle*, Christ being God came unto us in the shape of a sinful man, of an impotent Babe: and was bound, though not in fetters, yet in swaddling clouts, laid up in a Manger as contemptible a corner as a gaol; and being all innocency reputed for our sakes worse than *Barrabas*, the greatest scandal of the prison; of him *St. Paul* did preach, and the Prophets did preach, and the Stars did preach, and these Wise-men did preach that we *Gentiles* should be fellow heirs, and of the same body, and partakers of the same promise in Christ.

I have been copious upon the descent and stock, and other qualities of these wise men, upon their coming, upon their journey so long and perilous from the East to *Jerusalem*. Three things do equally divide my whole matter, the doings and the sayings of these *Pilgrims*, and the occasion of both. For their doings and sayings to be equally regarded upon this Text I find that I concur with *St. Chrysostom*, ὅτι τούτων ἀρετὴν καὶ αἰὶν ὡς ἱλαθόν, καὶ αἰὶν ὡς παρρησιαζόμενοι, see the vertue of these Wise men, both to come so far, and to speak so far; to come from home for Christs sake, and to speak so home for Christs sake, where is he that is born, &c. The occasion of all is now to be handled, *Now when Jesus was born*; which is opened by two circumstances, of the place, that was in *Bethlem*; and of the time, *In the days of Herod the King*. Now their παρρησία, or boldness of speaking the truth is drawn to two heads by the Fathers, *Unum quarunt, & unum asserunt*, say they, but here is one question, and two assertions: The confident question, *Where is he that is born King of the Jews?* The assertions, first, *What God had wrought for them, we have seen his Star in the East*. Secondly, *What God had wrought in them, And are come to worship him*. And in the beginning I take the occasion in hand.

Now when *Jesus* was born. Is that the Axel upon which all the business of these Eastern Travellers turns it self? No wonder if that beget a great holy day, for Christs birth is the occasion of all the holy days in the year; If you keep some days festival for the *Evangelists*, you know how they deserve it, because they were his Penmen and Recorders; if other times are celebrated for the Martyrdom of the *Apostles*, because they were his Witnesses; the *Innocents* of *Bethlem* were slain in his quarrel; and *Michael* and all the *Angels* fight for the Church, because *Christ* is the head both of things in heaven, and of things in earth. All our joy, all our triumphs, all our glory move from hence, and from this occasion, *Now when Jesus was born*. But to what end was all this haste? Why should they make forward to see the Child as soon as ever he was born? What could they report of him when they returned home but that they had seen an Infant? His Tongue was not apt to speak as yet, nor his hands to shew any proof of strength and mightiness. They might have spared their labour, one would think, till he had been well grown to years of action and perfection; nay, but the Star calls them forth, and will not let them loiter; if they omit this opportunity, God knows whether ever they have the benefit of a Star to usher them again. The Lord above did know, and the new Creature this strange Star did preach it, and the hearts of the Wise-men were enlightened to understand it; that there was occasion enough to call all the heathen, or at least the wisest of the heathen, or at least the Princes of the West; I say, to call them from the ends of the world to *Judea*, to see this little *Bethlemite* lately born, yet greater than all the *Angels*, though they spring not from fleshly generation: to see him suck at the breasts of *Mary* for a few drops of milk, who feeds every living thing with plenteousness; to see him supported in a Mothers arms, who sustains the whole world by his power, and founded the Elements upon nothing; to see him cast his eyes about, and newly peep out of those lidds of flesh, to whom all things

things lie naked and discovered, even the darkness of the pit, and the secrets of the heart of man. Nothing can be said, nothing can be thought of this birth but is so mysterious and incomprehensible, that the silly Shepherds, who could not ponder those *Magnalia Dei*, those *Metaphysicks* which the *Angels* told them; made known abroad the things which they had heard concerning this Child; but as for these Wise-men, that could delve into a *Mystery*, when they saw the young Child they fell down, and worshipped him, and presented him with their Treasures; but we do not read of one word they spake either at *Bethlem*, or when they returned home to their own Country; the thing was ineffable, and perhaps they praised God in silence and admiration, that such a Child was born, but could not utter it.

Such as would travel for wisdom had enough occasion for their journey, were it never so far, to behold the very Nativity, though abstracted from the blessing that grows unto it, *Oritur origo rerum*, that he should have any kind of being in time, who is *Ens entium*, the cause and fountain of all being, before ever time began. But take him with the stile he had from his very birth, and then every thing must draw towards him, that will not wilfully loose it self, for he is *Iesus natus*, a Saviour born. A man that is like to perish is willing to catch hold of any thing to save himself; whole Kingdoms and Empires, when they are in distress, are ready to put their trust in any man that hath courage to defend them. Alas these are *Salvatores facti*, Saviours made, and deliverers by accident, sometimes they help a little, sometimes they quite fail; great expectations are often raised of them, and of a sudden all hopes are chilled, like *Augustus* his *Marcellus*, full of great promises, but *Hunc tantum terris ostendunt fata, neque ultra esse sinunt*, after a little while snatcht away; and when the breath of man goes forth, then all his thoughts and our expectations perish; but he that is *Iesus natus*, a Saviour from his birth, yea, and before his birth, he is a Saviour from everlasting, and his deliverances shall never fail. This indeed was worth all the pains the Wise-men could take, though they had run through fire and water, to see that Redeemer, who could make it good as soon as ever he was born, to all that believed in him, this day is Salvation come unto your house, whose birth from the womb was as the dew of the morning which watered all the earth. Beloved, I draw the Point to this instruction, *Christus quotidie nascitur sapientibus*, though there be but one *Christmas* day in the year, yet Christ is every day born unto them that are wise in faith: So often as with all due circumstances of Piety you importune the Lord to be reconciled unto you, and to blot out the hand-writing of enmities which is against you, so often a Saviour is born unto you. Move towards him continually, *Non pedibus, sed affectibus*, not with bodily paces, but with spiritual affections, by love; by obedience, by prayer, by visiting his holy Temple, by drawing near to his most holy Table, by desiring to be dissolved, to be out of the body, that you may be in bliss with him for ever: If you guide not the Compass of your Voyage towards him, which way can you go and not wander dangerously? If he be absent far from you, O run out to seek him: and when ye are yet far off he will run to meet you, so did the Father in the Parable to his reclaimed prodigal Child. Wise Virgins will go forth to meet the Bridegroom; Wise-men will leave the ease and sweetness of their own Country to find out and worship their Saviour; all other joggings about the more they keep off from this, the more they incline to folly. Go therefore to find out Christ this day, or any day, and Christ is born unto you. And so much for the occasion both of their doings, and of their sayings, reduced to the best of all occasions, *Now when Iesus was born.*

And this birth hath two circumstances of great consideration, the former is of the place, in *Bethlehem* of *Judea*. A place recorded in Scripture, not for any dignity that Christ had by it to be brought forth there; every man thinks well of his native soil, as *Paul* could not refrain to set forth his *Tarsus* of *Cilicia* with honourable mention, that he was a Citizen of no ignoble City; but it is but small lustre that the place can cast upon any man, wheresoever it is his lot to be teemed; the name of *Bethlehem* stands not here upon any such regard, but to shew that all things were come to pass, which the Prophets had foretold concerning the days of Christ: for because our Saviour was laid in his Cradle, and did not speak for himself, here are five Prophecies in my Text that speak for him. First, That *Bethlehem* was the seat of his first infancy, the Scribes themselves confess that the Prophet *Micah* said it should be so, *Chap. v. 2.* But thou *Bethlehem Ephratah*, though thou be little among the thousands of *Judah*, yet out of thee shall come forth unto me he that is to be Ruler in Israel.

Secondly, The time, in the days of Herod the King, falls out as Jacob prophesied, Gen. xlix. *The Scepter shall not depart from Judah, nor a Law-giver from between his feet until Shiloh come; and unto him shall the gathering of the people be.* This misery was now come to pass in the days of Herod, a stranger of the Gentiles ruled over them, and the like was never before (excepting the little space of the Babylonish Captivity) since the time they came out of Egypt. Thirdly, The apparition of the Star was anciently mentioned, *There shall come a Star out of Jacob, and a Scepter shall rise out of Israel.* It is Balaams Parable, but the Spirit of God compelled him to utter it, Num. xxiv. 17. Fourthly, The coming of these Wise-men is a Prophetical Prediction, Isa. lx. 3. *The Gentiles shall come to thy light, and Kings to the brightness of thy rising.* Fifthly, Their Presents, and the Treasures which they offered up are spoken of in a noted Psalm, *The Kings of Tarsis and of the Isles shall give gifts, the Kings of Arabia and Saba shall bring Presents.* In two verses an allusion to five Prophecies, and all scattered in several Prophets, and all fulfilled together in one concurrency: I do not remember where the like is to be found; but the wisdom of God which disposeth all things so sweetly is wonderful in our eyes.

But among all these particulars foretold by the Spirit of God, in the present Point I labour to illustrate no more, but that our Saviour was a *Bethlehemite*. The whole Convocation of chief Priests and Scribes resolved Herod that Christ must be born there, in three verses after my Text. The Jews both of old, and even to this day, as I read in credible Authors, teach their Children by way of Catechism all the Prophecies that concern the *Messias*, it is likely it was so of old, for every body could speak of this place at the first hearing if you did but name the *Messias*. It is true that the usual abode of his Parents was *Nazareth* in *Galilee*; this did stumble divers good men that were willing to believe, Says Nathanael, *Can any good come out of Nazareth?* His meaning is, could the chief good come out of *Nazareth* that should bring redemption to *Israel*? And in the seventh of *S. John* others that took him for a Prophet objected, *Shall Christ come out of Galilee?* Hath not the Scripture said, that Christ cometh of the *Seed of David*, and out of the *Town of Bethlehem* where *David* was? Now the perverse Jews at this day, with whom the holy Evangelists and their relations are in no credit, prevaricate with the Prophecy of *Micah*, that it was verified in *Zorobabel*. So they cavilled in *St. Chrysostoms* and *Theodorets* days, but admitting that *Zorobabel* was a *Bethlehemite*, it is past their skill to make those words of the Prophet sute with him, *Out of thee shall come forth unto me that is to be ruler in Israel, whose goings forth have been of old from everlasting.* Can this be meant of any mortal man, when you hear him measured not by time, but by days of Eternity? This is invincible I suppose against the incredulous. But some sharp-witted *Rabbins* do recriminate, that our *Evangelists* words are quite contrary to the Prophecy of *Micah*, the one says, *Thou Bethlehem Ephrata though thou be little among the thousands of Israel.* *St. Matthew* very differently, *Thou Bethlehem in the land of Judea art not the least among the Princes of Judah.* The least, and not the least, some good interpretation must salve it or it will remain a flat contradiction. One usual reconciliation hath fallen from many Pens, that *Bethlehem* was very little for territory of ground, or sumptuousness of buildings, (it seems so, that there was but small receipt in it, by the entertainment of the *Blessed Virgin*, who was delivered in a Stable) but it was no little seat for honour, that the Governour came out of it who should repair the ruins of *Israel*, and of all Nations. This is a most sensible distinction in it self, but considering that one of these Texts are the quotation of another, it agrees not to me, as if it ended the Controversie. *Junius* is of that mind, but for a quainter reason, the *Scribes* would terrifie *Herod* with the expectation of the *Messias*, and would not relate the Text, *thou Bethlehem art little*, but *thou Bethlehem art not the least*, the more to vex the Tyrant. *St. Hierom* hath a strange fetch to soder all up, that *St. Matthew* alledgeth the words, not originally by the Copy of *Micah*, but purposely wrong to discredit the chief Priests and Scribes, whose negligence or perverseness was such that they miscited the holy Scriptures to *Herod*. Though this of *St. Hieroms* be questionable, yet some others of his own time are much more to be rejected, who grant most dangerously, that some forgetfulness might be incident to the *Evangelist* through humane infirmity, yet for the better edifying of the Church by the dispensation of the *Holy Ghost*. Much better *St. Austin* in another place, all falshood is abhorrent from an *Evangelist*, *Non solum ea que mentiendo promitur, sed etiam ea que obliviscendo:* Not only that which is derived from wilful lying, but even from weak forgetfulness. To be short, among all that tosse these words

Ang. de Conf.
Evam. l. 3.
cap. 7.

Lib. 2. c. 11.

words about in their Expositions, I stick close to them that read the words both of the Prophet, and the Evangelist, without any difference: and that's done by drawing *Micha's* words into an interrogation, *Thou Bethlehem Ephrata art thou little among the thousands of Israel?* So St. *Matthew* varies not a jot to say, *Thou Bethlehem art not the least among the Princes of Judah.* This is no ungrounded conjecture, for learned Authors say, that some ancient Copies of the *Septuagint* read the Prophet interrogatively; so do some *Gothick* Testaments translated, as it is thought 1200 years since. Such another place just to match it, is in *Isaiah* xlix. 6. the Text is bent to speak of Christ, and you must help the sense by a *meiosis* in the pronuntiation, *It is a light thing that thou shouldest be my servant to raise up the tribes of Judah,* and to restore the preserved of *Israel*: I will give thee for a light unto the Gentiles, *It is a light thing,* says *Isaiah*, but the *Septuagint* turn it, *It is a great thing that thou shouldest be my servant:* and the *Chaldee Paraphrast* reconciles both by interrogation, *Nunquid parum est?* is it a small thing that thou shouldest be my servant? so by making an interrogation of those words of the Old Testament, you may unite them easily to the New. And so I have set in joynt *Micha's* Prophecie, that *Christ* came out of *Bethlehem.*

A City worthy for his sake that was born in it, not only to have a strange *Star* hang over it like a *Canopy*, but for ever to be call'd the *Star* of all Cities, the glory of the whole earth. Such as have viewed it, and observed it with their bodily eyes commend it, and *Mount Tabor* for the most delicious ground in all *Palestina.* Here the *Mother of our Lord* brought him forth, there *He* was transfigured in glory. From *Jerusalem* to *Bethlehem*, which are six miles in sunder, all fruitfulness and pleasures are to be found, which that part of the world affords. I know our *Saviour* had no need of these fleshly delights, who came to endure miseries, and sorrows; yet the earth owed him all the delicacies it could bring forth, especially to bedeck the seat of his Nativity. And I collect the curiosity of the sight from hence, that St. *Hierom* says, after the desolation of the Country, that Idolaters were possessed of the land; *Adonis* his Grove was erected where *Bethlehem* once had flourisht; and all Scholars know the meaning of *Adonidis horti*, *Adonis* his Gardens were the choicest Fields that could be found. I need not rehearse that St. *Hierom* spent his best days, and ended his last days at *Bethlehem*; or that *Helen* the *Mother of Constantine* founded so glorious a Church there, that all the world, as far as I can hear, are not able at this day, to shew such a pile of building; besides four *Monasteries* within those walls of her own cost and erection; in one of which the most *Holy Paula*, a *Roman Lady* of the great race of the *Scipio's*, magnified *God's* name day by day for the Incarnation of Christ, until her own soul left it in carnation. These inhabitants it had, not for the sweetness and commodiousness of the place, which I speak of, but to besit them in their prayers, and contemplations. Here they did often eat the bread of *Angels* in *Bethlehem*, which is by interpretation the house of bread. And should not the living bread, which came down from heaven first appear among men in the house of bread? This day, and many other days the table of the Lord is our *Bethlehem*, our house of bread; of which we may say, after the words of the Prophet forenamed, *And thou loaf of bread consecrated for that holy use; art but plain and common food,* out of which every one can have but little of them that participate; yet every one whose heart believes unto righteousness, shall with thee receive that body which was born for thee in the manger, and broken for thy sins upon the Cross, that thou mightest inherit eternal life.

I will not fill up the time with those other reasons which some give; to design out *Bethlehem* as more fit for this Nativity, than any other seat of the world. The Scripture hath uttered but one thing that way, and by the mouth of the Jews, *He cometh out of the Town of Bethlehem, where David was,* John vii. 41. The Son of David was born there, that you may be more certain of the promises, that he came of the stock and lineage of David. That little nest had hatcht many famous rulers; *Ibzan* that ruled all *Israel* most righteously and prudently, a true *Ephrathite*; as fruitful in his loins, as the Country was of all store; *He had thirty sons and thirty daughters,* Judg. xii. 8. beside him *Elimelech*, and *Obed*, and *Isai*, and *David*, and all his valiant brethren: *Bethlehem* had been an happy Seminary of renowned persons, *nunc aliquid supra heroas*, after all the former progeny it brought forth at last one of more heroical virtue, even *Christ the Lord.* And see how many businesses are secretly and unawares administred for divine purposes. *Cesar Augustus* taxeth all the world for acknowledgement of homage, and to fill his Exchequer; but *God*

did drive it to a greater end, that *Mary* might come with *Joseph* to the City of *David*, and not be delivered of her Babe out of his own Country, *Coegit Deus imperatoris edictum prophetiae veritati servire*, God caused the Emperours Laws and Edicts to make way to the fulfilling of sacred Prophecies. *Pharaoh* allotted the Children of *Israel* to the land of *Goshen* to attend his herds and flocks: God had another more principal intention to advance his own glory by their abode in *Egypt*. *Pilate* transmitted our Saviour to *Herod*, and *Herod* to *Pilate* again, *Ad captandam benevolentiam*, to make themselves as good friends, as great men use to be; but the judge that sits above all made them both serve for this end, that neither this, nor that, nor any other unrighteous ruler should be able to find any thing but innocency in him, *who was a Lamb without blemish*. Gods ends are the magisterial and great ends that set even heathen Princes a work to bring them to pass; so the commands of the *Roman Caesar* did instrumentally serve for this, that *Christ was born in Bethlehem*.

I proceed to the next circumstance of this Nativity, the time set down according to the Kings Reign wherein it fell out, in the days of *Herod the King*. To reckon mens Nativities from the years of *Consuls*, or from the Reigns of *Kings* is a most usual computation; their lives are marks of remembrance upon many casualties past to all succeeding ages: So certain it is that the worst of Princes, as well as the best, shall never be forgotten. Therefore it is a good advice which the Historian gives, that Kings and Rulers have all things at their pleasure, and live not in want of any thing, while their breath lasts, *Sed unum insatiabiliter parandum, prospera sui memoria*, but one thing must be studied with all providence, that they leave a prosperous memory behind them. The two and twenty years of *Jeroboams* reign, the days of *Herods* reign, were dismal times; and happier for them to have been buried in silence: But as a sulphurous light that smells ill will be seen as well as the sweetest, because it is a light; so the age of a wicked Prince is a perpetual mark of remembrance, as well as better times. The mention of *Herod* will come about, though he have no fame but infamy, though death gnaweth upon him, yet he lives in this Text, that *Christ was born in the days of Herod the King*.

But I pray you is this all? no more but the time simply set down in such a reign, when the Nativity fell out? *Majus opus moveo*; there goes much more to it than so: and if one reason be not enough, you shall have two to explicate it. First, To denote what calamities were in that wretched state of the Jews when *Christ* came into the world: for *Herod* is remembred at his Birth, as *Pilate* is brought into the Creed to fill up the Article of his Passion. He could never have been born under a worse Tyrant than *Herod*, nor likely have suffered under a more unjust Magistrate than *Pilate*. The days of *Herod the King*, those were evil days, days of affliction, days of taxes, days of captivity; their children were slain, their glory was departed, *Juda's Scepter* clean broken. When their case was so pittiful then cometh the Redeemer, when it was so dark then riseth the Star. As his Birth fell out in the sharpest time of the year; in the depth of Winter, so it was every where thereabout the very depth of discontent and misery: and this had lasted very long. Hard affliction and long continuance, what can be more intollerable? Some Postillers shew their wit upon these words, that they are called the days of *Herod the King*, *Ob brevitate temporis in quo reges dominantur*, for the period of their reign comes quickly about and after a few days are over, their glory departs with them; and then dust to dust. 'Tis only God that reigns without computation of days for ever and ever. This is a specious conceit, but no comfort to *Judah*; for *Herod* had crusht them under thralldom and slavery almost 30 years before *Christ* came to comfort them; and yet they are called the days of *Herod*. To make you a brief of a long story, thus stood the case. The Jews had rather have died, than be driven from the letter of their Law; especially in Ceremonies, or judicious statutes. Now one of their republick Laws, and the very chief was this, *Deut. xvii. 15. That their King must be chosen from among their brethren, thou mayst not set a stranger over thee which is not thy Brother*. And they were so happy, that their rulers were of their own stock from *Moses* to this man, that then usurpt upon them. But how was it then alter'd? certain rulers called *Hasamonei* were Princes of that Commonwealth a hundred years together after the captivity: Of that race one *Hircanus* at last a sluggish man being their Prince, *Antipater* the Father of this *Herod* dispatcht many businesses for him, and was employed in several Embassies from *Jerusalem* to *Rome*. In a word, *Antipater* and his Sons did all. *Hircanus* dying, *Herod* was constituted King of the whole land which belonged to all the tribes of *Israel*: first by the gift of

M. Antonie,

Tacitus Annal. lib. 4.

M. Antonie, then by the power of *Augustus*, and lastly by the confirmation of the whole Senate: but the *Jews* struggled against *Herods* yoke almost 30 years, to shake it off. Much effusion of blood it caused, and when it could not be remedied, they endured it without hope ever to have it helpt. So in the height of this sadness and desperation, loe Christ was born in the days of *Herod the King*. When all assistance of this world fails, then *God* is nearest: When the Seas work tempestuously, then Christ is walking upon the waves. When the *Apostles* labour'd hard, and could get nothing to sustain them, then *God* fills their nets with store that they are ready to break: and when calamities are very bitter, and the enemies of the *Church* in the height of their pride, then what remains but to say, nay to sing it with *David*, *The time is come that thou have mercy upon Sion, yea, O Lord the time is come.*

One of our own Prelates lighted upon a most pithy observation, that all the chief Prophecies about Christ came unto the Israelites when they were most out of heart, and needed comfort. *Jacob's*, *Balaam's*, *Isaiah's*, *Daniel's*, *Haggai's*; either they were in *Egypt*, or among fiery Serpents in the Wilderness, or in *Babylon*, or in some woful plight, when Christ was promised; but that was a suddain way to stop the course of all sorrow. I cannot stand upon it, for I must now declare the second reason why *Jesus* is said to be *born in the days of Herod the King*, to refer the hearers to *Jacob's* Prophecie, that if *Herod* reign, then the *Messias* must come. The tenour of *Jacob's* Prophecie bears that sense, as the most learned Christians say; it is extant, *Gen. xlix. 10. The Scepter doth not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.* The learned in the *Hebrew* tongue say, that *Shebeth* is a Tribe as well as a Scepter, and the sense may be, the Tribe of *Judah* shall continue distinct until Christs coming, whereas the other ten Tribes were scatter'd, and confus'd by captivity. But the most learned do assent, what we translate a Scepter very well, imports *Princedom*. The *Septuagint* hath it, *A Prince shall not depart from Judah*; nay, the Scripture gives light to that sense in other places. *Judah is my lawgiver*, *Psal. lx. 9.* And again, *1 Chron. v. 2. Judah prevailed above his brethren, and of him came the chief rulers.* The *Chaldee* Paraphrase doth notably make good the words for the Christian cause. He that hath dominion shall not be taken away from *Judah*, nor a scribe from his childrens children, until the Christ come, whose the Kingdom is, and him shall the people obey. The *Jerusalem targum* as I find it quoted by faithful Authors, hath as famous a gloss as that. *Kings shall not cease from the house of Judah, nor Doctors that teach the Law, until the time that the King Christ do come, whose the Kingdom is, and all the Kingdoms of the earth shall be subject unto him: the best judgments no way prejudicated did ever so interpret it: Therefore Herod having wrung the Scepter from Judah, this was the time for the Saviour of the world to come.*

Two things are cast crosse in the way to elude the Prophecie, which doubts I must clear up for the honour of this day: First, that neither our Saviour, or his *Evangelists* did ever make use of that saying of *Jacob* in the New Testament, to prove that the day of the Lord was come: why, no more doth any Apostolical Writer in the New Testament apply that act of *Abraham's* to our Saviours Passion, when he took his only Son *Isaac* to offer him up for a whole burnt-offering. Yet the Church reads that Chapter for the first Lesson on *Good Friday*, and did ever so conceive it, and that for good reason; for *Isaac* was a Type of Christ, *In Isaac shall thy seed be blessed.* But another scruple is more cumberfom to be removed. It may seem that the Scepter was departed from *Judah*, even from those days that *Zedekiah* was carried away into captivity from *Zerobabel*, or a little after, to *Herod*, many hundred years, some of the stock of *Levi* had the superiority; therefore *Shiloh* did not come when the government was taken from *Judah*; and then the Prophecie will not serve our turn, to apply the Nativity of Christ to the days of *Herod*, upon necessary connexion. For answer, there are many ways to the Wood, as we say proverbially, yet but one fair satisfaction, that I can meet withal, which consists of two heads: First, that the Scepter which *Jacob* foretold should not depart till *Shiloh* came, belonged to the whole Nation of the *Jews*. Secondly, that appropriatively and principally it belong'd to the Tribe of *Judah*; and upon these two hangs the truth of the Prophecie. You know that which agrees with the event and success of a thing, is the best interpretation of a Prophecie; and upon the event it is manifest, the *Jews* had a Governour of their own lineage, from *Moses* until this *Herod*, whose Father was an *Edomite*, and his Mother an *Ismaelite*. That short interruption of 70 years in the *Babylonish* captivity is not considerable in so many hundred years: but the Government

ment at sundry ages sometimes fell to the lot of one Tribe, sometimes to another. From *Moses* to *David* the Judges were sometimes *Ephramites*, sometimes *Danites* of *Zabulon*, of *Judah*, of other stocks promiscuously. From *David* to *Zedekiah* 470 years the lineage of *David* had the preheminance; from the return of the captivity to this *Herod* the *Hasamonei* or *Levites* sate at the stern: but still he was an *Israelite* born, and not a stranger, till *God* appeared in the flesh. All that time before, it was *Regnum Judaicum*, a Judaical Kingdom, though not in the power of a man of *Judah*.

Lib. 18. Civ. Saint *Austin* saw this was the safest construction, *Non desuit Judeorum Princeps ex*
 Dei. cap. 45. *ipsis Judeis usque ad Herodem alienigenam.* *Judea* did not want a Prince that was a
 Euseb. lib. 1. a Jew, until *Herod* the Foreigner usurpt upon them, and before him in *Eusebius* days
 Hist. cap. 6. the current went that way, says he, The prediction of *Jacob* was not fulfilled, while Princes lasted of the Jewish Progeny; but from that time that *Christ* was born, there were no Princes, *Ex Juda, aut ex Judaeorum familia*, either of *Judah*, or of the Jewish blood. But because *Jacob* vented this Prophecie in the benediction of his Son *Judah*, I will add briefly, that the glory which was common to all the Jews, did fall and rest principally upon the tribe of *Judah*. To make this even, you must put many considerations together; their name and Nation did flourish most from that time that *David* a man of *Judah* was chosen King by *God*, and anointed by *Samuel*: all the Kings from him to *Zedekiah* for 470 years were of the same family. So *Judah* had the most honourable time of government. After they came home out of captivity, 'tis true that in a little while certain *Levites* had the principality, yet still the glory was *Judah's*: For *Jacob* foresaw that the whole band of *Israelites* that come from *Babylon* should be called *Jews*, from *Judah*, and after for ever. Almost the whole Country they liv'd in was only *Judah's* lot and inheritance. The chief Metropolis *Jerusalem* where the Prince resided, was at first indeed in the lot of *Benjamin*, but ever since *David's* conquest it fell to *Judah*. Except the person of the Ruler all was *Judah's*: the Scepter therefore did not depart from *Judah*, though the person did: And those *Levites* that commanded all were called not the Princes of *Levi*, but of *Judah*; therefore *Judah* did not lose his glory quite, until *Herod* thrust him from it: So that now the great work of the Lord was to come to pass, that the Scripture might be fulfilled, and *Jesus was born in the days of Herod the King*. My Author, whom I follow, gives a good instance to illustrate it, that the Crown of *Spain* is devolved by the Marriage of a female Heir to the house of *Austria*, but the dominion is still *Spanish*. So the power was devolved upon the *Levites*, but the dominion was still *Judah's*, until *Shiloh* came. So I have done with the occasion of these Wise mens coming, because *Christ* was born; which birth I have examined from the place, and the time, from the place *Bethlehem*, and the time in the days of *Herod* the King.

I do not profess to deal with the sayings of the Wise men at this time, the consideration of that verse will be an hours work at the least; but I will borrow a little with your patience, for the use of the day out of their question, which is most natural to be spoken of on this high Feast of *Christmas*, where is he that is born the King of the Jews? *God* that told them by a Star that his Son was born, could have told them where he was born, and have saved them that labour to ask it; but the Lord thought it more expedient to let them be ignorant for a while, to prove their diligence how they would search it out. When they came to *Judea* they found not out *Christ* straight; no more shall we be perfect men in *Christ* upon the first gust, and illumination of heavenly things. Yet we think commonly, when we have gone a little way, we are at our journeys end, we have found out all that can be found; and for the rest, let nature work, and grace too if it will. It is not good laying hold of that place of the Prophet, *Isa. lxxv. 1. I was found of them that sought me not.* Some are so happy, but all have not that favour from *God*, *Seek and ye shall find* is the Text we must trust to. Those are the righteous indeed, of whom *David* speaks, *This is the generation of them that seek thee, even of them that seek thy face, O Jacob.*

I proceed, they sought; and askt for this blessed Infant, but at the wrong place; for they took in at *Jerusalem*, and sought him there. It seems the position of the Star guided them to the Land of *Judea*, and then their own apprehension made choice of *Jerusalem* before any other City. A King was born, *Jerusalem* the imperial habitation; they concluded like men, certainly he is household there. This was the mistake, a humane error: but as *St. Austin* speaks to it, *Ratione duce non invenitur qui de Caelo revelatus est.* Reason was no good Harbinger to appoint

appoint him his lodging, whose birth was revealed from heaven. *My ways are not your ways, nor my thoughts your thoughts*, says the Lord, *Isa. lv.* His birth was private, but his passion publick. At *Bethlehem* you shall hear of his Nativity, and at *Jerusalem* of his Passion. All the while they were lodg'd in *Jerusalem* the Star which guided them obscur'd it self, because they were out of the way. While they followed humane conjectures, they were disappointed of their heavenly direction.

Yet it cannot be withstood but that God had some secret hand in it, that they askt this question in *Jerusalem* before they fell upon the right place: The Fathers meditation is more plausible than solid, that it was an expostulation with the Princes of *Judah*, why they had not lodg'd their King that was born in the chief City, and in their chief Palace, *Cur in præsepi jacet, & non decumbit in templo? cur non fulget in purpura, sed squallet in pannis?* why should he lie in a manger, and not in the most holy place of the Temple? why is he wrapt in poor habiliments, and not in Purple and Gold? but this expostulation need not; for he came not to challenge the world, that they did not attend him with pomp and honour; but because they would not believe in him that was sent to save them. These following are more substantial answers: First, to *Jerusalem* they came, and so to the Priests; because howsoever God may call some by revelations, and visions: yet he sends them afterwards to be confirmed by the Doctrine of his Priests and Prophets. So *Paul* saw a light from heaven at first, as these men saw a Star; but *Paul* was sent to the Ministry of the word, to *Ananias* to preach unto him. So *Cornelius* began with the vision of an Angel, but he was made a complete Christian and Baptized by the Ministry of *Peter*. Beloved, though God give extraordinary helps to call us to salvation, yet wise men will go to the Scribes to ask of them where *Christ* is, *The Priests lips shall preserve knowledge*. But as one says, now every artisan thinks he is a whole convocation of Scribes in his brain, and can tell as well as they. Secondly, By going to *Jerusalem* the Scribes did tell them where *Christ* should be born, but went not to see him, or seek him themselves, *Divinas literas portabant non adjutorium salutis suæ, sed ad testimonium nostræ*; they cited Scripture to save the Gentiles, but not to save themselves: they direct others, and themselves are cast-aways; like way-stones that shew others their journey, but themselves are immovable and stir not. Thirdly, They were not sent to the Shepherds that could tell them, but they came to others, that their question might stir up others to search him, that were yet in ignorance. And the questions of the ignorant are profitable oftentimes, not only to the ignorant, but also to their teachers. The question about the inheritance of the Daughters of *Zelophabad* made *Moses* study to resolve it, and gave him more understanding in the Law. Fourthly, The *Magi* askt very boldly at *Jerusalem*, *where is he that is born King of the Jews?* They speak as of a thing supposed to be known, thinking the Jews must know all Prophecies about their own King, better than the *Gentiles*; for unto them were committed the Oracles of God. But quite otherwise, God sent the *Gentiles* to be Preachers of these things unto the *Jews*; and so they are unto this day: and that of *David* is verified on our part, *Thou hast made us wiser than our teachers*.

To end for this time. *Ubi est?* where is *Christ*? then *avant ubiquitæ*; he is not every where: and it is against the simplicity of the Gospel, to put plain capacities to find out an ubiquity by the *Lutheran* subtilties of their communion of properties, that the divine nature gives the humane nature all that it hath: But for a plain use to you, if it be askt where is *Christ*, I will answer it four ways.

First, The heavens have received his bodily presence; send up your Prayers unto him there.

Secondly, Where two or three are gathered together in his name, he is in the midst of them: So that if you be a sound orthodox part united to the body of the Church, he will give you of his Spirit, that you shall find him there.

Thirdly, He gives us to know that every poor afflicted member stands for his own person, *Ecce illic Christus*. If you will distribute plentiful alms to your poor neighbours against this blessed time, *loe there is Christ*.

4. Behold a Table prepared for us, of which food *Christ* hath spoken it, *This is my Body which is given for you, and this is my Blood, which is shed for you, and loe there is Christ*. O Lord, entertain thy faithful servants at that heavenly banquet, and make us partakers of the benefit of thy Nativity, Circumcision, Passion, Resurrection, and all other fruits which thou hast ordained for our salvation, Amen.

T H E

THE FIFTEENTH SERMON UPON THE INCARNATION.

MAT. ii. 2.

Where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him.



From two several Prophets, and both of them *Kings*, I collect two things of much praise in a wise man. First, *Solomon* says, *Sapiens dirigit gressus suos, A man of understanding walketh uprightly, or ordereth his steps aright*, Prov. v. 21. Secondly, *David* says, *A good man guideth his words with discretion*, Psal. cxii. 5. So that I find by both these put together that *Wisdom* consists in these two Points, to order our ways, and to order our words with understanding. After this manner did these *Wise-men* in my Text, whose matters are come the third time to be handled before you. They spared not to make a difficult journey in the hardest time of the year to seek out *Christ*, so devoutly they guided their ways; and they did not forbear to confess *Christ* before ever they saw him, and to tell *Herod* to his face, there was another *King of the Jews*, so much greater than he, that not men, but the very Stars were subject unto him; nor should the people where he was born only do him homage, but the remotest strangers of the world came to worship him. So with their words they glorified *God* as much as with their journey; ὅσα ἔργων ἀρετὴν, καὶ λόγῳ ἐν ἡλδοῦν, καὶ λόγῳ ἐν παρρησίᾳ ζοῦνται says *St. Chrysostom*. Mark the magnanimous virtue of these men, that so tedious a journey should not detain them from coming, nor such a Tyrant as *Herod* deter them from speaking; so adventurous in their way, as to be commended, and using such liberty of speech, as much more to be approved.

I have cast the words, you know, into a method of Treatise before, fitting several parts to the chief days of the late Feast. You may remember I made three Points of consideration out of the Text in all. I observed the journey of the *Wise-men* as they were holy Pilgrims; the words which they spake as they were *Christian Orators*, and the occasion of both. The occasion is the *Nativity of our Lord and Saviour*, Now when *Jesus* was born in *Bethlehem* in the days of *Herod the King*, that found us work on *Christmas day*, it was proper for it. Secondly, Their person, and their journey come after, *Behold wise-men came from the East to Jerusalem*, that subject belonged to *Twelfth day* as you call it, or the feast of the *Epiphany*, and then I dispatcht it. Now follows the oratory or speech of these *Eastern Embassadors* in the last place, and that will come out of season at no time, *where is he that is born*, &c. From hence you may note for our order of proceeding, that the *Wise-men* make one question, and give two assertions. The question was, *Unum necessarium*, more necessary than all other questions they could make, were they never so wise, *Where is he that is born King of the Jews?* The assertions they lay down are thus, First, what

God

God had wrought for them, *We have seen his Star in the East*; Secondly, What God had wrought in them, *And are come to worship him*.

Where is he that is born King of the Jews? So stands the question; but are they aware in what times, and before whom they ask it? Herod had begg'd away the Jews Kingdom from them, tried all courses to settle it in his own Race, that it might never return to a Jew born, the most suspicious man that ever I read of, lest by some secret practice or open violence his Kingdom should be taken from him: and are these Wise-men that come to pull the Lion by the beard, and to tell Herod to his face they come to worship one that was born King of the Jews? *Neque vultus instantis tyranni mente quatit solidâ*. Can they bring forth their Message? And will it not put them out to deliver it before such a man of blood? I believe that our Wise-men now adays would have been more reserv'd. But to come to a point; I will not deny but these Sages thought their tidings would have been receiv'd with great gladness; but put it to the true exigent, that they found it otherwise, and that all Jerusalem was troubled with their news. Do you find that they faultred for fear, or went from their word? Nothing less, but continue in it to hear what the Synod of Scribes would say upon it; and if the Lord had not warned them in a dream, they had return'd back to Herod, to tell him they had found the Babe, and they had worshipt the true King of the Jews, and let him do his worst. The love of God constrained them, and they must speak; though, if God had not prevented, it had brought mischief upon their head. True wisdom, I see, is no such cautions thing as the World takes it for; no such politick head-piece, that will keep silence for its own safety, though truth, and religion, and all good Government suffer for it. The Son of Syrach was an Oracle of prudence in his time, and this is his counsel, *Refrain not to speak when there is occasion to do good, and hide not thy wisdom in her beauty*, Eccl. iv. 23. He that hath proceeded to the complete act of Martyrdom, to lay down his life for Christs name, the Learned in all Ages have promised them rewards of great consequence, as that Martyrdom hath in effect the whole Sacrament of Baptism in it, and infers remission of sins; Origen set the opinion on foot, which all the School-men have followed. But the Scripture on which they ground, is as comfortable for them that confess Christ to their great peril, as for them that lose their lives in that quarrel, Mat. x. 32. *Whoever shall confess me before men, him will I confess also before my father which is in heaven*. Christ will confess him to be his, and receive him for his, whoever shall bear his name before Princes, though it be to his own hazard and calamity. Then it remains that these persons deserve the stile of Wise-men, who took courage against the clamor of Jerusalem, and the frown of Herod, and confidently confest the Lord, saying, *where is he that is born the King of the Jews?*

And as this resolution of theirs is to be extolled, so the knowledge wherewith they were illuminated is to be admired, that these Philosophers of the East, strangers to Jerusalem, strangers to the Law of God, should give our Saviour the true stile of a King; and of a King though but newly born. They did not mean that Herod had a Son born who was heir to the Crown; they could not mean it, for then they would never have made a question where he was born, but have gone directly to his Fathers Palace: Where should he be born else? Besides all Herods Sons were grown to manly stature; beside, none of his children were born to any right of succession; for in those days the Kingdom of Judea was appointed to them who were most in favour with the Court of Rome. But the meaning must be, *where is that King of the Jews that is born?* That King of whom we have been told, that all Nations shall worship and obey him; For else what had they to do with the King of another Kingdom; as St. Austin says, *Nisi eam agnoscerent regem Judaorum, qui rex est etiam seculorum*, but that they acknowledge, though Fury gave him birth, yet all the world, and all Ages should do him homage. They do not say they came to see him, upon his fame, or upon any exploit that he ever yet did, but upon the presages of that glorious Kingdom which should be his in time to come. O the wonderful working of the Lord! and O the power of his grace, where he gives it an effectual blessing! Some relations or traditions these Magi had had, perhaps from no better hand than Balaams and his Successors, with these poor means, and with the help of the Star; (what Mysteries they pickt out of it God knows) they make a better confession of their faith than the Jews did with the helps of all the Prophets. *Illi confitentur alienum regem, isti proprium non agnoscunt*; yet these strangers did confess a foreign King as it were, the Jews denied him, though most principally he was their

own. They were angry to the death at *Herod* a stranger that he was their *King*, now *God* opens them a royal way, that they may have a *King* of their own, if they will, and yet they refuse him.

Sueton. in
Vesp. par. 4.

Lib. 2. de Di-
vin.

It is an argument of no small force to beat down infidelity, that the heathen in most parts of the world did speak of an extraordinary *King* that was to come in that age, and some of them directly pointed out *Judea* for the place. *Suetonius* says, that it stirred up the *Jews* to rebellion, because there was a constant saying in all the *Eastern Countries* (*Percrebuit in oriente toto vetus & constans opinio*) mark it for these *Wise-men's* sakes; *Esse in fatis ut eo tempore Judea profecti rerum potirentur*. That it was destined, that about that time some should come out of *Judea*, that should reign over all the world. And that grave Author *Cicero* says, a certain fellow, whom he was angry at, interpreted *Sibyls* verses, that he whom we had or must have to be our *King*, *Appellandum esse regem, si salvisse vellemus*? We must call him a *King* if we would be saved. But he was no such *King* as *Tully* feared, that would erect a *Monarchy*, and destroy the liberty of the *Senate*. I have been copious before you but lately, that *Christ* was possessed of no temporal sovereignty, in refutation that *Satan* shewed him all the Kingdoms of the world, and said, *All these things will I give thee*. The *Jews* were angry with him that he would not meddle with temporal things, but they themselves have lost all their temporalities for refusing him. *Christ* was born a *King*, as the world gave testimony in my Text, and died a *King*, as *Pilate* gave testimony in the title upon his Cross, *Jesus of Nazareth the King of the Jews*. Nor was he simply a *King* (allotting him a spiritual Kingdom, as I have lately discoursed upon it) but a *King of Kings*, anointed with the oyl of gladness above his fellows. *I will make him my first-born, higher than the Kings of the earth*, *Psal. lxxxix. 28*. His Kingly Office is part of his Mediatorship by which he reconciles us to *God*, and saves us from our sins, and cloaths us with righteousness. And to understand that point of faith clearly, these are qualities of his Kingly Office. 1. To choose out his own Subjects, that is, the members of his Church. 2. To give them Laws to keep. 3. To provide for their peace, and to keep the enemy from them. 4. To call all the world before him in the last and universal Judgment. But that legislation, the appointing of Laws to his Subjects, is the most conspicuous part of that Office in this life, and believe the Prophet *Ezech.* for it, *Chap. xxxvii. 24. David my servant shall be King over them, and they shall all have one shepherd, they shall also walk in my judgments, and observe my Statutes to do them*. You see wherein the Kingdom of the Son of *David* consists, to give us Statutes and Judgments to do them. He commands the heavens above, as it seems by this Star, and who are we that should not obey him? *Quis est iste rex tam parvus, tam magnus, nondum in terris loquens, & in caelis edicta proponens*? What *King* is this, says *St. Austin*, so little, for he is but new born, and yet so great, an Infant that hath not yet spoken, and yet his Edicts are kept in heaven? We are willing and content at his Priestly office, that he should die for us on the Cross, and intercede for us to his *Father*; we are willing he should be our Prophet to teach us, and will you make his Kingly Office stand for a Cypher? Shall he not give us Law, and bind us to his Commandments? That Office stands for all the rest, and the *Wise-men* ask about it instead of all beside, *where is he that is born King of the Jews*? So I have done with their Question.

And I have need to make haste to the first of their Assertions, which is very copious in the contents, *Vidimus enim stellam ejus in oriente*; for we have seen his Star in the *East*. The particulars to be inquired into are, 1. What was the substance of this Star. 2. How it appeared in the *East*. 3. What aptitude there was in such a sign or miracle to bring them to *Christ*. 4. Why it is appropriatively called his Star. 5. Whether there were no secret illumination, an invisible, but a better star than this, which made them true believers. These sayings of the *Wise-men* troubled all *Jerusalem*, says the next verse; and no marvel, for they have troubled the whole common-wealth of Learning ever since, what this Star should be. All Authors meet in one consent that this could be no star fix'd and remaining in the Firmament aloft; for how can it be imagined that any of those heavenly lights so remote could point to one Country more than another, to a little Village in that Country, nay to a Stable in that Village? 2. Natural Creatures are no convenient presages of the supernatural works of *God*. Moreover, they that swallow it down without mistrust that the Star went along with the *Wise-men* all the way from the *East* to *Judea*, these have many more reasons to evince that it was no natural

natural Star. As first, that all other Stars appear unto the world by night, this had a most bright complexion as well by day as by night. *Ignatius* says, or some in his name, that it exceeded the Sun and Moon in splendor. And *Prudentius* says as much, for Poets will speak loftily, *Quæ solis rotam vincit splendore ac lumine*; it went beyond the body of the Sun in light and lustre. Secondly, It had not the motion of other Stars, sometimes rising, sometimes setting, but guided the *Magi* in a straight line from *Persia* or *Mesopotamia* to *Jerusalem*. Thirdly, Other Stars finish their course, that is, whirl about the Orb in twenty four hours, this pass'd but few degrees in many days, from the *East* unto *Judea*. Fourthly, This Star disappeared at a moment, as soon as ever they were received into *Jerusalem*, and so long as they staid there (I believe two or three days) till they were just upon departing it shined not again. *Hoc non agit motus sideris, sed virtus plena rationis*; It must not be the motion of a natural Creature, but the vertue of a supernatural finger that was so punctual. Yet *Gregory Nyssen* doth so maintain it to be an usual Star of the highest Orb, that he prevents all these objections, namely, that it came out of the Sphere for a time, and hung in the air to do homage to Christ; and he that caused the Sun to stand still, or go backward for *Josuah's* or *Hezekiah's* sake, could make a Star to go what motion he pleased for his Sons sake.

Perhaps such as stick fast to the *Peripatetick* Philosophy would have the body of the heavens suffer no such violence, as a Star to be missing in it for a time: And therefore *Aquinas*, against all exceptions, concludes it to be a flame of light newly created for this purpose. *Fuit corpus densum multum habens de lumine specialiter ad hoc opus ordinatum*; A solid body fit to receive much light, ordained on purpose for this Ministry. Whether it was made of some pure celestial matter, or earthly concretion, that they profess not to know, but leave it to him that framed it. Nor do they presume to deliver any certainty touching the Figure of it, as whether it stream'd like a blazing Star or no; yet of all things else they will not permit it to be called a blazing Star; for those Meteors (so they were wont to call them) appear against the Death of Princes, not against their Nativities. But one *Frier* among others fell out with his wits, that gives us his own fancy for an undeniable truth, that this Star was cast out into the Figure of a Child bearing a Cross, and that it portended his blessed Mother should be called the Star of the Sea. Thus he, scarce modestly, considering the heathen called their *Venus* the Star of the Sea, but I am sure ridiculously. What kind of created body it was fitly, that's certain, formed for this purpose, either we shall know hereafter in the Kingdom of heaven, or at least have no curiosity to desire to know it; that's the best resolution. Others stray further from the words of the Text, and say, that the Scripture speaks according to the opinion of the Wise-men, who considering the Figure of it, and the light it gave, call it a Star, but indeed it was no Star. What then? Why, the Holy Ghost, now appearing in the shape of a Star to manifest to Christ, as once in the shape of a Dove, when he revealed him at his baptism by *Jordan*. As if nothing were worthy to make this Infant known unto the *Gentiles* but the Holy Ghost. What share the holy Spirit had in this manifestation shall be toucht upon anon. Others observing that an Angel told the Shepherds in the field the tidings of the Incarnation, do most approve, that this light, which shew'd as if it were a Star, was a very Angel of glory, going before the *Magi* from the *East* to *Jerusalem*, in a resplendent visible form. For Angels are called Stars, *Rev. i. 20*. And again, *who maketh his Angels Spirits, and his Ministers a flaming fire*, *Psal. civ.* This opinion hath *St. Chrysostom* to favour it, that it was *δυναμὶς πρὸς ἀποστολὴν εἰς τὴν ματαρματιομένην τῇ ὄψιν*, an invisible heavenly vertue taking this shape and figure upon it. And *Theophylact* more clearly in the same key, *θεῖα δύναμις καὶ ἀγγελικὴ εἰς τὴν ἀστὴρ ἑμπαυομένη*, a divine and Angelical vertue appearing in the fashion of a Star. And one of our late Writers is more punctual how it should come to pass to be an Angel, that when an Angel spake words about the Incarnation of Christ to the Shepherds, the glory of the Lord shone round about him, and these Wise-men of the East seeing that heavenly and Angelical glory shining afar off, apprehended it to be some new Star, and withal, either by tradition, or illumination at the present, were taught that it call'd upon them to go and seek the *Messias* in *Judea*. Yet this last opinion will hardly be made good, for when they went out of *Jerusalem* that light appeared again very near unto them at that time, and yet they call it a Star, and not an Angel. In one word, had it been an Angel, why should the Evangelist have concealed it, that an heavenly Minister conducted the *Gentiles* to Christ, whereas the Scripture

Epist. 14. ad Ephes.

August.

Teria Pars. Sum. qu. 16. ar. 8.

Chenmit. in Harm.

tells it, without all circumlocution, that a multitude of the heavenly Host appeared unto the Shepherds watching over their Flocks by night. I incline therefore to the letter, that it was a Star, or luminous body created for this purpose. And marvel not if the Point be so full of doubts and uncertainties; for every circumstance about the calling of the *Gentiles* is the mighty mystery of God. And so much for that Point.

In the next place we are left as much uncertain about the appearance of the Star as about the substance: For the Question is propounded, whether it made but one Apparition only to the Wise-men, and being seen but once, gave them sufficient notice to go into *Judea*; or whether it guided them day by day, night by night, step by step, till they came to *Jerusalem*. The former opinion is not empty of reason; the latter likewise stands upon reason, and is much more countenanced by Antiquity. The Scripture hath left it undecided, and so both parts may enjoy their liberty, and are fit to be heard. They that incline to the first way, that the Star at one shining taught the *Magi* to go into *Judea*, are moved for these causes: First, because they say we have seen his Star in the *East*; they do not add, that it hath conducted us to you in the *West*; and in all likelihood the *Evangelist* would have spoke of it if the *Jews* had seen it as well as they. And in as great likelihood if such a flaming Meteor had appeared upon that *Horizon* all the way they went from *Persia* to *Jerusalem*, the wonder would have been so notorious, that all heathen Histories, which toucht upon those times, would have spoken of it. Secondly, At the ninth verse of this Chapter we read, *Lo the Star which they saw in the East*, not low the Star which ushered them through all their journey. And thirdly, When they came to *Judea* they took in at *Jerusalem* to seek Christ there; but what probability is there that the light of God could carry them to a wrong place? Thus far upon one opinion.

You shall now hear what some say, and almost all of the best antiquity, for the other conclusion: Namely, that the Star was their constant companion all their journey, and that it rested over all places where they rested, till they came to *Jerusalem*. First, As the manner of the Fathers is to illustrate the New Testament with the Old; they consider that the Pillar of the cloud went along with the Children of *Israel* wheresoever they removed, and rested in the place where they pitched their Camps; but this Star attended the *Gospel* as that Cloud attended the Law, and God was as constant in his favour to the one, as to the other. And some go further, that an *Angel* of the Lord did always remove the Cloud with his motion when the *Israelites* marched away; mine *Angel* shall go before thee, and bring thee into the Land of the *Amorites* and *Hittites*, *Exod. xxiii.* So an *Angel* did move this Star from the *East* to *Jerusalem*: for says St. *Austin*, Mark how that light vanisht not away till they took in at *Jerusalem*; *Hoc non cogit motus sideris, sed virtus plenarationis*; I will never say an inanimate Star could so guide it self but by Angelical vertue. No bright Star did shine upon that City, where the Scribes and stiff-necked Jews were congregated, for their hearts were blind, and their understanding did not see the *Nativity of Christ*. So at his Passion there was thick darkness over all the Land of *Judah*, for they resisted the truth, and would neither know the mysteries of his Death, nor of his Incarnation. If this were portended, it was an intelligent Star that went with the *Magi* all the way till they were housed in *Jerusalem*, as the Cloud passed on before the Tribes of *Israel* from Mount *Sinai* till they came to *Canaan*.

Thus far upon collation between the Old Testament and New, there are other reasons assayed to be drawn out of the Text that the Star kept way with them to their journeys end; as at the ninth verse of this Chapter, *Loe the Star which they saw in the East went before them, till it came and stood over where the Child was*. If it marshall'd them which way to go from *Jerusalem* to *Bethlehem*, why not also from their own Country to *Jerusalem*? At the next verse, *when they saw the Star they rejoiced with exceeding great joy*. The Scribes had told them where they should find Christ, why then should they joyce so much to see the Star again, but because it was a new thing to have it vanish. Moreover, the Star vanishing when they went into *Jerusalem*, they suspected Christ might be there, and askt for him; but if their Leader had forsaken them as soon as ever it first shined, they would have askt in many other places. And by what art could they collect that a Star glaring in their eyes in the *East*, and wagging no further, should notifie unto them the Land of *Judea* rather than any other neighbouring Country. And what skills it

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that all Histories are silent, and take no notice that there was such a wonder in the World? Though many holy things were common in those days, and well known, yet the Lord chose not the heathen to be witnesses of his glory, and so they overpasse'd them. Or perhaps the Star was visible to these Wise-men, and the eyes of others were held that they should not see it. *John Baptist* saw the Spirit of God descending like a Dove upon Christ, *He saw it*, says the Text, *Mat. iii. 16.* it is uncertain if any beside did see it: *Paul* heard a voice from heaven, but they that were with him heard it not, *Acts xxii. 9.* Or be it so that many others might behold this Star, yet they knew not to what end it was sent, but made some constructions of humane reason upon it; wide mistakes upon heavenly tokens, as when God answered Christ's Prayer from heaven, that *He had both glorified his name, and would glorify it, the people said it thundred.* Not to be long in this point, because faith is bound to neither opinion, this is sure, the Star hid it self away for a time, but they recovered sight of it again before their journeys end; so the Spirit may draw back his comfort and illumination for a time from those that are graciously called to come to Christ, their sins deserve it, and God will make them more careful to stand sure, because they have stumbled: but at last, before their journey be done, before they end their days, the light shall be renewed again to guide their feet into the land of the living.

The third question of enquiry is, what aptitude there was in such a sign or miracle to bring the Wise men unto Christ? Outward aptitude is not always discerned in the means of a mans Conversion: nay, sometimes the means used seem most repugnant to bring that end to pass. Who would have imagined that the way to make a Publican a Disciple, had been to call him from the receipt of Custom, and quite to give over his traffique? yet this wrought well with *St. Matthew*; or that the Woman of *Samarita* would the sooner have believed Christ to be the *Messias*, because she was upbraided to be a *Concubine*? *He whom thou now hast is not thy Husband*: yet this way did take with her. These are courses to pose natural reason in the work of Regeneration. But with sundry other persons the Lord did descend in a familiar way to their capacity, and drew them to heaven by things that were obvious to their notion. Baptism or washing often was a thing most ordinary with the *Jews*; the more ordinary, the sooner did Christ use it to be the initial Sacrament that should bring them unto life. Fishermen were put into admiration of Christ's power by a mighty draught of fish; and the Text whereupon *St. Paul* preach'd to the *Athenians* was their own Altar of the unknown God: So the *Eastern Philosophers*, who were skilful in the Sphere, and in the course of the Stars, are attracted by a wonderful Star to the first taste of Christianity; *Ut per Christum materia erroris fieret occasio salutis*, says *St. Austin*. That contemplation of Stars which lead them out of the way of truth, doth now bring them to him who is the way, the truth, and the life.

You see what aptitude there was in a Star to be an instrument of the conversion of these Wise-men. There are other apt proportions in it, which Piety and good Meditation hath framed: First, to shew that God is able to make use of any of his Creatures, as well as of the tongue of man, to set forth his glory. The Synagogue of the *Jews* was wont to have Prophets to teach them, but there was not a Prophet more heard in their Land from *Malachi* to *John the Baptist* in five hundred years. What skills it? The Lord can make a Prophet out of any thing in the world. *Cessante lingua Prophetarum, Deus loquutus est per stellis*; When Prophecies do fail in the Tongues of men, the Stars of heaven shall Prophecie. Secondly, The Children of *Israel*, as I have noted it before, had a Pillar of safe conduct to go before their Army, they were an innumerable multitude of people, and had need of a fair mark to look upon; why then at least it were requisite, that these few *Magi* should have a little Star to grace their journey from the East to *Jerusalem*. Surely, the heavens would be as benign to set out the glory of the New Testament, as to set out the glory of the Law; and the dignity of Christ doth exceed the dignity of *Moses*, as much as an heavenly Star doth exceed a Cloud, which is but a vapour; nay, there are more odds in the comparifon. Thirdly, it was expedient that his Nativity and coming into the world should be attended with great light, as his Death and going out of the world brought darkness upon the face of the earth. *Novam stellam declaravit natus, qui antiquum solem obscuravit occisus*, says *St. Austin*; The *Serm. 3. de Epiph.* true light which lighteth every man that cometh into the world was pointed at by a miraculous light when he came into the world, and so much, or rather
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so little, what aptitude there was in this Star to bring the *Magi* to our Saviour.

Lib. 2. de di-
vin.

There are some scruples likewise upon the fourth Question, why it is appropriatively called *his Star*? For we have seen *his Star* in the East. The *Priscillianists*, with as much dotage as heresie, call'd it the Star of Christ, because this Star had some dominion over his Geniture, for they speak in the Phrase of judicial Astrologers, that impute the actions and events of a mans life to the *Horoscope* of the *Zodiack*, or Planet under which he was born. Vain Philosophy, but more vain Divinity! Vain Philosophy, and very strange it is that it should have any credit to this day, after it hath been found out false in so many thousand Prognostications. If they happen to foretell one thing right, they make ostentation of it before all the world, which was mere accident and no cunning; but their mistakes and errors are at least a thousand, to one true Prediction. How often, says Tully, have I heard those Chaldeans promise long life and prosperous death to Caesar, Crassus, and Pompey, and many others, whose ends have been lamentable? Therefore he concludes with *Panætius the Stoick*, that all Astrology is vain, when it comes to Prediction. Why should not the Stars be as full of influence and vertue over any part of mans life as over his birth-hour? And why not much rather over the first minute of conception (which no man can guess at) than over the first minute of our birth? Certainly the contagion of the heavens, or temperament of the Stars is nothing to that hour, for we see the Child, for the most part, follow the complexion and condition of the Parents; and many by Art and Industry rid themselves of those imperfections wherewith they were born. What moment of day or night, wherein many Infants are not brought forth into the world, some did hap to be born at the same moment with the renowned *Africanus*, but says the Orator, *Nunquid talis fuit*? Was there ever such another *Scipio*, for all the nativity of some hapned in the same moment? Nothing more deceitful, more offensive in curiosity, more unjudicious, than that which is called *Judicial Astrologie*. St. Austin professeth, that he excluded out of the Church one of those that would set down the fate of mens lives, (as they called it) by the Conjunction of Stars, either raining at their birth, or some other time of their life, and would not admit him into the society of Christ again, without publick and solemn repentance.

Lib. 1. contra
Faust. c. 5.

ὁμολ. in Mat. c.

But the Divinity of the *Priscillianists* was far more corrupt than their Philosophy, that delivered blasphemy to their Disciples, saying, this Star is called Christ, because it had dominion in his Nativity. Whereas Christs Nativity depended not on the Star, but the Star on Christs Nativity. It did not only serve Christ, but it served his servants. For the *Israelites* removed from place to place as the Cloud did give the sign; but this Star removed from place to place as the Wise-men had occasion for their journey. *Non stella fatum pueri, sed is qui apparuit fatum stella fuit*, says Gregory, The Star was not the Fate of the Child, but this Child was the Fate of that Star. The motion of that bright Creature did not move him, but he ordained the motion of it: And the Wise-men knew him hereby to be the King of heaven, because the lights of heaven, or this light, as good as they, did serve and obey him. *Chrysologus* his elegancy must not be forgotten, *Stella hac ministra via non vita; non dominantis Domina, sed ancilla servorum*. This Star had no influence upon the life of the Child, but was a Lanthorn to the paths of the Wise-men; It was not a Lord over our Master, but a Minister to our Masters Servants; the coronis of the point shall be St. Austins words, *Non ad decretum dominabatur, sed ad testimonium famulabatur*. The Star which they saw had no regency over him; they sought, but it was a testimony that he whom they sought was Christ the Lord. St. Chrysostom argues upon it, the *Magi* knew no more from the Star, but that the King of the Jews was born, ὁ βασιλεὺς τῶν Ἰουδαίων ἐγεννήθη, &c. but that is not the profession of an Astronomer, to know who is born; but what things shall come to pass hereafter, upon the Nativity of them that are born.

So having cleared that Question from the authority and reasons of those grave Writers, the fifth observation upon the Star is positively thus to be set down, that there was a secret illumination, an invisible, but a better Star than this which made the *Magi* true believers. Some, who were mentioned before, did see the assistance of the Holy Ghost so manifestly in the direction of this journey, that they profess'd it their opinion, how the Holy Ghost appeared now in the form of this Star, as once after, he manifested Christ in the shape of a Dove. *There is a day Star which riseth in our hearts*, says the Apostle, 2 Pet. i. 19. It was an influence into the heart, and

and not an object in the eye which made the Wise-men dispatch this journey to come and worship Christ. *Cathedram habet in caelo, qui corda docet*; his Cathedral is in the new Temple of Jerusalem above the Stars, that doth secretly teach the heart. As the times go the efficacy of grace had need be stiffly maintained against bare outward means; Mark the content of antiquity upon this Point, *Non satis fuisset stella, nisi adfuisset fides & illustratio sancti spiritus*, says St. Ambrose, they had never moved so far for the Star alone without the illumination of faith and the holy Spirit. *Fulgentior veritatis radius eorum corda perducit*, says Leo, certain impulsions and illustrations of the holy Spirit gave them understanding and will to come to Christ. *Deus direxit eos tam in via morum, quam in via pedum*, says Chrysologus. God did direct them both in their inward and in their outward ways. The natural man is not able to discern the things that belong to God; let these alone to themselves, and shew them a bright Lamp from heaven, and they would have thought of any thing as soon as of this question, Where is he that is born the King of the Jews? Suppose they had certain Traditions in their Schools, that when such a Star was seen the Messiah was come into the world; yet no man could apply himself to seek out Christ, and worship him but by the Spirit of God.

Every man is full of his conjectures, who should deliver the expectation of the Messiah to those remote Gentiles, whether Daniel, or some other Prophet, that was in the Chaldean Captivity: Or whether Balaam who lived in the Mountains of the East a thousand years before Daniel. Nay, another Author puts it upon Seth, that he left a Prophecie concerning such an occasion, which should fall out against the birth of Christ, and that the Wise-men of the East appointed twelve men of their Colledge to watch that Star every year from the beginning of Autumn to the Winter, and when one of those twelve died they supplied the number, that their Watchmen might never fail. Some Predictions they had, I will not contend about it, preacht to the outward ear; yet this had been but sounding brass, and empty words, if the Lord had not secretly moved their heart. What? you will say, and was the Spirit diffused even among the disperced of the Nations, that lived without the Law? Yes, Beloved, that was more than seldom seen, as the spirit of grace was in Cornelius to send up Prayers and Alms to heaven, before he knew what it was to be baptized unto remission of sins in the blood of Christ. The spirit of direction was upon Cyrus an heathen, 2 Chron. c. ult. 22. he was admonisht from God to build the Temple, The Lord stirred up the spirit of Cyrus the King of Persia. And the spirit of Divination or Prophecie was upon the wicked Soothsayers of the Philistines, 1 Sam. vi. 9. they divined if the Cart, in which they put the Ark of the Lord, went up straight to Bethshemesb, to its own Coast, then the Lord had laid evil upon them for detaining it, and so it came to pass. ὁ θεὸς τῇ τῶν μαγείων ἡκολούθησεν γνώμῃ, says St. Chrysostom, God did make the Event answer to the Prediction of those wicked Soothsayers. No opposition therefore in this, but the Spirit bloweth where it listeth, even among the disperced of the heathen, even among these Wise-men of the East, *Dedit aspicientibus intellectum, qui prestitit signum*; The grace of God was in their understanding, and his signs and wonders in their outward eye. And so much of their first Assertion, what God had wrought for them, we have seen, &c.

Said I even now that the benediction of the Spirit was upon them? So it is evident by the last part of my Text, their second Assertion, what God had wrought in them, and are come to worship him. Many might come a journey to see him as well as they, for that Herod, that cut off John Baptist his head, desired of a long time to see him. Many might see the Star as well as they, and be never the better, for sundry saw as great signs and miracles that never believed. Many of the Scribes knew where he was to be born, and were able to tell the Wise-men, when they knew not; the matter lies not therefore in *venimus*, or in *vidimus*, but in *adoramus*, this is their praise, and this is their piety that they came to worship him, and that they profess they will worship him, though they knew him to be but an Infant new born, and never scan the case in what condition they may find him. The Queen of the South came as far as these men did; but she found a King in all Royalty, and such a glorious Court as never was the like; these men found a Child in a Cratch, the poorest and most unlikely birth that ever was to prove a King; no sight to comfort them, not a word that came from him for which they were the wiser, and yet they were as good as their word, they did fall down and worship him, and more than worship him, present him with their gifts. Why should

Author Imperf. operis.

δουλ. in Mat. 5.

Leo.

should not they humble themselves to the earth, when they saw the Stars above did obey him, and wait his attendance?

You will say, If we could see such a Star as they did, the obstinate would be more convinced to do him worship, but it will be more acceptable to worship him though we have not seen. Beside, They adored him when he was so little in his humiliation, who will be slack to perform that homage now he is so great in his glorification? I will rather regard the time than dispatch all that remains. But one thing is to be spoken of, that some take the very foundation of this Point from us, namely, that the worship of the Wise-men was no religious worship, they came not to exhibit a pious veneration to Christ, as to the *Eternal Son of God*, but they saluted him with their bended knee, as the *Persian* manner was to behave themselves before their *Kings*. But why should *Persians* tender such civil worship to one that was none of their own Kings, but the King of the Jews? One would answer it thus, to ingratiate themselves into him betimes, if happily he should become the *Oriental Monarch* in his elder years. A conjecture too slight for his great judgment that uttered it. Is it possible that wise men should conceive in him no more than a man, and yet do him all Princely honour lying in the Cratch of a Stable? Are they such men as were admonisht in a dream by the divine Oracles which way to return home, and yet shall we interpret their actions politically, and not after a divine manner? St. *Chrysostom* says, They did both adore him in *Bethlehem*, and preach of his heavenly Kingdom when they came home into *Persia*. ἱμερὶ δουλεύοντες καὶ ἱεροὶ διδάσκαλοι γινέσθαι τῶν ἐγγυρῶν. St. *Ambrose* is for the same, they worshipped him being a little babe in swadling clouts, *Utique parvulum non adorassent, si parvulum tantum credidissent*. But they believed him to be more than that little one or they had not worshipped him. To make a full choir of consent, thus St. *Austin*, *Adorant in carne verbum, in infantiâ sapientiam, in infirmitate virtutem*; They adored in the flesh that Word that was made flesh, they adored in that Infant the Wisdom of the Father, they adored in that infirmity the mighty power of God. To whom, &c.

THE

SIX
SERMONS
UPON THE
BAPTISM
OF OUR
SAVIOUR.

THE FIRST SERMON UPON THE Baptism of our Saviour.

MAT. iii. 13.

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.



YOU shall hear a Story beginning at this Verse, and so ending with the Chapter, how *Christ* did enter into his Office of *Mediatorship*, and how he began to make himself known to be the *Promised Seed*, who should reconcile *God* and Men together. It was, as I have read unto you, at a *solemn Baptism* which he received from the hand of *John*. A happy beginning for us men, and for our Salvation; and a Baptism as useful for the spiritual life of all Christians as the Air conduceth to our natural conservation. For as the same Air, which *God* created in the beginning, is the breath which our Fore-fathers did draw, and which sustains us, and shall serve the Generations of men which are yet unborn: So the *Baptism* of our *Saviour* it purged all true believers, that have gone before us, it cleanseth us according to our Faith; and shall work the same good work upon our childrens children for ever. It stands us under the *Gospel* instead of the same comfort which the *Rainbow* afforded unto the old world. The *Rainbow* is a reflexion of the Sun-beams in a watry cloud, and was ordained as a sign of pacification, that *Gods* anger should no more strive with man. Such a *Rainbow* was *Christ Jesus*; (and therefore it encompasseth his Throne round about *Apoc. 4.*) look upon him, not standing majestically in a cloud above, but wading like an humble servant into the waters of *Jordan* beneath; look upon him how he sanctifies that Element, which was once a means to drown the World, and now is made a means to save it, look upon him in that posture, as a *Rainbow* in the water, and you may read *Gods* sure Covenant made with his whole Church, that his anger is pacified in his well beloved Son, and that he will be gracious with his Inheritance.

A brave beginning, and worthy to be the first work of his *Mediatorship*; which is enough to say it will be most worthy your best attention. *Theodorus* in *Aristotle* would never play a part in any histrionical sport, unless he might be the first that came upon the stage. He thought the first entrance in any person made the deepest impression in the Spectators. And surely a good onset is no small grace to all that follows. The first-born were sanctified to the Lord. *God* smelt a sweet savour out of the first Sacrifice that *Noah* offered unto him; a distinct mark is set upon the first miracle which our *Saviour* wrought at *Cana* in *Galilee* by turning water into wine. And this, being the first work of his Prophetical Office, is transcendently observable, that he came from *Galilee* to *Jordan* unto *John* to be baptized of him. Which verse is but the preparatory to that which follows, and therefore it affords no more than three circumstances of the main matter, which lies behind at *ver. 16.*

First, It refers us to inquire into the circumstance of time. *Then cometh Jesus from Galilee*; surely it was some very fit season and opportunity. Secondly, After what manner he would be baptized; with the Baptism of *John*; it will be necessary therefore to examine the dignity of *Johns Baptism*. Thirdly, The place must not be omitted, which was the fortunate seat where this work was done, not in *Galilee*, but in *Jordan*, *Then cometh Jesus from Galilee to Jordan, &c.*

For the first of these, we need not divine, or follow conjectures of our own invention, how seasonable it was for the *Son of God* to declare himself just at this present to be the *Messias* that would save his people; three reasons may be drawn out of expresse Scripture, and we can have no better. 1. You may read in this Chapter, the men of *Judea*, and all *Jerusalem* round about, were baptized in *Jordan* confessing their sins; *John* preacht the doctrine of Repentance before them, and wrought great compunction of heart in many that heard him; they were afflicted for their sins, and grieved for the days that were past: Then did the *Son of God* present himself to be baptized in *Jordan*: In the midst of their contrition, when their souls were filled with the desire of grace, *Then said I, loe I come*. Poor People, they began to know themselves in what miserable condition they were, even sick unto death; and when their bowels did yearn, O is there none to deliver us? Then steps in the peace of heaven and earth, as who should say, Is it I that you look for? Is there any beside me that can cure your miseries? Observe, my beloved, how pat the comfort of Salvation comes in after true repentance. *David* said unto *Nathan*, *I have sinned against the Lord*; and *Nathan* said unto *David* in the same line, *The Lord also hath put away thy Sin*. As soon as ever *Stephen* was besmeared with the blood of *Martyrdom*, then he saw the heavens opened, and *Christ* standing at the right hand of *God*: And Repentance comes but thus short of *Martyrdom*, that it fetcheth blood from the soul, and killeth the old man with his concupiscence. When tears of godly sorrow trickle down, or at such time as compunction hath a bleeding heart within, though the eyes be dry without, then it hath an imaginary vision, that it sees the *Son of God* making intercession for us to his *Father*, and beckoning with his right hand to our wounded conscience that we should be comforted. No man can ever say he languisht long in desire to obtain *Gods* grace, and could not find it. Let *Mary Magdalen* weep, and wring her hands, that *Christ* is taken away, and if she turn about, glad woman, she shall perceiye how near he is unto her. He was born indeed at *Bethlehem*, *Angelis cantantibus*, when the *Angels* of heaven did sing for joy: But being lost as it were to the knowledge of the world for a long space, at the end of thirty years he manifests himself again *hominibus plorantibus*, when men were broken in heart with Mortification and Repentance at the preaching of *John*, *Then cometh Jesus from Galilee, &c.*

Secondly, The austerity of *Johns* life, and the divinity of his preaching did amuze the world, therefore the *Priests* and *Levites* sent to him from *Jerusalem*, to know if he were the *Christ*, *Joh. i. 19*. And another *Evangelist* says, all the people were in suspence in their hearts, *whether John were the Christ*, *Luke iii. 15*. Now at this instant, that the servant might no longer rob the *Master* of his honour, but that the truth might be revealed, if they would embrace it, then he came most opportunely from *Galilee* to *Jordan* to be baptized of *John*. *St. Cyril* gives this delightful similitude upon it. *John Baptist* was the *Lucifer*, or morning Star that ran his course before our *Saviour*. Now, as the *Sun* makes his approach in our *Hemisphere* before this Star is set in the *west*, and obscures that lesser light with his own glory: So *Christ* did not lie hid untill his fore-runner had done baptizing, and were gone out of the world; but when he shined most in the great opinion of all men, then a greater than *John* advanceth himself, and obscures him for ever. How willingly, how chearfully was the *Baptist* contented? My joy, says he, is fulfilled, that he must increase, and I must decrease. The word bodes no such thing, as if he should decrease in sanctity, or in the favour of *God*; but it was his joy that he should grow less in the opinion of the world; that the *Church* would begin to know the true *Messias* to be the *Bridegroom*, and that he was no more than the *Friend of the Bridegroom*. It is pretty which some observe, how the birth of *John* fell out at *Midsummer*, when the days grow shorter and shorter: Contrariwise, the *Nativity* of *Christ* happens in that month, when the *Sun* approacheth, and the days grow longer and longer. So the glory of *John* was in the waine, and declined to less and less estimation in respect of *Christ*; but he that is the *brightness of the Fathers* glory ascends higher and higher, the earth shall know him more and more while the *Sun* and *Moon* endure.

2 Sam. xii.
13.

Joh. iii. 30.

Heming. in
3 cap. Joh.

Collect

Collect this observation to the use of your own life (my beloved) *Decrescat homo, crescat Deus* ; Let man be diminished, and brought low ; let God arise, and be exalted. It was not a little decreasing that *Paul* stood upon, but wisht himself *Anathema* for his brethren, so God might be glorified. And surely, if the *blessed Virgin*, and the *Saints* departed have any perceiving, what religious honour is done unto them by some superstitious *devotaries*, which belongs to none but to the *Eternal Majesty* on high, I doubt not but it is their usual supplication, *O Lord* take this honour from us, and lay it upon thy self. God raiseth up Prophets in his Church, not to make them eminent, but that himself may be magnified. This no doubt was a rule well grounded in *John Baptist*, whose heart was as humble as his Rayment, and when it was bruted abroad that he was the *Messias*, it vext his righteous soul, and desired nothing more than that the true *Lamb of God* would appear that taketh away the sins of the world. He had his wish, when the *Son* of glory disclosed himself at *Jordan*. Yet it was not an error, but rather a praise in *John*, that he was taken for the best that ever lived, because of his conspicuous Piety, for Christ himself. It was not a crime in *Peter*, that such Saint-like reverence appear'd in him, that *Cornelius*, being astonisht, fell down to worship him. It was not to be blamed in *Paul* and *Barnabas*, that they carried themselves among the *Lycaonians* above the ordinary condition of men, insomuch that they called *Paul Mercurius*, and *Barnabas Jupiter*. *St. Chrysostom* extols them for it, says he, Let every *Apostolical* man imitate their sanctity, that they may appear to be better than corruptible flesh, and to live like *Angels* in this wicked world. So *Paul* behaved himself among the *Galatians*, that they received him as an *Angel*, yea, even as *Christ Jesus*. But when it came to a foul mistake, that the men of *Lycaonia* would have done sacrifice to them, the *Apostles* were grievously offended, they rent their cloaths, and ran among the people, declaring themselves to be men who came to teach the world that they must not rob God of his honour. I am ashamed to read such bald excuses made for *Francis*, the first *Frier* of his order, that he permitted some to fall down, and do him divine adoration, for they did not worship him, but God that was in him. Is that sufficient ? Then it had not been intollerable in *Alexander* to require divine honours to his person as he was *Gods Vice-gerent* in his *Monarchy*. Yet one *Hermolaus* an heathen in the story of *Curtius*, exprobrates him that he was violently made away, because he would be worshipt as a God. Some would defend the *Frier* forenamed by the example of *Daniel*, *Dan. ii. 46.* when he had expounded *Nebuchadnezzars* dream, the *King* fell on his face and worshipt *Daniel*, and commanded that they should offer an Oblation and sweet Odours unto him. But doth *Daniel* any more than recite what was bidden to be done ? Do you find the *Kings* command was obeyed in this ? Certainly *Daniel* did never consent, but forbad it, and had other honours done unto him, to sit in the *Kings Gate*, and to be ruler of his *Provinces*. Believe it therefore, that man must not defile himself by touching *Gods* glory ; too much of that weight lay upon *Johns* shoulders when he was taken to be the Christ, and to take that opinion from the Creature to the Creator, *Then came our blessed Lord from Galilee to Jordan.*

Thirdly, This Adverb of time *Then*, it points to the Age of Christ, he began to be about thirty years of age, *Luk. iii. 23.* *Then*, and not before, did this Star of brightness make his appearance, *Then came Jesus, &c.* He was made like unto us in all things, sin only excepted ; for else we can give no reason, why he would stay to fulfil the perfect age of man before he would take in hand the work of his *Mediatorship*. A decorum is usually kept among us, that a man is not called to the administration of great business before his person carries some authority in it by the gravity of his years : And therefore our *blessed Saviour*, that his enemies might not calumniate, or despise him for a novice, put forth himself at that maturity of age which is commonly well allowed for manliness, and wisdom. Not that there wanted perfection, and ability in him, even in his swadling clouts, and Cradle, to do more than any mortal man could bring to pass ; far be it from us to conceit him otherwise. The Union of the *Godhead*, as soon as he was conceived in the womb, gave him more power and understanding than ever inhabited in any other flesh : And therefore the Prophet *Jeremy* speaking how he should be inclosed in a Virgins womb, hath dropt out such a word, that many of the *Fathers* catch hold of it for an Emphasis, *Jer. xxxi. 22.* *A woman shall compass a man ; Circumdabit virum, non infantem ;* though she bore an Infant, yet in his Infant-age nothing was defective in him, but did exceedingly super-abound all which could be required in

Dion in
Aug. Hist.

Gen.xli. 46.

2 Sam.v.4.

in man. Therefore at twelve years of age he made all the *Doctors* of the *Temple* astonish'd at the questions he propounded; but from that time, to the age of thirty, he drew in his head, and in the fulness of ripe years he came to be baptized in *Jordan*. *Dion* accounts it an happiness in *Trajan*, that he began to govern the *Roman Empire* in his staid years, (I think he was then forty years old) *Ut neque per juventutem quicquam temere aggrediretur, neque per senectutem languesceret*; that he was neither rash in execution by the heat of youth, nor slow and timorous by the infirmity of age. But the sacred story of the *Scripture* will give us instances that accord more aptly with our *Saviour*. *Joseph* was thirty years old when he began to govern *Egypt*, as who shoul say he was in the flower of abilities. *Joseph* rul'd in another mans right, *David*, the best *King* of *Israel*, in his own; and he was thirty years old when he began to reign in *Judah*.

Orat. in
sanct-lum.

De Curâ.

Past.p.3.c.36

Lib.7. Reg.

Ep. 112.

But because our *Saviour* offer'd himself to be known in my Text, not in his *Kingly*, but in his *Priestly Office*, to be baptized for the washing away of our sins, therefore the the best application will be to find the manner and custom of the *Priests* in the old Law; and then for your satisfaction, consult with the fourth of *Numbers*: and it is ten times exprest in that *Chapter* that the *Levites* were to wait upon the work of the *Tabernacle* from thirty years upward, and not before; and at that very age *Christ* came to the waters of *Jordan* to be anointed an *high Priest* for ever after the order of *Melchisedech*. From this example some *Canons* have issued out in ancient *Councils*, that none should take the *Orders* of a *Priest* before this age wherein our *Saviour* began to preach. Afterward some years were abated for taking *Priesthood*, yet peremptorily it was defin'd (and never recalled, that I know, by any other *Council*) that none should be allowed for a *Bishop* under the age of thirty: So the *Church of England* hath appointed and commanded in the Book of Ordination of *Priests*, and *Consecration of Bishops*, which Book is confirm'd and ratified by *Act of Parliament*; and yet it is sometimes dispensed withal in *Rome*, that *Children* may hold the Title of the richest *Archbishoprick* in the world; *Viderit utilitas*, judge whether it be meant for the honour of *God*, or for the profit of man. *Nazianzen* urgeth it stiffly, that the measure of this age of *Christ* is to be respected in every man before he negotiate in sacred Function to teach the Word of *God*. *Gregory* collects the same from my Text, *Perfecta vitæ gratiam non nisi perfectâ atate prædicavit*; He taught his *Disciples* how to obtain the perfect life of glory when himself was gone on in his race to the perfect life of nature; and like a good Master-builder, he directs *Novices*, as *St. Paul* calls them, 1 *Tim.* iii. 6. to forbear a while, and to give place to well-season'd Timber to make Pillars for the *Church of God*. I have heard of a more satyirical similitude, but a very true one, that the *Kine*, which gave milk, drew the *Ark* to *Bethshemesb*, and the young Calves were shut up in their Stalls at home. I could not but give this instruction by the way, taken from the complete age wherein our *Saviour* began to execute his *Priestly Office*.

There is a rub cast in my way by the *Anabaptists*, which I must remove, and so conclude this Point; an exception against the Baptism of Infants, because our *Saviour* was baptized in his manly stature. Nay, rather this collection is to be warranted, that the children of faithful Parents are to be baptized in infancy, even as *Christ* was circumcised an infant the eighth day: And if any be converted to the Faith in their grown years, it is not too late to come to that Sacrament, for the washing away of their sins, because *Christ* himself, and many multitudes of elder people were baptized of *John*. Surely Circumcision in the old Law doth so expressly answer to Baptism in the Gospel, both being the first seals of the righteousness of faith, that it stands uncontrollable, that little ones are to be baptized as well as they were circumcized; and the Ordinance of Circumcision being once appointed to belong to Infants, the *Holy Ghost* hath spared the labour to appoint any other age for the Baptism of Christian Children, as if no reasonable man could make a question of it. And as all *Israel* that came out of *Egypt* men, women, and children were baptized, that is, had the figure of Baptism in the Cloud, and in the Sea through which they march'd and escapt the pursuit of *Pharoah*; so in *Christ* there is neither Jew nor Gentile, Bond nor Free, Male nor Female, Young nor Old, no difference of Nations, Age, or Sex, but all are baptized unto the Remission of sins.

Our *Saviour* suffered his disciples to doubt somewhat concerning Infants for our better resolution; for when they rebuked such as brought Babes unto him, *Jesus* called

called them, and said, *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God.* Suffer them to come? why, we cannot put them into Christ's arms, where he sits in glory, how shall they come unto him then, unless we present them in the Sacrament? Besides, that which follows presseth further, *Theirs is the kingdom of heaven*; it is not theirs by such right as the *Angels* hold their place in heaven, because they are free from sin. And how can it be theirs, since they are dead in Adam, unless it be theirs by the seal of some Covenant? And that is the Fountain of Regeneration. I call them regenerate in that Fountain; for as Christ blessed them when he took them up in his own arms, so he bleseth them in our arms; and if they be blest, they are regenerate. And so likewise they are made believers, but after what sort they believe I know not. St. *Austin* hath two opinions: The first on this wise, *Accommodat mater Ecclesia aliorum pedes ut veniant, aliorum cor ut cre-* Serm. 10. de verb. Apost.
dant, &c. The Church our mother helps babes with other folks feet to bring them to the Font, with other mens hearts to believe, with other mens tongues to confess the truth, so he means they are called Believers by the faith of the Congregation till they come to age to know Christ themselves. His other opinion grants, that Infants themselves are believers, even as faith is in men that sleep, who do not perceive it. *Aqua forinsecus exhibet sacramentum gratia, spiritus sanctus intrinsecus operatur* Epist. 23.
beneficium gratia; The water sprinkles them with the outward Sacrament of grace, and the Spirit breaths upon them the inward blessing of grace. I see no cause why we may not apprehend this, and assent unto it: 1. It is as easie to apprehend they have a faith which they cannot use, as to know they have an intellectual reason which they cannot employ. And to facilitate our assent, one urgeth it modestly thus, it was passing strange that *John* should leap at the presence of our Saviour in his mothers womb; and though it were an extraordinary case, yet it demonstrates that the Holy Ghost can inhabit in a babe that is yet unborn, or newly brought forth into the world. Choose ye which of these opinions you will, or choose ye neither, and only be contented to believe concerning little ones, that *theirs is the Kingdom of heaven*, and therefore they ought to be baptized, for unless ye be born again of water and the holy Spirit ye cannot enter into the Kingdom of heaven. That is the stop of the first general Point, the circumstance of time: 1. *Then*, when the people were full of repentance, and did yearn for grace. 2. *Then*, when they began to conceit too much of *John* that he was the Christ. 3. *Then*, when our Saviour was of the ripe age of Priesthood, and had seen thirty years in the world, *Then came, &c.* August. Ep. 57. Chemnit. Ex. Trid. Concil. Sess. 8.

It is time now to draw forward to the next general circumstance, after what manner our Saviour would be baptized; with the Baptism of *John*. The Point is full of much matter, even as *Jordan* it self in the time of harvest: But I will obey the limits of the hour, and handle two things briefly, making my self your debtor for the rest as God shall give occasion to pay it. I frame therefore two questions on this sort: 1. Upon what ground *John* did begin this new ceremony of Baptism never heard of before? 2. What was the dignity, or, if you will call it so, what was the vertue of *John's* Baptism? I address my self to the former. To bring a new institution into the Church, nay, to bring in a new Sacrament of repentance for remission of sins, this was more strange than if a new star had appeared in the Firmament. What a confidence was in this great Prophet to call all *Judea*, and the Regions round about unto him to receive Baptism? And yet no print or footstep in all the Law of *Moses* where such a Ceremony was commanded. Nay, if they had mark'd it, it was to break the staff of the Law of *Moses*, for upon the entertainment of a new Ceremony never heard of before, it did betoken that old Rites and Customs were in their declination, and near unto abolishing. Besides, is it not very strange, that the learned Priests, the wrangling Pharisees, the ignorant people, all with an unanimous consent should submit themselves to this new Ordinance, and yet such an Ordinance as was confirmed by no miracle from heaven (for *John* wrought no miracle) the true wonder was that so many thousands should flock after him to be baptized without a miracle.

Yet the truth is, that the most strict defenders of their own Law, and the best Interpreters of it did not gainsay the new use of Baptism as unlawful, for the Pharisees sent unto *John*, and asked him, *why baptisest thou if thou be not that Christ, nor Elias, nor that Prophet?* They do not quarrel the Ordinance of Baptism, but what authority *John* had to baptize. Two things are to be observed out of the foregoing Text for our satisfaction: One, that it was not belonging to the Office of any

any Priest or Prophet in the Old Testament to baptize unto remission of sins. Another thing is, that the Jews expected the washing of water to cleanse them from their sins under the Kingdom of Christ, as S. Hierom thinks they collected it, *Isa. iv. 4. The Lord shall wash away the filth of the daughters of Sion*; as who should say, Circumcision was a seal upon Male children only, the water of regeneration under Christ shall belong to Females also. Again, *Ezekiel*, speaking of the blessings that shall abound in Christ, *Chap. xxxvi. 25.* seems clearly to express this new Sacrament, *Then will I sprinkle clean water upon you; and ye shall be clean from all your filthiness.* Moreover, I cannot say whether the Rabbies of deep learning had the knowledge to understand that their Forefathers were by a figure baptized in the red Sea, and in the Cloud which went along with them in the Wilderness. So St. Paul expounded it by the Spirit of God. But the Pharisees, and it seems all the people were perswaded that when the *Messias* came they should be baptized for the remission of their sins, either by himself, or by some great Prophet who should be his Associate. Therefore if John were the Christ, they confesse he may baptize, or if he were *Elias*, he might baptize. For *Malachy* foretold, *Chap. iv. 5. Behold, I will send Elias the Prophet before the coming of the great, and dreadful day of the Lord.* Or if he were that Prophet he might baptize; not any Prophet inspired from God, that is not the meaning, but the same whom *Moses* speaks of, *Deut. xviii. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.* The Jews had no particular name for this Prophet, the plain meaning is, that Prophet is Christ himself. Now John's answer to the Pharisees was twofold, what he was not, and what he was. He denies that he was the Christ, or *Elias* himself who shall come perhaps before Christ as an Apparitor at the day of Judgment, or that Prophet. Then they object that he must not baptize, nothing must be innovated in the Church without divine authority, but they wilfully forgot what he said he was, *The voice of a Crier to prepare the ways of the Lord*; why eo jure, as the fore-runner of Christ's Kingdom, he betokened a new work was beginning, and a new Ceremony of grace appointed, and he baptized as many as came to Jordan, and did confesse their sins, *Præcursoris ordinem servavit nascendo, baptizando*, says Gregory; he shewed himself to be Christ's Harbinger that went before him in Birth, in Preaching, and in Baptism.

Now ye see by what priviledge John did quite alter the old Mosaical Rites, and began to baptize; and I cannot omit how graciously by these means God did turn their superstition into a blessing. To begin with the heathen, who perceived in natural causes that water gives growth to Plants, and Seeds, and fecundity to all things, but they forgot God who made it a fruitful part of nature, and conceited that there was somewhat divine in that Element more than in any other; nor could they be contented to rest upon that, which every man knows, that a clean river would wash the dust and sweat from their body, but were so foolish to souze themselves every morning thrice over head and ears in some pure Fountain, as if it had some inherent vertue to cleanse the filthiness of their souls. The Pharisees, being more superstitious in their generation than any other Jews, followed the heathen close, *Mar. vii. 3. They eat not except they wash often*: if they come from Market, except they wash, they ate not; and therefore they quarrel some of the Disciples that they eat with defiled, that is, with unwashen hands. Defiled hands, in the original, are common hands, for whatsoever was commonly touched by them and the Gentiles they called it defiled; and in suspicion they might touch meat, or vessels, or apparel which was unclean by the Law, they washed often to purge themselves from that defilement. This is well illustrated, *Joh. ii.* where we read that at the marriage in *Cana of Galilee* there were ready standing six water-pots of stone after the manner of the purifying of the Jews, containing two or three Firkins a piece; these have reference to that Pharisaical tradition of washing often lest they should be defiled. Now mark how God observes both the heathen and the Pharisees in their own weakness, and out of that which they made a vain tradition he makes a gracious Sacrament. A good Author cites out of the Rabbins, that the Jews had added over and above *Moses* his institution of the Passeeover, first these words in eating the sower herbs with the Lamb, *Take and eat these in remembrance of our deliverance from bondage.* And likewise they gave a cup of Wine one to another with these words, *Take and drink this in remembrance of the same, &c.* And from hence, according to a Custom of their own, our Saviour did break bread, and give wine, and use the same words in his holy Supper. Thus both the Sacraments, to please

Perf. Sat. 2.

Conf. Hamp.
Court. p. 69.

please them the better, had their original from some of their own Ordinances; but cast in a new mold; so the heathen Temples were changed to be houses of Prayer. The Cross, which was no better than their Gallows, is made a significant and laudable Ceremony in Christian Baptism. And lastly, Their superstitious bathings were turn'd by *John*, and confirm'd by Christ to be an immortal Laver. This I hope satisfies the first question, how this Institution of Baptism began, being never heard of untill the days of *John*.

The dignity of *Johns Baptism* is now to be examined: It is grown, like many things more, to be full of difficulty because of mens contentions, and without discussion of these three things it cannot be understood: 1. What is the vertue of a Sacrament. 2. That *Johns Baptism* had the same substantial vertue with the Baptism of Christ that it now hath. 3. That in some respects (both Baptisms being one and the same) the Baptism of *Christ* doth exceed the Baptism of *John*.

Sacraments are thus distinguished, into such as went before the fall of *Adam*, and such as went after. Before the Fall there was one Sacrament, and no more, that was the *Tree of Life*, ordained to be a sign of the Covenant of Works. After the Fall *God* did not make a Covenant of Works, but of Grace with man, and ever since the Sacraments are Covenants of Grace, and seals of the same: And they of the Old Testament betoken the Covenant promised to our Fore-fathers, they of the *New Testament* do imply the Covenant performed. Let me distinguish again, that in the Old Testament all the Sacrifices, and a great part of the shadows and Types are sometimes in the *Fathers* called Sacraments, because they had a signification of Christ to come; but Circumcision and the Paschal Lamb they only had the Promise of Grace and Reconciliation annexed unto them: which is a great deal more than bare signification. And as *St. Paul* speaks honourably of Circumcision, that it was a Seal of the righteousness of Faith, so our Church thinks it not fit to speak contemptibly of the faith of the righteous men under the Law, nor of those visible signs which *God* appointed to establish his Promise unto them, but we make them equal in efficacy with *Baptism* and the *Lords Supper*. That according as their faith did apply the Promise unto them, their Sacraments were as profitable for Salvation as ours. Only these are Circumstantial differences: 1. That our Sacraments are meerly spiritual, which betoken nothing of this world: The *Jews* Sacraments had somewhat in them both, which belong'd to the body as well as to the soul; for *Abraham* received the sign of Circumcision that he should be the Father of many Nations; and the *Paschal Lamb* was a remembrance that they came out of *Egypt*, out of the house of bondage. 2. As the light of Faith is brighter with us, the measure of the Spirit more abundant, so our Sacraments are justly said to be, *Virtute majora*, more efficacious because we are endued with better means of application. 3. Our Sacraments are *actu faciliora*, to wash and be clean, and to eat bread and drink wine, are performed with more facility than the cutting the foreskin of Infants, or the slaying of a Lamb to eat it with fower herbs. 4. Take all the Types and Sacrifices of the *Jews* together, which were an heavy burden because of their multitude, then our Sacraments are *numero pauciora*, we have but twain, and so their number is not troublefom. These are accidental differences; but otherwise, as *St. Austin* said of *Manna*, that it was to them, as the *Lords Supper* is to us, *In signis diversis fides eadem*; the Elements were divers, but such as begot the same faith, and are tokens of the same Lord *Iesus Christ*, and beget the same Salvation.

That which thwarts this Doctrine is the distinction of the *Schoolmen*, that the Sacraments ordained in *Moses* Law were significancies of Grace, but the Sacraments of Christ did exhibit and confer Grace. What means that? Surely, he that did eat the *Paschal Lamb* by faith, to him it was spiritual nourishment, and he that eats the *Lords Supper*, to him only it is spiritual nourishment. I can see no odds. The late *Romish* Writers disclaim their gross opinion maintained long ago, that in men capable of reason and knowledge (for we set Infants aside) the taking of the Sacrament should add a benefit to the Receiver, *Ex opere operato externo, sine motu interno*, says *Biel*, by the meer outward act, without an inward preparation. This opinion their *Cardinal Controverser* disavows; for he that eats and drinks unworthily eats and drinks his own damnation. Then if Faith be requisite in the Participant, I cannot see how one Sacrament exhibits Grace more than another. It is far from my meaning to diminish the excellency and vertue of our Sacraments. No, I had rather set all disputations aside, and say with *St. Austin*, *Quorum vis inenarrabiliter*

Armin. Thef.
60.

Rom. 4. 11.

Tractat. 43.
in Jo.

Con. Faust.
lib. 19. c. 11.

Orig. in Mat.
Tract. 25.

inenarrabiliter valet plurimum; that is, their power prevails in such a sort as we cannot utter how it is. Yet this may be safely taught, that they are not helping and partial causes of Salvation to be joyned in office with the merit of Christ, but only Instruments ordained to work Salvation by the Promise of God, and the application of a lively faith. *Origens* words express much if I could explain them, *Non sunt iustitia, sed conditura iustitiarum*. The Sacraments are not our righteousness, but as sauce makes meat fit to be eaten, so they make righteousness fit to be put upon us. The Word preacht is the power of God to every man that believeth, not as if there were any Magical power in the pronounciation of the Syllables, but because it prepares ye to faith, and is a means by which the Spirit works his efficacy. So the Sacraments, setting aside the merit of Christ, and the Sanctification of the Spirit, are not available; but by those Instruments the Father hath promised to work, the Son to communicate the merit of his Passion, and the Holy Ghost to sanctifie us. I am sure it is no disparagement to compare him that hath received a Sacrament with the blessed Virgin that received our Saviour in her womb; yet when one cried out, *Blessed is she that bare thee, and the Paps which gave thee suck*; Yea, says Christ, *Blessed are they that hear the word of God and keep it*. So the Sacraments are wonderful helps, great trials of obedience, Seales of mercy, increasers of charity, the best comforts of the soul in the world; they are all this, I confesse, if they be received in faith.

So I have spoken of the vertue which is in all kind of Sacraments, the next part of my remonstrance is that the Baptism of John hath the same vertue with the Baptism of Christ. Take my reasons briefly: 1. It was the Baptism of Repentance, and Repentance cannot be taught without faith in Christ, and Remission of sins in his blood; take them two away, and Repentance is but a lesson of *heathen Philosophy*: Put them both together, and is there not all the benefit of Christs Baptism, faith and forgiveness of sins? Nay, directly, *Mar. i. 4. John did preach the Baptism of repentance for the remission of sins*. And indeed, no man can separate true repentance from remission of sins, *At what time soever a sinner doth repent him, &c.* 2. The scope of his Baptism was to warn men to fly from the wrath to come: that is the true washing of the Spirit. Says he to the Pharisees, when they came to him to Jordan, *O ye generation of vipers, who hath warned ye to fly from the wrath to come?* 3. Our Saviour fortelling to his Disciples that the time was coming at the feast of Pentecost, when they should have a greater blessing from heaven than ever they had before, *Acts xv. John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence*: Then the Disciples had no other Baptism but Johns, untill they were baptized with fire, and surely they had a true, and an efficacious baptism. So *Apollos* knew of no other baptism but Johns, *Acts xviii. 25.* and yet we do not find that he was sprinkled with any other baptism. 4. This reason is of great weight, if Johns were not the true baptism of the Spirit which Christ received, then either all we have received a baptism divers from our Saviour which were very comfortless; or else we have not received the baptism of the Spirit, which were every whit as comfortless. 5. John baptized at the same time while the Disciples of Christ did baptize, even till the time that he was shut up in prison by Herod. And this he ought not to have done if his washing had been uneffectual; but to have it laid down when a more perfect Sacrament was a foot: These are the reasons sufficient, as I suppose, to prove that the Baptism of John had the same substantial vertue with the Baptism of Christ.

This is that opinion against which the *Tridentine Council* doth thunder forth *Anathema*: 1. Because it is called the Baptism of John, and therefore a mere external Ceremony, which is distinguisht from Christs Baptism that is accompanied with internal Grace. Beloved, I conceive it was called Johns Baptism, not as if it wanted the grace of God from above (for the Pharisees durst not reply to our Saviours question, that the Baptism of John was from heaven, and not from men) but because it began with John; even as the Law of God is called Moses Law, because Moses was the first Mediator of it. Sacraments are of three sorts: *Prænuntiatiua venturi Messia*, Some that promised a Messias to come, as Circumcision and the Paschal Lamb; Some that promise the Messias now a coming, *monstratiua venientis*, as the Baptism of John; Some that promise the Messias is come already, *annuntiatiua exhibitæ*, Baptism and the Lords Supper; these meet all in one center of faith, and have the same efficacy. 2. It is urged, that John puts a difference between his baptizing and Christs: *I baptize you with water, he shall baptize you with the holy Ghost,*

Ghost, and with fire. I answer with St. Hierom, *Ex quo discimus, homo tantum aquam tribuit, Deus spiritum sanctum.* From whence we learn that the Ministry of man suppeditates only water, the power of God suppeditates the *Holy Ghost*; wherefore one sign is not opposed to another, but the Ministry of man to the authority of Christ; otherwise it will follow, that now the *Holy Ghost* is given by him that baptizeth. The baptism of the Spirit is not another Baptism, but an heavenly blessing upon the baptism of water, and it comprehends all the benefits of the New Testament, that is, all the merit of Christ. 3. I confess this is strongly opposed, *Acts xix. 3.* that some Disciples of *Ephesus* who were baptized unto the Baptism of *John* were baptized again in the name of the *Lord Jesus*; as if *Johns* washing had been a watry Meteor rather than a Baptism. Of many answers I like but two to this place: First, says *Lombard*, all were not rebaptized whom *John* had baptized before; the Disciples were not: for whatsoever some Apocryphal stories say that Christ baptized his *Mother*, St. *Peter*, yea, and *John Baptist* himself; yet the Scripture says he baptized no man; but where a substantial error might be committed or apprehended in *Johns* Baptism, there the parties were re-baptized. Now, it is my own conjecture out of the Text, that these men were baptized after our *Saviours* Passion, *In nomine venturi Messia*, in the name of *Christ* to come, who was come and had suffered for mankind, therefore to correct that fundamental error it may be the Disciples of *Ephesus* were baptized again. Secondly, I see no exceptions at this answer, that the Disciples of *Ephesus* were only baptized in *Johns* Baptism, and *Paul* teacheth, that all whom *John* baptized were baptized in the name of the *Lord Jesus*. Therefore, at your leasure mark the fifth verse of that Chapter. *Act xix.* that they are the words of *Paul*, preaching how *John* baptized, not the words of St. *Luke* how they of *Ephesus* were rebaptized, and that very difficult place is easily answered. Wherefore it stands I am sure as most probable of two opinions, that the Baptism of *John*, to which Christ came, is the same with the Baptism of Christ, and as for these that curse our opinion with *Anathema*, I say unto them, *Woe unto those that call light darkness, and make the truth a lie.*

Though so ancient *Fathers* may seem to dissent from me, yet they are not so uncharitable to bid *Anathema* to any in so disputable a point. I am sure St. *Austin* having disputed on both sides, concludes, he would not strive eagerly with him that should say, sins were remitted in the Baptism of *John*, meaning, it did not essentially differ from the Baptism of *Christ*; yet I will end with this third observation, that in some less principal respects the Baptism of *Christ* doth exceed the Baptism of *John*. I will name five distinctions:

Lib. 5. Con.
Donat. c. 11.

1. *In forma verborum*; *John* baptized in the name of the *Messias* that came after him, *Acts xix. 4.* and it was more advantage to teach it to every of the *Jews*, as he baptized them, one by one, than to proclaim it to the whole multitude: But Christ bade his Disciples choose another form, and for that he would not take all honour to himself, it must be in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.

2. They differ *in amplitudine nationum*. *John* medled with none but such as were within the Regions of *Judea*, Christ bad his Disciples to except no people, but to wash all Nations from their sins.

3. Christ's Baptism transcends *Johns* *in varietate personarum*; for it sounds not to likelihood that *John* baptized Infants; they could not confess their sins, nor learn the doctrine of Repentance; nor be taught the coming of the *Messias*, such only came to him: But Christ's Baptism pertains to little ones, and his spirit was poured out upon all flesh, your Sons and Daughters shall Prophecie, and your young men see visions.

4. Christ's Baptism hath the upper hand *in gradibus efficacia*, the Spirit is more operative in Baptism since Christ did go to his Father to send us the Comforter than ever it was before.

5. It is greater than *Johns* baptism *in modo necessitatis*. The Sacraments of the New Testament had the seeds of life in them from the first institution, and they were good to the receiver; but they were not imposed by necessary commandment till the old Law was quite abolished, and that was at the Resurrection, says *Leo*; or at the farthest, in other mens opinions, at the feast of *Pentecost*. So *Johns* baptism was always good, never necessary; Christ's baptism is always good, is, and ever will be necessary unto the end of the world.

Leo. Ep. 4.

These are less principal differences, the substance of both being the same, for one thing yet remains to be proposed, that the Baptism of *John* opened the gate unto everlasting life, as some have shewed by an Allegorical reason taken from the place, where *John* did baptize Christ, in *Jordan*, says this Text (not a private dipping in a Chamber;) and of all other places of *Jordan* it was *Bethabara*, Joh. i. 28. which is, being interpreted, *Domus transitus*, the house of passing over; even in all likelihood where *Josuah* divided *Jordan*, and passed over into the Land of Promise, this is the circumstance of place which I propounded, the fortunate seat where this work was done, to betoken that as *Josuah* brought the twelve Tribes at that very standing through the River into that pleasant Land which was promised to *Abraham*, so *Jesus* will bring us through the sprinkling of water into the Kingdom of heaven. *AMEN.*

THE

THE SECOND SERMON UPON THE Baptism of our Saviour.

MAT. iii. 14.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?



IN which Text you may see that ancient Sentence verified, how an ambitious man is afraid lest too little honour be cast upon him, and an humble man is afraid of too much. Our *blessed Saviour* saw multitudes of Penitents coming to *John* to be baptized, and to confess their sins. Among these people, whose iniquities stood in need of cleansing, he steps in for one into the *River Jordan*, not to receive Sanctification unto himself, but to sanctify the waters unto others. O exceeding dignity! far above all honour that ever was vouchsafed to any Prophet; for to which of them was it said at any time, *Dip thine hand in water, and anoint the head of my Son?* And therefore Christ was pleased to give this Character of *John*, that he was more than a Prophet. More than a Prophet, not only in the Office which he sustained, to be the immediate fore-runner of the *Messias*, but more than any Prophet or Patriarch in the expression of his humility; *Jacob* wrestled with *God*, but it was to get a blessing from his *Angel*, he would not be denied. *John* the Baptist wrestles with the *Son of God*, to decline the blessing which was brought before him, and fain he would be denied: His hand shrunk up, and durst not attempt to pour water upon his head, who is the immortal head of the *Church* visible, and invisible, both of men and *Angels*. He thought it no sin to disobey, when he was required to such a work, which in his eyes appeared far too excellent for any creature. Therefore conceive him modestly starting back, and making this reply to our *Saviour, Lord*, why dost thou tempt thy servant? Why wouldst thou put the Potter into the hand of the Clay? What is it to thee to be dipt in water? Whose precious Blood shall wash away all sins, and mine in the reckoning among the rest. Behold this exact humility, more than any Prophet express, how *John* forbade him to be baptized, saying, *I have need to be baptized, &c.*

The matter of the Text may be handled in these three several Points: 1. The Baptist did declare how jealous he was of *Gods honour*, therefore the Text says, he forbade Christ to come under the Ministry of a Sacrament; *δικαίως*, he would fain have put him by, thinking it ignoble for the *Lord of all Lords* to descend so low. 2. He disables himself, and makes profession of his own vileness and infirmity, *I have need to be baptized of thee.* 3. He ends with the admiration of his *Saviours* humility, *And comest thou to me?* Yet again, I will consider him in the exercise of the three spiritual vertues, *Faith, Hope, and Charity*: 1. He believed this was the Christ as soon as ever he saw him, and that made him interpose to forbid him stoop so low as to be baptized, there was his *faith*. 2. He confesseth that he relies upon him to be

be baptised with his Spirit, and to be saved through his merits, there is *his hope*. Lastly, he breaks out into an extasie of admiration, as soon as ever he saw him, like old *Simeon* that sung a *Canticle* for joy; *Comest thou to me, O thou expectation of the World, O thou desire of our eyes?* There was his ardent *love*, these are his *Faith*, his *Hope*, his *Love*; and remember that every tittle of his praise is the rule of your practice.

Set your attentions now upon the first part of the Text, that *John* was jealous of our *Saviours* honour, and forbad him to be baptized. The interpretation of the word certainly is not so harsh as it may be thought to be in the strict Grammatical sense; to forbid according to the Verb *παυλαίνω*, is to thrust back with the hand, as I would derive it *διὰ τῆς καλῆς ἀπέρης*, to push away with the arm, or some member of the body: But I cannot, I must not suspect *John* of such rudeness; I incline much rather to the moderation of the gloss, *Non negat simpliciter, sed deprecatur*; He did not stubbornly deny his Master what he bad him do, but fearfully, and with reverence declined him. In the story of the old Church we find that some renowned men being called to the Office of a *Bishop* hid themselves out of the way; some debased themselves in writing, as most unfit for such a calling; nay, some disfigured certain parts of their body, whereas the ancient *Canons* admitted none to that place but such as had perfect limbs, and straight proportion; yet they were not accused for this, that they contemned the authority of the Emperour, but they were rather noted for a great deal of modesty, that they set themselves far under that esteem which the world had of them. So this unwillingness in *John* to baptize our *Saviour* was not a countermand against his offer, but a pleading with *God*, that his Ministry deserved not to be so highly exalted. You may parallel this action with *Moses*, when he excused himself, that he was not eloquent enough to speak to *Pharaoh*; with *Jeremy*, when he laid open his own imperfections, that he had not the graces of a Prophet, *Ah Lord, behold I cannot speak, for I am a child*; With the Centurion that laid a bar in *Christ's* way, when he was coming to his house, *I am not worthy thou shouldst come under my roof*. Finally, with *Peter*, Luk. v. who thought such company as himself not to be meet for the Son of *God*, *Depart from me Lord, for I am a sinful man*.

Jer. i. 6.

Ambr. lib. 3.
de Sacr. c. 1.

One comparison more with *St. Peter* in another place will fit our turn exactly, Joh. xiii. 6. Lord, says he, *dost thou wash my feet?* No, thou shalt never wash my feet: This were very audacious, to oppose his own will against our *Saviours*, but that no man knows how bold humility may be with *God*, and give no offence. Upon this very instance *S. Ambrose* excuseth both *John* and *Peter*, for their meaning was not pertinacious to remove *Christ* from his intended purpose, but to withdraw themselves because of their own unworthiness. And I had much rather take this distinction than be their accuser, *Non erat inobedientia, sed humilitatis pavor*; It proceeded not from disobedience, but from the abashment of humility. *Michol* was ashamed of *David's* dancing, that man should humble himself so much before *God*. Now the opposite to her scornful folly must be very good in *John*, who is ashamed that *God* should humble himself so much before man. Shall the Clay say unto the Potter, What is it that thou hast made me thus? No, that were presumption. But may not the Clay say unto the Potter, Why hast thou made thy self thus? Yes, that is reverence and humility. Therefore *Peter* pluckt away his feet from his Master, as who should say, Dost thou stoop to wash my feet, to whom all things in heaven and in earth do bow and obey? It was fit for an honest servant to have such a consideration. Therefore *John Baptist* likewise trembled to dip his hands in water, and to sprinkle it upon the Lamb of *God*. As who should say, in *St. Ambrose's* words, *Tu venis ad me peccatorem?* Dost thou come to me a sinful man, as if thou wouldst lay down thy sins, and knowst no sin? Did it not become a Prophet to make a scruple before he entered into such an action? It is an excellent judgment that *St. Bernard* gives on both parts, *Magna utrinque humilitas, sed nulla comparatio, quomodo enim non humiliaretur homo coram humili Deo?* A great vie of humility on both sides between *Christ* and *John*: Yet both being truly censured *John* is no way comparable with *Christ*; for it is not strange to see a creature cast himself down before his *God*, when *God* did first drink of that cup, and began to cast himself down before man.

Bern. 1. Ser.
de Epipb.

The emulations of men are foolish, and we contend for the most part who shall exceed another in vanity; and of many of us it may be said, as once it was of two great Roman Ladies, *Non minus vitii quam alia virtutibus emulabantur*; They strived as much, which should be most vitious, as other chaste ones did, which should be most

most vertuous: Not so this excellent Prophet, who did aspire to imitate the Son of God in humility, and thought it the best part of Religion to be fearful of presumption. As Tertullian spake what a strict care he had not to offend, *Timeo ab omnibus indulgentiis Domini mei*; I am afraid to accept of all that licence which God hath given me: So John Baptist was so afraid lest he should be exalted above measure that he thrust back that honour which the Lord himself imposed upon him. He that will strive with God that he may not be too much lifted up, I believe such a one would be easily perswaded to make no dissention in the Church for the defence of his own meritorious righteousness. Nay, if God himself shall speak to his praise, (I do not say to attribute strict merit to his work) but if God shall give him testimony, I was hungry, and thou gavest me meat: I was naked, and thou didst cloath me, in this the Lord pardon him if he deny it modestly; When did I see thee hungry? Or when did I see thee naked? I must not omit to give you this observation into the reckoning: John had pass'd the whole course of his life with an even obedience, stuck at nothing, though never so hard and austere, this one instance in my Text excepted, wherein he was loath to yield. He was content to converse with beasts in the solitary Wilderness; he thought he had enough when he made his meal of Locusts and wild honey: His rough hairy garments were fit enough, and fine enough in his opinion: Imprisonment and death in a good cause were as welcome to his heart as life and liberty. He that was obedient and pleased in all this, can there be any thing so much against his mind that God should ask him twice to do it? Yes, he knew not what to make of our Saviours offer to come to him to be baptized: (for doubtless the lesser is blessed by the greater) in this he was scrupulous: And he that never flincht for abundance of misery (there can be hurt in that) knew not how to entertain this glory which was put upon him (there may be danger in that) and it could not displease that he was jealous for Gods honour, but he forbad him, saying, *I have need, &c.*

The zeal which we have seen in John, that Gods excellency be not diminished, leads us to the consideration of his faith, and they are spiritual qualities wonted to go hand in hand. Take the Centurion for an example, who protested against our Saviours coming under the roof of such an abject sinner, and incontinently Christ gave him this Encomium, *I have not found so great faith, no not in Israel*. Attend to this comparison. What means our Saviour? That this Centurion was the most faithful of all believers? Cajetan, I think, puts home to the true sense of the words: *Cajet. in 8*
 1. *Non dicit non inveniam, sed adhuc non inveni.* He doth not say, I shall not find so great faith, when after my Ascension the whole mysteries of salvation shall be revealed, but as yet, in the beginning of my manifestation, I have not found so great faith. 2. Christ did seek for increase of faith among the Jews by Preaching, by Signs, and Miracles, and he found more in this Centurion than in any other since, the time of his Preaching, whereof the second year did run on; but those words are no denial that there was not greater faith in the blessed Virgin his Mother and in John the Baptist, for they believed before he began to Preach, and before he began to do Signs and Wonders in Israel. Therefore the Centurions faith was greater than any, that were drawn to believe by Doctrine, and the power of Miracles: in which respect John the Baptist transcends the Centurion; for he had not heard a word fall from our Saviours mouth, he had neither seen nor heard of any mighty work wrought by his hand; nay, he did not so much as know his face, till even now that he came to Jordan, and yet he knows and confesseth that he was the Lamb without spot, and wondred that he should come to be wash'd in the Baptism of Repentance.

Bernard speaks to these words upon it, *Valde humiliaris Domine, Lord, thou wert marvellously humbled, almost so far that thou couldst not be discerned, only John perceived thee who thou wert: Qui per utriusque materni uteri parietes te cognovit.* Yet he knew thee through the womb of his own mother Elizabeth, through the womb of thy blessed Mother Mary; thou couldst not be unknown to him through those double walls, but he leapt for joy. Here Expositors have made some work for our resolution upon a double doubt. I have told you that our Prophet gave Christ a welcome into the world by springing in his mothers womb: Yet he professeth that when he came to Jordan he knew him not; but he that sent him to baptize told him, it was he upon whom the Spirit should descend from heaven like a dove, Joh. i. 33. Yet we see in this Text he knew him, and forbad him to be baptized before the Spirit descended upon him in any bodily shape. St. Hierom hath not waded to the depth of the answer, for

Tractat. in
Job. 5.

for here he sticks, that *John* at the first view perceived he was the *Son of God*, yet knew not till he saw the visible sign of the *Holy Ghost* upon him, that he should save the world through the cleansing of water. This cannot hold, for before *John* had seen him this was part of his Doctrine, *He that cometh after me shall baptize you with the Holy Ghost*. *S. Austin* was troubled with an error of the *Donatists*, that the Baptism of an *Heretick* or wicked person had no efficacy to cleanse the party baptized. This pestilent opinion was fresh in his days to be refuted, and very strongly he proves this conclusion, That Baptism is of sovereign vertue by the power of him into whose name we are baptized, neither is it corrupted through his fault by whom it is administered: Therefore as most men use to do, he draws this Text to his purpose; *Innotuit per columbam Dominus, non ei qui se non norat, sed qui in eo aliquid non noverat*. *John* knew the *Messias* by the token of the *Dove*, not simply, for he knew somewhat before, but respectively through that sign. He learnt somewhat which he knew not before, namely, that the vertue of Baptism was not imputed to the *Servant*, but to the *Son of God*, by whom we receive the *Holy Ghost*. This exposition supposeth what we must not grant, that so great a Prophet as *John* was not ignorant how the gift of *God*, which sanctifieth the heart, cometh only from the *Lord of light*.

1 Sam. 16.
12.

St. Chrysostoms answer, me seems, is best, both for soundness and perspicuity. When *Jesus* came to *John*, *John* did apprehend him by a double knowledge, both by a sudden inspiration, and afterward by the fluttering of the bird upon his head. The infinite wisdom of the *Father* had so disposed, that *Christ*, after his coming out of *Egypt*, lived at *Nazareth* till about thirty years of age: All this while *John* lived in the Wilderness of *Judea*, had contracted no familiar acquaintance with our *Saviour*; nay, had never seen his face till they meet at *Jordan*; lest the *Pharisees* should say, when *John* bare testimony of him, all was devised between them, as plots use to be laid by them who are of intimate familiarity. But as soon as ever the *Eternal Son of God* shewed his head at the brink of waters, the Spirit suggested unto *John*, This is he whose way thou art sent to prepare; as when *David* came out of the field, and was brought before *Samuel*, the Lord said in secret to *Samuel*, *Arise, anoint him, this is he*. And for his further confirmation, the Promise was kept, which was made unto him about the descending of the *Dove*, whereby he had an experimental object to strengthen his faith; and a warrant from that illustrious miracle to preach him to the *Jews* with greater confidence and authority. Therefore he knew him not till even hard before the *Dove* came down, and was completely confirmed when the *Dove* sat upon him. O great faith! which embraced the Lamb of *God*, and fell down at his feet in all humility as soon as one spark of illumination was kindled in his spirit, before a visible sign appeared; and to shew that hereafter faith shall be rewarded with the vision of *God*, it was given to him to see the Spirit in the form of a *Dove*. Let this be the end of the first general part of the Text.

In the next part this *holy Saint* makes profession of his own vileness and infirmity, *I have need to be baptized of thee*. From which words I will speak to these three particulars: 1. How far forth it is to be understood that there is a need to be baptized. 2. That *John* was not clean from sin, for he makes his moan that he had need to be baptized. 3. He looks for that Baptism from none but *Christ*, a testimony of the next Theological vertue; As if he had said, *And now Lord what is my hope? Truly my hope is even in thee. I have need to be baptized of thee, and comest thou to me?*

For the first of these, we have need of that which *God* hath set down by his own Ordination shall be necessary for us; for nothing is necessary in it self, but as the *Lord* hath decreed and made it so. Wherefore this is my first Proposition, That the use of *Baptism* is simply necessary to a true *Church*, and where it is not in use, as among *Jews* and *Mahometans*, that alone is enough to deſſe them, that they are not members of that body whereof *Christ* is the head. It is not to be opposed, that the due administration of the *Sacraments* is an inseparable note of the *Church*. For the *Church* being an outward company of Professors that depend upon the grace of *God*; How can it outwardly be discerned that we depend upon him, unless we accustom our selves to the outward means that seal and assure his blessings unto us? Touching *Baptism* therefore it is necessary to a company of Believers who make a *Church*, it is so necessary, that they could give no evident token of their Christianity to men if that mark of our initiation into the visible *Church* were omitted. Though
Baptism,

Baptism, as I will shew instantly, is not simply necessary for the invisible incorporation of Infants into Christ; yet it is certain that the sprinkling of water gives them that visible incision, whereby they are ingrafted into him. That must be our ordinary practice, or else we are none of his flock, he is none of our Shepherd. In the description of Paradise we read of two things that were in it; Pleasant Rivers of waters, and Trees which did abound with fruit for sustenance. So the *Church*, in whose blessings *Paradise* is restored unto us, hath spiritual sustenance for life in the *Lords Supper*; and water of Regeneration in the other Sacrament. Without these two it is no more it self, and therefore the *Church* of *God* in general may say, *I have need to be baptized.* *χρὴν ἔχω*, it is a necessity laid upon me.

My next Proposition consists of these terms; Suppose that there are some grown to years of knowledge, able to discern between good and evil, who from their birth were *Pagans*, *Mahometans*, altogether ignorant in the truth of Salvation, but at last the light of heaven hath shined upon them, and by the preaching of the Word hath wrought upon their hearts to believe; such Converts must desire to be wash'd in the Sacrament of water, and confess that they have need, and that they would be baptized. First, I say, they must desire it cordially, and with all the affection of their mind. If it be not the only Lesson of the *Gospel*, yet I am sure it is the main drift of Christ, and his Apostles, to teach all men to attain to Salvation by humility. Therefore to pluck down our high imaginations (see the admirable wisdom of *Gods* Dispensations) he hath made man subject to those creatures which are much beneath himself, that they should be the sanctified instruments to make him partaker of everlasting life. *Naaman* the *Syrian* thought great scorn at first to make use of an whole River to recover his Leprosie. Now, lest any man should have such insolent thoughts, that he would not be beholding to small things for his salvation; they that will be heirs of heaven, must come to a Font, and be glad of a little sprinkling, in token that Christs blood will cleanse them from their sins: They must kneel and fall down likewise at *Gods Table* to pick up the crumbs, and to taste a little of his banquet of bread and wine. And he that despiseth these Elements, as poor rubbish for so great a purpose, he despiseth *God* himself, and his heart is not right with the Lord. It is an essential propriety of faith to long for the Sacraments, even as the Hart thirsteth after the Rivers of waters. And he that sets those Mysteries at a low price, as if it were not material to his souls benefit, whether he used them or no, the Devil hath put him up to destroy him, he wants the true life of Faith, and is given over to the captivity of *Satan*. I say no more than *God* hath denounced against the uncircumcised, *Gen. xvii. 13.* *My Covenant shall be in your flesh for an everlasting Covenant; the uncircumcised man-child shall be cut off from his people; he hath broken my Covenant.* Beloved, if an *Israelites* child died before the eighth day, which the Lord appointed for Circumcision, that did not offend the Lord, neither was the child accounted out of the Covenant; but if an *Israelite* of ripe years, or a stranger within his gates did despise Circumcision, that soul was cut off in the anger of the Lord.

My third Proposition touching Converts of ripe age is this, that if they desired *Baptism*, and were prevented by the suddenness of death, the Lord will accept the desire of their Faith, and their soul shall not suffer for the want of *Baptism*. Two Texts in the *New Testament* imply a strict command that we must all be baptized, if we desire to be entred into the Covenant of grace, yet I will draw from them, that they are not altogether without limits, and mitigation. *Mar. xvi. 16.* They are our *Saviours* words, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Mark with what wariness the words are repeated, not thus, he that is not baptized shall perish; only the other member is taken into the threatening, He that believeth not shall be damned. To be an unbeliever, to avoid the Sacrament out of disdain, and not to be prevented by necessity, that is the crime which, according to our *Saviours* words, shall not be unrevenged. Hear in another place what he presseth more strictly upon *Nicodemus*, *Joh. iii. 5.* *Unless a man be born again of water, and of the Spirit, he cannot enter into the Kingdom of God.* Here is no time limited, but it is spoken as if instantly the institution of *Baptism* were in force, and that from thenceforth no man could plead his right to the Kingdom of heaven without it: Yet we know the soonest that it took place was not till anon after his Resurrection, when the Disciples had the word given, *Go and baptize all Nations, &c.* For as he said elsewhere, *Joh. vi. 53.* *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* the words run in the Present tense;

yet he did not perfectly declare what he meant, nor put in force, till he eat his last Supper with his Disciples. So it appears, that Text before cited, *Unless a man be born again of water, and of the Spirit*, is not without limitation; and the next verse clears the matter on this sort, *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit*; where we see the Spirit alone is able to regenerate a man, and not always necessarily both water and the Spirit.

Ambros. de
Obit. Valent.

De Civ. Dei,
lib. 13. 7.

Bernard in his 77 Epistle to *Hugo* writes more diligently, I think, than any before him in this argument: He proves from the confession of the *eldest Fathers*, that some may go out of the world without this Sacrament by unavoidable necessity, and their faith shall suffice to save them as if they had been baptized; his saying is very memorable, *Sola interdum fides sufficit ad salutem, & sine ipsâ nihil sufficit*. Sometimes faith alone is enough to bring salvation to a man, and without it nothing is enough. *Valentinian the Emperour*, having given battel to the *Sarmatians*, and other *Scythian* Rebels, broke a vein with out-cries to his Captains, and eager encouragement to his Souldiers, and soon after died in his Tent unbaptized; yet St. *Ambrose* comforts his Subjects in a Funeral Oration that their *Emperours* soul was with God; because his life was religious, and his heart desired the benediction of that Sacrament. St. *Anslin* enrolls all Martyrs in the Catalogue of the *Saints of heaven*, albeit Persecution snatcht them away suddenly before they could be baptized: And that God will remit their sins who lay down their lives for his sake, *Quantum si sacro fonte abluerentur*, as if they had been washed at the sacred Font. Why, this was well and charitably concluded; not as if *Martyrdom* did equal the vertue of *Baptism*, but because it was joyned with an eminent faith. Now, God may see as much faith in one dying as if he were to suffer *Martyrdom*, *Fides idonea martyrio, licet non interrogata martyrio*, says Bernard. Therefore that faith shall stand them in as much stead as if they had actually been brought to *Martyrdom*. Finally, Whereas *John Baptist* may seem to desire this Sacrament in my Text, saying, *I have need to be baptized*, it appears not (whatsoever some *Apocryphal* Stories say) that Christ did baptize him in water; but the Learned say, the willingness of this confession, and his *Martyrdom* which he suffered under *Herod* did supply the want thereof, and his faith did save him.

2 Sam. xii.
23.

1 Cor. vii.
14.

Heming in
3. cap. Jo.

A fourth Proposition follows, that we have good reason to hope for the salvation of such Infants, being born within a believing Church, as were deprived of life before the outward Element could conveniently be applied unto them to wash them from their sins; because some have gone too far in doubting against this, take my reasons in order: First, It is never questioned in the old Law but that the Male children of the *Jews* were blessed in the *Lord* which died before the *eighth day*, having not received the Seal of Circumcision. I will not urge that Circumcision was omitted for forty years, all the while they travelled in the Wilderness, it was with Gods especial dispensation, so that no detriment redounded to any soul because of Circumcision. Instance in *Dauids* child, the first he begat of *Bathsheba*, it died the seventh day, and yet the *King*, who doubted not to enjoy the Crown of a better life, comforts himself, and expects that his soul should rest with the Child after death, *I shall go to him, but he shall not return to me*. Secondly, We have no Promise for the Seed of Infidels, but we have expresse testimony from the *Spirit*, that the Seed of faithful Parentage is holy from the birth; and if the root be holy, so are the branches, Rom. xi. 16. Nay, albeit one Parent be an unbeliever, yet if either Father or Mother make but one believer, the Children are sanctified, and for that ones sake they are not unclean, but holy. It is true, that we are all in our selves born children of wrath from our Mothers womb: But God is gracious to the thousand Generations of them that fear him, much more to their very next Generation; and because their Infants are his Childrens Children, the guilt of their sin is blotted out, and he is pleased to give them adoption of Sons. What else is the fruit of that Promise, that the off-spring of the Faithful are in the same Covenant with the Fathers? The Promise is made to you, and to your Sons, and to them that are far off, Acts ii. 39. The constancy of the eternal Covenant, made to the Posterity of the Just, appeared, says one, in those extraordinary motions of *Jacob* when he wrestled with *Esau*, of *John Baptist* when he congratulated the coming of Christ into the world, the spiritual extasies of both these before they were born. Therefore it is no unjudicious opinion to say, that Infants are brought to Baptism, not to take them into the Covenant of Grace, but, being of the Covenant before, to seal it unto them. If any man make a Scruple, whether the Covenant be made to the

the Infants of Christian Parents as fast and firm as to the *Jews* and their Children, let him not doubt; nay, assuredly the Covenant is made unto us much stronger: For Christ came into the World to confirm the Promise made from the beginning of the World, and to turn over Gods mercies in a more ample manner unto the *Gentiles*, Of his fulness we have received, and grace for grace, that is to say, plenty of grace and benediction. *Zanch. in 3. cap. ad Eph.*

This was the second Reason; thus I propound the third. I have formerly proved and delivered this Doctrine, that to such of riper years as desired Baptism, and were unawares prevented, the willingness of their faith was reputed to them for Baptism. Why, this shall also comfort us for the tender fruit of the womb which died without the Sacrament, as soon as it yaun'd the first breath; for when they are baptized, the faith of the Church, and of those that present them at the Font, is by God reputed to be their own: So if they be cut short before they be outwardly ingrafted into the Congregation of Christ, the willingness, and desire of the same Church, and of their Parents, shall be imputed by our merciful Father to be theirs also. Lastly, I will pawn the practice of the best Churches in the world to prove it, when they were in their ancient purity. It was a Ceremony both among the *Greeks* and *Latines* to appoint but two solemn times of the year for the Baptism of Infants, *Easter* and *Whitsontide*. Indeed, leave was given to dispense with this Ceremony if Passengers unbaptized were like to be cast away at Sea. If War, Pestilence, or Persecution threatned their imminent ruine, if Infants did dangerously languish. But I pray you how often do Infants die away in the turning of an hand, before it can be perceived? Therefore the Sacrament had not been deferred unto those two solemn times if either *Greeks* or *Latines* had thought that Infants deprived of the Laver of Regeneration should eternally be deprived of the glory of God. *Leo Ep. 62.*

The fifth Proposition dispatcheth the long discourse upon this Point. It is thus: We are to hope well of the safety of Infants not baptized, yet we cannot be so confident of their welfare as when the Church hath prai'd for them, and given them the blessing of the Sacrament. Let the worst come, that our children pass'd away without the sprinkling of water (it is fit to be prevented in a due course as much as may be) yet it is a sweet consolation that we have a general taste of Gods Mercies, and gracious Promises towards them; but no good Christian can choose but think so divinely of the Sacraments, that our comfort is more perfect, and better satisfied, when they had the special seal of grace before they departed. And if any mans fancy lead him to hold that both shall be glorified; yet where the honour of the Sacrament lights, the greater glory shall follow, I had rather assent to this opinion than gainsay it, though I know not how to prove it. And let me end this Point as he begins his Poem, *αὐτὸν ὡς ὕδωρ*, Water is the best Element in the world. The Air for natural life, the Water for spiritual. And my exhortation is, that you endeavour to see the Sacrament conferred upon all Infants (as far as it is possible) because John says, *I have need to be baptized*.

I must now proceed to shew that John found imperfection in his own heart, and therefore thus bemoans himself, *I have need to be baptized*. Two Expositions I suppose are natural to this Point: 1. I have need to be baptized with thy Spirit, and to receive thy grace. 2. I desire that the infinite merit of thy blood-shedding may be applied to me for the washing away of my sins. The Baptism of the Spirit is the infusion of heavenly grace into the soul, and John confesseth he had need of it. Need, I mean of the increase thereof, although he had it in great abundance as soon as he was sent to prepare the way of the Lord. Abraham was circumcised in his old age, and yet was justified before he received Circumcision, *Rom. iv.* Cornelius was baptized, having received comfort before from the Angel that his Prayers and Alms were pleasing to God. When great multitudes of the Gentiles had their hearts touch'd from heaven, says Peter, *Can any forbid water, that these should not be baptized*, which have received the Holy Ghost as well as we? *Acts x. 47.* In these instances it is seen, that some grace did prevent the Sacrament, and yet the parties, who had received the Holy Ghost, came willingly to be baptized. For God doth not give all his grace at once or twice, but more and more is added, and supplied to the former Dose, and though the outward man perish, yet the inward man is renewed day by day; therefore the holiest Prophet alive, while he carries flesh upon his loyns, may say, and ought to say, I have need to be baptized of the Spirit.

Yet it is con-
tradicted.

Lib. 4. de
Fid. c. 4.
Orat. de
Transfig.
Christ.

Aug. Ep. 57.

Cornel. à lap.
in 1 cap. ad
Galat.

This interpretation is accepted of all sides; and what rubs can the other find, that John did implore the mercies of Christ for the washing away of his sins? Though he in a mortifying phrase, and most contrite humility may seem to put himself in the number of sinners, (and so I have cited St. Ambrose making that sense of his words, *Tu venis ad me peccatorem?* Dost thou come to me a sinner?) Yet there are some that say unto him, as Peter did to our Saviour, *Master, spare thy self*: So they to another purpose, spare thy self, do not condemn thine own innocency, thou art not polluted, neither hadst thou any corruption in thee, which could extend unto a mortal sin, for it is written, *Luke i. 15. He shall be filled with the Holy Ghost, even from his mothers womb.* That John was sanctified before he was born is it which hath made the scruple. This is the doubt then, which I am to clear, that a man sanctified from his nativity, I before his nativity may be a sinner, whose iniquities have need to be washt away in the blood of Christ. To be sanctified from the womb, it is a word of divers constructions, and when I have named them all, choose ye which you will, and my conclusion will be inviolable. First, It hath been usual to say, such Infants were sanctified from the beginning of their life, to whom God hath very soon demonstrated some extraordinary favour. So St. Ambrose says of Jacob the Patriarch, that it was a sign of grace in him before he was born that he wrestled with Esau in the womb of Rebecca. Ephraim the Syrian says as much of Moses, that a divine blessing was upon him as soon as he was exposed in the Ark of Bulrushes, because Pharaohs Daughter, when she lookt upon him, could not choose but pity him. Yet neither of these were so undefiled in their way, but that they had need of remission of sins.

Secondly, St. Austin hath this interpretation, that to sanctifie him from the womb is not to pour extraordinary grace into the Infant at that rawness of age, but to ordain him in due time unto Sanctification. *Sanctificavi, i. e. destinavi sanctificare*, it is spoken of as a thing done in the present, because Gods Predestination is sure from the first conception. As the Gentiles are called the children of God before the Doctrine of faith was preach'd among them, because they should be made the children of God, as it is written, *Joh. xi. 52. that Christ died, not only for that Nation of the Jews, but for the children of God that were scattered abroad; the instance is in Jer. i. 5. I knew thee before thou camest forth out of the womb, I sanctified, and ordained thee a Prophet unto the Nations.* Even Maldonat confesseth out of these words, he was sanctified, because from the first minute of life he was ordained to be sanctified, *Non per inspirationem Prophetiae sed per destinationem*, not as if he were inspired so young, but so young in the eternal Council he was appointed to be inspired. It is in effect as St. Paul offers himself to us in the like phrase, *Gal. i. 15. It pleased God, who separated me from my mothers womb, and called me by his grace.* To separate from the womb is the same as to sanctifie from the womb; *Separare est à patre, matre, rebusque terrenis rem segregare, & Deo consecrare.* It is to draw a thing from Father, Mother, and all earthly relations, and to appropriate it to God. And yet this Apostle sighs it forth, that he is the greatest of sinners, and yet separated, or sanctified from the womb. And surely it is a Text of validity to prove that Jeremy was not cleansed from the foulness of Original sin, for he reviles the day of his birth, because it brought forth nothing but a miserable sinner: *Cursed be the day wherein I was born, let not the day wherein my Mother bare me be blessed, Jer. xx. 14.* I am very loth to lay any faults to the Saints of God, yet after all answers, and shifts, I cannot see but that Jeremy in those words is guilty of great impatiency.

Thirdly, To be sanctified, not only from the womb, but even from the earliest minute of life, in the conception, is to be endowed with eminent motions of grace, not usual to other Infants, and so it was in John the Baptist, in whom two things of Gods especial goodness were remarkable; for the quantity that he had an exceeding portion of the Spirit, in which regard he was more than a Prophet; for the time that he received it, it was from the womb, yea, and in some signs before the womb had opened to bring him forth, in which regard he was more than the child of any Prophet; these two the Angel hath put together, *He shall be filled with the Holy Ghost even from his mothers womb.* This was *inundatio spiritus*, the Spirit abounding in him, as a River at high-water fills the banks; but in the most probable opinion it was not *emundatio spiritus*, it did not cleanse his soul from corruption in every part, but it instructed him with vertue more than ordinary to do great works. For God forbid but that a man may be said to be sanctified, and to be full of the Holy Ghost, although the infectious poyson of original sin do still remain in him. Which original contagion

contagion raiges in the wicked, is much abated and kept under in the Just, was lessened by Gods especial favour, more than usually, in *John*; but the malignity thereof is not quite taken away till our mortal have put on immortality. The reason is very slender, that the sin, wherein his mother conceived him, was taken away before he was born, because he seemed to have a passion of faith before ever he saw the light, when he leapt at the presence of our Saviour; for that might be a transient passion (and no doubt it was no more) and nothing lets but sin may abide also where the Spirit of grace doth inhabit and continue. That which is alledged to prove him to have some defilement, like all the Sons of *Adam*, is far more forcible: namely, where the Scripture says, how all are conceived and born in sin. Where it lets us know in another place, how God hath concluded all under sin, that he might have mercy upon all. And St. *Austin* upholds this cause, *Nemo dici potest renatus, nisi prius sit natus*. Christ says, *Unless a man be born again he cannot be the child of God*. Surely, common sense will lead us to this notion, a man must be first born before he can be born again; and if carnal birth go before Regeneration, then no man can be cleansed from all sin before the birth of the womb. Besides, out of the same reason that St. *Austin* brings against the *Pelagians*, to prove that the leprosie of *Adams* sin is in little Infants, by the same I will prove it to be in *John*, because the wages of sin is death (Christ only excepted, who took our sins upon him) and the beheading of *John* is a remonstrance that the meritorious cause of death was in him, I mean iniquity. To give full measure to this Point, and running over, *Mat. xi. 11. Verely, says Christ, among them that are born of women there hath not risen a greater than John the Baptist, yet he that is least in the kingdom of heaven is greater than he*. I leave the multiplicitousness of Expositions upon that Text, and betake me to St. *Hieroms*, *Aliud est coronam justitie possidere, aliud in acie pugnare*. The least in the Kingdom of heaven is greater than *John*; because he was in his race, and did struggle against sin and *Satan*, the least in the kingdom of heaven hath his Crown upon his head, and is past the fear of tentation. So I have shewn that *John* had some frailties of flesh and blood in him, wherefore most submissively he flies to the true Altar of mercy for a pardon, *I have need to be baptized of thee*.

Let the Saints of God have their due honour, but let the mercies of Christ, and the benefit of his blood shed upon the Cross, be dilated to every one that dies in the Lord, which was the reason why I prosecuted the last Point. And it is according to the humility of *John* to set forth his low estate when men would exalt him. For the more the Embassadors of the *Jews* did magnifie him with *Art thou the Christ? Art thou Elias?* The more did he abase himself, saying, *There is one among you, whose shoes I latchet I am not worthy to unloose*. *Displiciat sibi unusquisque in se, ut totus in Deo placeat*. Be displeased every man with himself, and God will be pleased with thee. This was of all comforts most intimate to the Prophets soul, that he saw his own need, and knew the right way to call for succour. And the less hope he had of himself, the more hope he had of God. O how his hope quickned, and exulted when he saw his Redeemer at *Jordan*, whom he had never seen before! He saw such comfort coming down with him, as the Angel brought to *Peter* when he was in hold; now the prison doors are opened, get thee loose from thy sins. But what speak I of Angels? They had been sent indeed upon messages of joy, there had been Patriarchs, there had been Prophets in the world, these were like fair diamonds, whose light sparkles in the eye, but gives no warmth to that which is cold: But, as the Psalmist says, *Except the Lord build the house, the labourers labour but in vain*. Except the Son of God had vouchsafed in his own person to build the Church, we had never reapt the fruit of eternal life. *John Baptist* was an *Israelite*, yet he trusts not to the Seed of *Abraham*; Born under the Law, but he knew it were death to rely upon that killing Letter; He was a Prophet sanctified from the womb; he cares not for that; For what had he which he had not received, and could he boast then as if he had not received it? Finally, He was full of fasting, austerity, preaching, all manner of works, yet he relies not upon them; for when we have done all we can we are but unprofitable servants. These are the strongest stays of humane trust that can be built upon, yet he flies from them all, and runs to the all-sufficient merits of Christ for succour. This was a right aim taken, *Ac si oculo rubricam dirigat uno*; this was a straight line drawn, bringing his hope just upon the Lord and giver of life; *I have need to be baptized of thee*. The time hath stopt me from proceeding to the last part, which shall be made the beginning of our business upon the next occasion. To God the Father, &c.

THE THIRD SERMON UPON THE Baptism of our Saviour.

MAT. iii. 14, 15.

*And comest thou to me? And Jesus answering said unto him,
Suffer it to be so now: For thus it becommeth us to fulfil
all righteousness.*



Ever such an Argument could be laid before man, wherein it might become his wit to dispute it with God, I think verily it fell out in this Story, which I continue in that Text that I have read unto you. I will not except that instance, which is able to amaze any Reader, when the Lord spake unto Abraham to take his only Son Isaac, and to offer him up for an whole burnt Offering. I conceive very well what a straight Abraham was in, and that the bowels of nature were never at such a quandary what to do: Yet he yielded at the first warning, and said it should be done. But this trial, wherein Christ assayed what his fore-runner would do, when he came to be baptized, is more perplexful a great deal. God proved his servant Abraham what he would do for his bidding, with a mortal Son that must die: Here God proves John Baptist, what he will do to his own immortal Son, by whom he made the worlds. And to take away the life of Isaac was nothing so hard a case of demur, as to make the least abatement from the glory of Christ. When God offered so much, was it not very disputable with man to bethink him how to take? But howsoever this was the greatest appearance of scruple that could be imagined, yet I must lay my hand upon my mouth, and say with Job, *How should man contend with the Almighty?* The way of the Lord is equal, though the best Saints on earth may fail in their judgment, and know not how to find it out. As none of the men of Timnah could guess at the meaning of Samsons Riddle, but Samson himself revealed it: so none could interpret the paradox of Christ, why he would be baptized, but Christ himself, *Suffer it to be so now: For thus it becometh us to fulfil all righteousness.*

So much as I shall narrate to you of this Story at this time consists of these two parts in general: 1. How John Baptist lost himself in a doubt, *And comest thou to me?* 2. How Christ helps him out of it, *And Jesus answering, &c.* John makes a question of that which Christ commanded, Christ commands him again, and puts it out of question. The doubt of John is no pertinacious error, but an admiration mixt of love and humility, *Comest thou to me?* Our Saviour accordingly deals gently with him, not with the least check to betray any offence, but after these two ways, *Sicut Dominus imperans, sicut Preceptor docens.* First, As his Lord he lays his strict command upon him, *Suffer it to be so now.* Secondly, As his Preceptor he teacheth him cause for it, *For thus it becometh us to fulfil all righteousness.* His power to say the word and impose upon him had sufficed; but he gives him reason likewise for his better satisfaction. These are the particulars to be handled.

It

It is the small pittance which remains of my Text since last day, how the Prophet hath lost himself in admiration, *Comest thou to me?* At which words I am now to enter my Treatise, and shall soon dispatch them. *John* puts his speech into a form of wonder, how could he do less? When he saw the Lord of heaven and earth put himself into the form of a sinner, and into the condition of a servant. Do you ever read in the Gospel that the *Angels* brought tidings of his low estate, that he would be made flesh, but that they cry out in their Preface, *Ecce, behold*, as if they could not utter the message without admiration. Faith is nothing else but a long continued astonishment, which knows not how to utter it self, because the *Lord* hath done such marvellous things for us. But above all, this *exinanivit seipsum*, this exinanition, and making himself almost nothing for our sakes, it puzzles them most who are best able to consider it. Something we would fain say to it, and when we have brought it forth, it's nothing but wonder and exclamation. So did *Elizabeth* the mother of this Prophet; *Whence is it that the mother of my Lord doth come unto me?* So doth the Prophet himself break forth, when the undefiled came to the waters of cleansing, *Comest thou to me? Dost thou wash my feet?* Says *Peter* to his Lord. *Quis dicere poterit quantum inter hoc Tu, & illud mihi intersit discriminis?* says *St. Austin*, O how far are those two words remote one from another; Thou the great *Jehovah*, and I an abject worm, and dost thou wash my feet? The self-same infinite odds *John Baptist* acknowledgeth between himself and the *Messias*. The breadth of the earth may be measured, the height of heaven may be taken, but the distance between these two terms cannot be fathomed, *Thou*, and *I*, Thou an incomprehensible God, and I a small fragment of thy works, *And comest thou to me?* And let me add this to the rest, *John Baptist* had greater reason than *Peter* to cry out at our Saviours humiliation, and to say to this effect, *What meanest thou Lord?* This shape of a servant doth not become thee, for *Peter* had seen long trial before, that Christ was made poor that we might be made rich, and made himself of no account, that we might be exalted; but *John* was put upon the first proof of all, hence he began to deprecate himself, and to communicate of those things which sinners did when he came to be baptized in *Jordan*. Besides, it is a greater sign of infirmity to come as it were to be cleansed among the polluted than to take the office to cleanse the defiled, therefore it was a greater argument of humility to come to be wash'd in Baptism; than to take a Towel and girt himself withal, and to wash his *Apostles* feet. It was no small thing therefore that made *John Baptist* speak like an astonished man, *Comest thou to me?*

Thus you see, how not only an ordinary person, such as we are, but a great Prophet, whose stile above all others was, *the Friend of the Bridegroom*, such a one may loose himself, not only by searching into the height of Gods glory, but by meditating likewise upon the depth of his humility. *St. Chrysostom* says, *John Baptist* should have taken the rise of his admiration a little further off, not from the Baptism, but from the *Nativity* of our Saviour. The wonderful abasement was that the infinite God would be made a miserable man; all other parts of humiliation fall in sweetly, because he would be made in the form of sinful flesh. When you consider how he would be inclosed in a Virgins womb, be tempted, be despised, be buffeted, be crucified, *и сущаиъ есѣ хъ баштииъ вѣхъ вѣхъ*; among so many sorrows, and contempts never marvel if he would be baptized. There were four things that might seem doubtful to *John*; but to which of them may not a most answerable satisfaction be given, according to the mystery of our Redemption which Christ had undertaken?

1. *Comest thou?* As who should say, I am thy Messenger to go before thy face: Why didst thou not send for thy servant, but hast come unto him? Let it suffice to say to this, that the Sacraments must not be commanded, except in case of necessity, to wait upon us at home, but we must come to them; behold as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God, until he have mercy upon us.

2. *Tu venis?* Dost thou come in humility? Dost thou come in infirmity? Let it suffice to say to that, who should be humbled but God to expiate for the pride of man? No humility could be meritorious but from him, who in his own person did abound with glory; an humble Prince is a rare sight: a beggar, if he be not humbled, there is nothing more disdainful; if our soul cleave unto the earth it deserves no reward, for such a poor estate belongs to our sinful condition; but if the Son of God come down from heaven, and make himself less than the *Angels*, that humility is stupendous, and will satisfy for our presumption. And as humility was infinitely meritorious

meritorious in Christ, so it became him to be suspected for infirmity; *Factus quasi unus ex agrotis, eo gravior erat medicus*; in that he would seem to be sick for our sakes, it was more chearful to us, that he became our Physician.

3. 3. *Ad me venis?* Thou who aboundest with all things, dost thou address thy self to him that wants? When Solomon had built a most stately Temple to the Lord, He admired that God would come down into it in the brightness of his glory. *But will God indeed dwell on earth? The heaven of heavens cannot contain thee, how much less this house which I have builded.* Alas here was no such sumptuous receptacle at Jordan to entertain Christ, and *comest thou to me?* Let it suffice to say, He that would suffer by the hands of cruel enemies would make no difficult thing to be baptized of a friend. Did he endure that Judas should kiss, and betray him? What marvel if he did permit a good Prophet to wash and anoint him to his Priestly Office. Thus St. Austin to good purpose, Did Christ admit a servant to baptize his heavenly Master? *Nullus à conservo non dignetur accipere*: Then let no man think his fellow servant too mean an Instrument to offer him the blessing of the Sacraments. Good news were brought by Leapers to Samaria, and they were entertain'd with joyfulness. Let him be a Leaper, let him be a sinful man, to whom the dispensation of Gods mysteries is committed, yet his weakness shall not diminish from the invincible power of Christ, who in all Congregations, and at all times is the High Priest, that blesseth the outward means for the use of thy salvation. If Judas did baptize it was not hurtful to them that did partake of his Ministry; a leaden Seal may imprint the stamp of God upon thy soul as well as one of better mettall. Should Paul refuse to warm himself because Barbarians did kindle the fire?

4. 4. *Comest thou to me,* that baptize none but unto remission of sins? Let it suffice to say unto it out of the *Liturgy of our own Church, that Christ did sanctifie the flood Jordan, and all other waters, to the mystical washing away of sin.* Therefore he came no otherwise to Jordan than as his Angel is said to come down into the Host to battel; *Non ad periclitandum, sed ad vincendum*; not as if danger could come near unto himself, but to repel danger that might come near to his own people; but of this I must make a full treatise the next day; and at this time no reason so ponderous as his own, by which he helpt John Baptist out of doubt, *Suffer it to be so now, for thus it becometh us, &c.*

These words Christ spake to John in a double style of speech, *Sicut Dominus imperans, sicut Magister docens*: As a Lord by his absolute power over his Subject, *Suffer it to be so now*; As a Master willing to instruct his Disciple, *For thus it becometh us to fulfil all righteousness.* In the first of these I will be brief, the latter is of more copious observation, *Suffer it to be so now.* A word to the wise is enough, says the Proverb, it seems so, that John Baptist was aw'd with these two short words, *ἀπαρ ἀρ, Suffer it to be so now. ἀρ, now,* he means in the state of exinanition, being made of no reputation among men, and having taken upon him the form of a servant, in this low condition the Son of man came not to be ministred unto, but to minister, and to lay down his life for many, therefore howsoever the days will come that the world shall see him in his power, and great glory, yet *suffer it to be so now.* One distinction therefore makes all streight and even between Christ and his fore-runner: For let the person of our Saviour be considered God and man united together, so John was not mistaken if he thought it unexpedient for him to be baptized: But weigh him in another scale, in his Office of Mediator, as he came to do all servile things, thereby to gain unto us the adoption of Sons, so he must bring that most desired work to pass by Baptism, Fasting, and Tentation, by his Agony and bloody Sweat, by his Cross and Passion, by his precious Death and Burial, and through all other shapes of Poverty, Vileness, and Humiliation.

My Beloved, there is such an exceeding distance, such an interval between the most excellent person of Christ, and the lowliness of his Office, that the conceit of an Arch-angel is not able to measure it. *Videas potentiam regi, sapientiam instrui, virtutem sustentari,* says Bernard. You may see him that had all rule in heaven and earth obey, and be govern'd: the wisdom of the Father taught and instructed; that vertue, which holds up all things, it self supported. Let me not lose a Syllable of that Fathers Elegancy in this Point, *Videas parere fiduciam, salutem pati, vitam mori, fortitudinem infirmari*; That which gives us all confidence, it self did fear, and was amazed, safty it self did suffer, strength it self was weak, life it self did die. Thus eloquence runs wittily upon this discord, the most glorious person, and the most inglorious Office of our Saviour. St. Austin makes Elisha the Type of our Saviours

Mat.xx.28.

Bern.Ser.2.
Missus est.

Serm.11. de
verb.Apost.

Saviours humiliation by very agreeable proportions, when he raised up the dead child of the *Shunamite* to life. *Elisha* sent his servant *Gebazi* with his Staff before him, so the Law came into the world by *Moses* long before the Incarnation of our Saviour. At last the Prophet made haste in his own person. *Venit grandis ad parvulum, salvator ad salvandum, vivus ad mortuum*; The great one came to the little one, the Saviour to that which was lost, the living to that which was dead. And as *Elisha* laid every part of his body upon the Child, and so shrunk up his body to make it no larger than the child's body: So Christ did make himself equal to us little ones, *Ut efficeret corpus humilitatis nostræ conforme corpori gloriæ suæ*, to make our vile bodies conformable to his most glorious body. Finally, as that Prophet by prostrating himself did bring life again into that which was dead; so *Jesus* by making himself an ignominious reproach to the world, did justify and acquit those who were appointed to everlasting death.

Thus you see why our Saviours answer strikes upon the circumstance of that present time, *Suffer it to be so now*. He came in the form of a Servant, and, as long as he emptied himself in that shape, he would do the duties of a Servant. *Sine modo*, now I will be baptized of thee in water, hereafter I will baptize my Church with the Holy Ghost, and with fire. As yet I stand for one of the multitude, as yet the Holy Spirit hath not descended upon me, to make me manifest to the world that I am the Son of God, therefore suffer it to be so now. Mark, I beseech you, how in the lowest depression of a servant he keeps the Majesty of a Lord: For he makes himself a servant by his own command, *Sic volo, sic jubeo*, it is my own pleasure to make myself a worm, and no man, yea, a very scorn and derision of them that are round about me. As *Cesar* did not lessen his own dignity, because he would both command as General, and yet work in the trenches like the meanest Pioneer, *Dux consilio, miles exemplo*; and as *Helen*, the Mother of *Constantine*, was not under the honour of a Princess, because she would dress the Blains and Ulcers of poor Cripples in the Hospital: So the mighty Son of God was not diminished in his glory, because he put himself into the rank of abject ones by his own yielding and accord, not by compulsive necessity. His obedience did not spring from any legal servitude, as one whose Parents did beget him in bondage, nor from any penal servitude, as one that was enthralled by trespasses or violent captivity: But he did put his neck into the yoke, and did appoint himself certain years of misery and abasement; therefore he lays his authority upon the Prophet, that it should be so, *Suffer it to be so now*. And is not this example worth the learning? That God is better served by him that hath a yielding spirit, and will stoop in humility, than by him that is stiff to maintain the honour of his person, and will not condescend for the advantage of much good from his place and dignity. You shall have them that will defend *Augustine* the Monk, that would neither veile his head, nor bend his knee to the *Brittish* Monks of this Island that were met to receive him. Forsooth, such courtesie did not become him, because he was the Nuncio of the Apostolical See. There was a great Clerk that bolstered up the fiery humour of *Pope Paul* the Fifth in the *Venetian* quarrel, and bad him keep his dignity inviolable, whatsoever became of peace, with this Text to enflame him. *Arise Peter, kill, and eat*. O if there be any such evil Monitor that provokes you to stiffness and stubborness by the consideration of your Greatness and Principality, answer him with our Saviour, *Sine modo frater*, whatsoever I be in pre-eminence of honour let me forget it now; many things unworthy our person must be swallowed up for the glory of God. When *Shimei* reviled *David*, *Abishai* would have had his head for it, suffer it to be so now, says *David*, though he were the King of *Israel*, I must pass it over without revenge, it is the Lord that will afflict me. There are such as will blow coals, especially to incense great men, if their inferiours chance to trespass. Are you not noble? Of ample fortunes? Of great power and reputation? And will you not crush an underling that affronts you? But such injuries, as your blood could not put up, your office, which you sustain must remit, that you are members of Christ, linkt together in love, which is the bond of perfection. Christs Office of Mediatorship made him be contented with those abasements which were far unworthy of his Majestical person, *But suffer it to be so now, &c.*

This Point, which I have latest handled, was the strict command of Christ over *John Baptist* as his Lord; in that which follows, as a Preceptor he teacheth his Disciple, and gives him reason that he might know upon what ground he must obey: Thus it becometh us to fulfil all righteousness; in which reason, so many words, so many

notations fix in all, which will require discussion: 1. What signification the word *righteousness* hath. 2. What is required to fulfil it. 3. How it was fulfilled in this Baptism, for our *Saviour* hath put an *Emphasis* upon the word *ἔπος*, *Thus I must fulfil it*. 4. How it can be said that the coming to *Johns Baptism* was the *fulfilling of all righteousness*. 5. Why the Proposition speaks of more than one, of us in the Plural. 6. That Christ did fulfil all righteousness at this time, not κατὰ τὸ δίκαιον, in a strict necessary rigour, but κατὰ τὸ πρέπον, for decency sake, *because it did become him*. So you see every word is ponderous and observable, *Thus it becometh us to fulfil all righteousness*. Of these as the scantling of the time will permit.

The significations of the word righteousness or justice are four: First, It is the name of all virtue taken in the lump, where none is wanting. So did the *Philosopher* state it, δικαιοσύνη ἡ μίξις, ἀλλ' ὅλη αἰρεσι. Justice is not a part, or a fragment of Virtue, but the whole continent of it. And so it is to be found in *God* only, and in no other Creature. And thus our *Saviour* did fulfil all righteousness, because we had fulfilled all manner of wickedness. And so St. *Chrysostom* understands this place, that to make our peace with *God*, Christ was tied to the exact performance of all the Commandments. Secondly, Justice is one particular branch of Virtue, which is thus defined, *Constans & perpetua voluntas jus suum cuique tribuendi*; A constant and perpetual resolution to give every man his own: And St. *Paul* puts it in one Precept, Rom. xiii. 7. ἀπόδοτε πάντες τοῖς ὀφειλάς, *Render therefore to all men their dues*. And Christ was most respectful to see that every one had their own both in heaven and earth, according to that most admirable principle, *Give unto Cesar that which is Cessars, and to God that which is Gods*. Thirdly, Justice is taken for faithfulness in our word, and being exactly true in our promises; and certainly lying is a fraudulency most opposite to Justice: Thus did our *Saviour* shine in righteousness, full of grace were his lips, neither was any guile found in his mouth. Yea, let *God* be true, says the *Apostle*, and every man a liar, that thou mightest be justified in thy sayings, and overcome when thou art judged, Rom. iii. 4. Fourthly, Righteousness doth many times very properly signify that integrity which is found in a man according to that special Office which he sustains. There is a particular Justice belonging to every state and condition of mans life by it self: A just Father, a just Counsellor, a just Judge; and so likewise in the particular condition of that Office, a just Saviour and Mediator. Out of this last acception surely we may best pick out the meaning of my Text. For this humility and obedience which our *Saviour* did now profess in coming to *Jordan* with the multitude to be baptized, it could not be reduced to the observance of any Ceremony in the old Law, nor to any Precept of the Ten Commandments, wherein a necessary part of justice consisted; but it was agreeable to the person of his *Mediatorship*, and he was accountable for all such duties as parts of righteousness. For let the Sacrament of *Baptism* be considered in two sorts: First, from the efficient cause, that it was established by divine authority. Secondly, From the end, in that it signifies the washing away of sins; in both these respects it pertained to his Office to be baptized, who was the *Mediator* between *God* and man. In the former regard we have his own confession, *I came to do the will of my Father that sent me*; and although necessity did not lie upon him to meddle with that Ceremony which betokened the cleansing of sins; yet it was expedient that he should not contemn, but do honour to his Fathers Ordinance. What did it concern him to be subject to his Parents? To be Circumcized? To keep the Feast days of the *Jews*? But because it was a part of righteousness to apply himself devotionately to all divine Institutions. In the latter regard, though his own soul was pure, neither was iniquity found in him: Yet he bore the iniquity of us all, and we have need of washing, not our feet only, but our hands, and our head. It is a full saying of *Maximus* to this purpose, *Iustissimum erat quia totum suscepisset hominem, ut per omnia hominis transfret sacramenta*. Since he took man upon him, with the guilt of all his corruptions, it behoved him to pass through all those Sacraments, which are the means to take away our corruptions. So you see what righteousness signifies in this place, *Non iustitiam aequalitatis, & legis; sed aequitatis & vocationis*; Not such justice as is commanded in the Law, but a decent equity according to the Office and vocation of his *Mediatorship*.

The next thing to be considered is the fulfilling of righteousness: *Thus it becometh us to fulfil all righteousness*. Every one, in whom the Spirit of *God* abides, hath a good purpose to do justice, and the works of the Law; but he that fulfils righteousness, and is exact in his ways without all reproof is the Son of *God*. I say, as for us,

Homil. 6. in
Epipl.

Paræus in
hunc locum.

us, that know God by faith, and live in tabernacles of flesh, wherein there is always malicious resistance against the inward operations of grace, we are all transgressors of righteousness, it is impossible we should fulfil it. Let every man humble himself before God, confessing that he is a great sinner, because Christ humbled himself for us all, to come to that Sacrament which is remediable for Sin. St. *Austin* was troubled with one *Celestinus*, who opposed him, that one of the Sons of *Adam* might be exactly righteous in this life, notwithstanding the manifold tentations of frailty. St. *Austin* rejoins, are we not all taught to say the *Lords Prayer*? But if any could be clear from trespasses, he need not say, *Forgive us our trespasses*. We do not say therefore that there is a man without sin; we say there may be a man without sin. *Quomodo autem possit, & per quem possit, de hoc quaritur*; But the question is, how, and by what means he may be so? For the *Orthodox Church* did never mean a man could be so in this life, until he were translated to the Kingdom of Glory. Attend what it is which the same *Father* brings under the compass of sin, and let every man examine himself by that, *Peccatum est, cum vel non est caritas quæ esse debet, vel minor est quam esse debet, siue hoc voluntate vitari possit, siue non possit*. It is a sin either not to have charity, which we ought to have; or to have less charity than we ought to have: Though we could avoid that defect by our own will, or though we could not (meaning sure our inability to fulfil the Law by the corruption we draw from our first Parents) the guilt lies upon us for want of charity. Who can tell how oft he offendeth? Says *David*, Is there any man then upon earth who can tell how oft he offendeth? Rely not therefore upon thy self, but upon Christ, who alone was able to fulfil all righteousness.

The Devil tried him in the Wilderness, whether the perfection of all justice were in him: But was repelled, and he could not draw him to forsake his righteousness. The Scribes and Pharisees worse than Satan misdeemed the Doctrine of Christ, how his Discipline would be some new thing quite different from obedience to the Law: But our Saviour prevented their ill surmise, saying, *I came not to destroy the Law and the Prophets, but to fulfil them*, Mat.v.17. To destroy the Law is either to take the true sense from it by false interpretations, or to cancell the force by which it obliged, or lastly, by malice and presumption to violate and infringe it. For violation of the Law they did accuse him, but not convince; *Pilate*, who did strive to do them favour, was compelled to say, *I find no evil that he hath done*. For delivering the right sense and meaning of it his interpretations were most divine, and discovered the vanity of *Pharisaical Traditions*. Whereupon, says *Theophylact*, as a Painter laying fresh colours upon an old Picture, *Non delendo, sed perficiendo tollit priorem imaginem*, makes as it were a new Image, not by blotting out the old, but by varnishing and washing it new again: So Christ gave, as it were, a new Law to the *Jews*, not by expunging or adding any thing, but by applying the natural exposition to the Text. As for cancelling the force by which it tied, it is true indeed that he did abrogate all Ceremonial Figures and Shadows, because such things were to vanish away when the substance was exhibited in his own person. Wherefore *Cajetan* marks the words accutely, that Christ did not say, *I will destroy no part of the Law*, no not the Ceremonies, but *Non veni solvere*, they shall be laid aside hereafter, but I came not to destroy them in my own person. So St. *Stephen* was accused, *Acts vi.14*. *We heard him say, that Jesus of Nazareth shall change the Customs which Moses hath delivered us*. Summarily therefore, thus our Saviour fulfilled the Law and all righteousness. The Law consists of four things, *Prophecies, Moral Precepts, Ceremonial Rites, Judicial Statutes*. He fulfilled the Prophetical part personally, exhibiting himself to be born, to be crucified, to rise the third day, to ascend into glory. In the volume of thy book it is written of me that I should fulfill thy Law, then said I, loe I come. 2. He fulfilled the *Moral Law*, not only by giving it the right interpretation, but by exact obedience; whereupon he said, *which of you can accuse me of sin?* 3. He gave life to the Ceremonies, pointing to their true meaning, as instead of the Circumcision of the flesh, exhorting to the Circumcision of the heart. 4. Whereas the judicial Law of the *Jews* did mention temporary and corporeal rewards and punishments, Christ changed that stile of speech into spiritual and eternal.

No doubt but Christ did fulfil all righteousness, for he came not to do his own will, but the will of his Father; his justice was multifarious in all the actions of his life, from his Cratch to his Cross, yet my Text says that he did *ἅπας τὴν δικαιοσύνην*, thus by receiving Baptism, by that one act fulfil all righteousness. I know not one

bad interpretation upon that Point; which is rare among Expositors to be so divers in their judgments, and yet all allowable. One says it is meant, *quoad inchoationem justitiae*, that so it behoved him to begin the course of righteousness. That was but one act of his humility, but the first wherein he did manifest obedience: So Baptism is the first step that we make into the Church of Christ, therefore because light was the first thing that God made among his visible Creatures, and Baptism is the first of his spiritual graces, it hath ever been called in the Greek Church *φωτισμος*, or the illumination of a Christian; it is the day of inauguration, when we first claim right unto our title of the Kingdom, because we are adopted the Sons of God. Surely, the ordinary gloss conceits the words otherwise, but very profitably. Righteousness is either Legal, which consists in an exact obedience to all the Commandments of God; Or else Evangelical, which knows Salvation is not attained unto by the works of the Law, but thus, *Repent and believe, and thou shalt obtain remission of sins*; therefore Christ speaking in the person of us, who are his members, says to John, *ἵνα ὑμεῖς πληρώσῃτε*, *Thus must we fulfil all righteousness*, by calling upon men to repent, and be baptized in the true faith, and their sins shall be covered, and blessed is that man, or righteous is that man to whom the Lord imputeth no sin. This was the Doctrine taught in the Church every where three hundred years past and more; *Omnis justitia impletur ex gratia*; All our righteousness is fulfilled through grace, and not through works, *Ut nullus ex operibus, neque ex arbitrio gloriatur*; they are the words of the gloss, to the end that none may boast of works, or in the power of his own free will, but acknowledge himself guilty of damnation, and obnoxious to the dreadful justice of God; let us fly to that grace which freely washeth away our sins, *Thus it behoveth us to fulfil all righteousness*. Chemnitius makes this apprehension of the Text. Christ did omit no means, to reconcile us to his Father, that we might be justified before him, and this he brought to pass two principal ways: 1. When he gave himself an Oblation upon the Cross to take away our sins. 2. When he did institute the means and instruments to apply that meritorious satisfaction unto us; on this wise therefore he did fulfil righteousness by sanctifying the Sacrament unto us, which is the especial medium to apply the righteousness of faith to every one that shall be saved. Another, and the last sense of this word, that likes me also, consists in these terms. By receiving this Sacrament of Baptism we are tied, as far as we are able, to fulfil all righteousness: It behoveth them, that profess the true Faith, to keep themselves undefiled from the world, and to be holy unto the Lord. As Rachel cried out to Jacob, *Give me children or else I die*; so a sincere faith cries out unto the conscience, *Let me bring forth good works, or else I shall be a dying faith, and altogether unprofitable*. Do we make void the Law through faith? Says St. Paul, *God forbid: yea, we establish the Law*, Rom. iii. 31.

So it appears how righteousness buds forth from Baptism; our conscience being watered with the heavenly dew of that Sacrament, it makes us fruitful with good works; *Sed in istis nequaquam sunt omnia*, will some man say. Will that serve instead of all righteousness? For our Saviour faith, *Thus it behoveth us to fulfil all righteousness*. God gave the word, great was the company of Interpreters, and his Spirit is in them all. You shall hear the several consolations which they pick out from hence: 1. To be a perfect teacher, and a perfect doer of Gods will; these are Tabor and Hermon, the two fruitful hills upon which the blessing of the Lord descends. To be a Teacher and not to do well is very bad, like Hophni and Phinehas those dissolute Priests, who polluted the holy Sacrifice. To do well and not to teach is laudable and good, but it is not excellent; for to be an instructor and a doer is a degree of perfection beyond it, *Omne tulit punctum*; it is more blessed to give instruction than to receive; therefore our Saviour was abundant in both, *Praevit in exemplo quod verbo docuit*; He did lead the way of obedience by example, and afterward did preach it to the people. Blessed is he therefore that is not only a teacher, but a doer of the word, this is *to fulfil all righteousness*. 2. *Summum cuique*; there are but three heads from whence all justice is distributed, and they may be drawn out of this Baptism; for by receiving Baptism we are obedient to the institution of God, we provide a salutiferous medicine for our own soul, and by letting our light shine before men we do edifie our brother: But to render that which is due to God, to our own soul, to our brother, is to be perfect in every line of justice, therefore in the universality Christ might say thus *he did fulfil all righteousness*. 3. Says St. Austin, *Quid est impleatur omnis justitia? Impleatur omnis humilitas*; The Son of God had this meaning

meaning how he fulfilled all righteousness, because he condescended to the lowest step of humility; for there are these three fallings as I may say, one lower than another. To be subject to a Superiour, and not to prefer himself before an equal, is *justitia sufficiens*, sufficient humility, and no want; To be subject to an equal, and not to prefer himself before an inferiour, is *justitia abundans*, that is not only justice enough, but large and abundant humility; but to be subject to an inferiour, yea, the most mighty God to be subject in Baptism to his Creature, this is *justitia perfectissima*, most perfect lowliness, none can submit it self more; and thus indeed to make the pride of base man to blush, who is but dust and ashes, Christ did empty himself of his glory, and fulfilled all the righteousness of humility.

The fifth word of consideration is the plurality of persons spoken of in the Proposition, *ὕτω πρέπει ἡμῖν*, *Thus it behoveth us to fulfil all righteousness*. It was fit indeed for our Lord Jesus to perform all obedience to the Law, in every tittle and minim that is commanded, because it lay upon his person to undo the curse of the Law. Surely, John's name must stand for a cipher in that work, for Christ alone trod the Wine-press of his Fathers wrath, neither John, nor any of the Saints were made co-partner with him in our redemption. By his one Oblation of himself once offered, he made a full, perfect, sufficient Sacrifice and Oblation for the sins of the world. What means this saying therefore in the Plural, *Thus it behoveth us*? Take again what the Spirit hath supplied for exposition of this word in divers manners. One way it is satisfied, that Christ, according to that excellent power which is in him, speaks of himself regally as of many, *Joh. iii. 11. We speak that we know, and we testify what we have seen*, and yet Christ only spake to Nicodemus. Again it is a sweet consolation that after the taking of any Sacrament, we are no more one, and one, and so to be reckoned single by our selves; but Baptism and the Lords Supper are the very bonds of perfection, and make us all members of one mystical body; the Scripture is admirably accurate in this particular, as *1 Cor. xii. 13. By one Spirit we are all baptized into one body, and have been all made to drink into one spirit*. Here it appears that we are become one spirit by drinking one cup of the Lord; and one holy lump, because we are sprinkled with one spirit in the water in the name of the Lord; so our Saviour phraseth the sentence of my Text, according to this mystical union, *Thus it behoveth us to fulfil all righteousness*. One other Paraphrase is very plain and literal, and perhaps therefore the more natural. John was loth to put his hand unto the water, to cast it upon the head of Christ, his Master rectifies his error, and tells him it must be done, it is expedient for both: Obedience is required in the *Servant*, humility in the Lord, thus it behoveth us on both sides to fulfil all righteousness. Take the last conjecture of the word with you, and, as I approve it, the most useful. Christ was made righteousness and sanctification for us by shedding his innocent blood, which is testified in the water of this Sacrament. He alone is the meritorious cause of our Salvation: But the application of this justice is not to be expected to fall upon our heads without ordinary means, and such instruments as God hath appointed. Ye are Gods Husbandry, says St. Paul to them of *Corinth*, but we are labourers together with God, *1 Cor. iii. 9*. He regenerates by his word which is committed to the lips of sinful men; he cleanseth and sanctifieth his Church by the washing of water, whereof we are made dispensers; therefore our Saviour hath joyned this Prophet to himself, not by way of merit (God forbid) but by way of instrument and ministry, in the work of our redemption, thus it behoveth us to fulfil all righteousness.

Now I shall end this Text in a word, that Christ did fulfil all righteousness at this time, not *κατὰ δίκην*, in a strict necessary rigour, but *κατὰ τὸ πρέπον*, for decency sake, because it did become him; *Thus it becometh us, &c.* Many abasements our Saviour did endure, and became obedient in many parts of humility, which could not be exacted at his hands in strict justice, as he took our nature upon him, but they were certain voluntary strains of lowliness, which were full measure pressed down, and running over. As for his dolourous Passion of the Cross that could not be escaped, it was the cup which he must drink to satisfy for the sins of the world; therefore he preacht to his Disciples in this unavoidable expression, *Nonne oportuit, &c.* Ought not Christ to have suffered, and thus to enter into his glory? But to stoop like one of the multitude to the Baptism of John, was not of absolute necessity, but a decency which did well besit his humiliation, *ὕτω πρέπει, thus it becometh us, &c.* A comeliness in every one is to be observed according to his Christian calling; and decency (though necessity were set apart) will prevail much with tractable

tractable and honest dispositions. Some will bend to nothing, but to that which is clearly exprest in so many words out of the sacred Text. But what if *decorum* require it to be done? (though it be not in specialty contained in *Scripture*, but in general Maxims) why, surely then it cannot be neglected if we will offer up to God a perfect Sacrifice. Whatsoever is fitting for an outward sanctification of a sincere heart, you cannot omit it without maiming that ingenuous comeliness which is required at our hands.

This is not my own fancy, for I observe it frequently in St. Paul, that he argues from *that which becometh a Christian*, 1 Cor. xi. 13. *Judge in your selves, is it comely that a woman pray unto God uncovered?* 1 Tim. ii. 10. Let the women adorn themselves in modest apparel, with shamefastness and sobriety, not with brodered hair, *But as becometh women professing godliness*, Eph. v. 3. Fornication, uncleanness let it not once be named among you *as becometh Saints*. Where is that wrangling excuse now for all your pride and bravery? Will you be stiff in your opinion that you may paint, and powder, and crisp, and clip hair, and use all those Island dog tricks about your head, because the Bible doth in no place by name condemn these things. *Beloved*, if the Spirit of God had penn'd a thousand Bibles more, they could not have contain'd the Catalogue of all those Peacock fashions, into which you transform your selves from time to time, therefore one rule stands for all, that you must do as *becometh women professing godliness*, and remember that there is a decency to be attended in *Christianity*. I will not say to you, as St. Paul did to the women of *Corinth*, *Judge in your selves if this be comly?* We should have wise reformation for all faults if you were made the judges who are quite addicted to vanities. Who shall tell you then what is decent for Christians? Will you rather believe the handmaid that attires you? Or the Waiting-woman that hath wages to flatter you? Or those Gallants that call themselves your servants, and would have you proud that they may idolize you? Will you believe these rather than the *Priest of God*, whose soul must answer for every word he teacheth you? Learn from him, what it is that becometh you to fulfil righteousness.

Much might be enforced from hence likewise, to commend unto you all the Ceremonies so exactly appointed by the best of *Reformed Churches*, I mean this of *England*, God be glorified for his grace towards us. We do not urge them so peremptorily as to say, thus it is necessary to be a Christian, but thus it becometh us to serve the Lord; and that which is decent in Gods house, I say again, will ever prevail with tractable and godly dispositions. You cannot hear or meditate too much upon that of St. Paul, Phil. iv. 8. *whatsoever things are just, or venerable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and let me add, whatsoever things become us, these things do, and the God of peace shall be with you. Amen.*

THE FOURTH SERMON UPON THE Baptism of our Saviour.

MAT. iii. 15, 16.

Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water.



THESE words *John Baptist* hath changed his mind, you may perceive, but not his humility. It was his perswasion, that it could not behove him to minister the Sacrament to his *Saviour*. But since Christ would have his hand to do that duty, he puts himself upon the office, and performs it. Whether did he refuse at first, or come on at last with greater humility? Nay, the further we go in the actions of the *Saints* of *God*, they will manifest unto us that they are better and better. For is it not more lowliness to obey, when he was taught a reason for it, than to tremble, and to start back at the presence of Christ, because he was confounded at his coming to Baptism, and was not taught a reason? Every vertue is so much the better rooted, when it knows the true cause of its own rectitude. In this *John* said very well at verse 14. (which I have handled lately). *I have need to be baptized of thee.* Though he were a most bright vessel of honour, yet he did feel a defect in himself how far he wanted the grace of *God* to open his eyes a little clearer; and his desire was secretly fulfilled, the spirit of illumination did slide into his heart, and made him to understand about what work of ignominy our *Saviour* came into the world, and would begin from hence to do after the custom of a despicable sinner. O glorious *God*, that at the same instant did baptize him of whom he was baptized. *Quomodo creavit Mariam & creatus est à Mariâ, sic dedit baptismum Johanni, & baptizatus est à Johanne*; As he made the *Virgin Mary* his mother, and was made man of the substance of the *Virgin*, even so he baptized *John* with the Spirit, and was baptized of *John* in water. Nothing was ever done in the *Church*, which was eminently noble and eximious, but with an opinion, that a Spirit from heaven was sent to reveal it. So in old *Legends* they report, that the *Angels* of *God* did whisper divine Oracles into *St. Ambrose*; that Doves were sent from heaven to infuse holy wisdom into *Basil* and *Gregory*; that the soul of *Paul* was sent to gild over the Writings of *Chrysostom* with Eloquence, *nil sine numine*. So the Spirit, before he appeared in a bodily shape upon our *Saviour*, entred by his invisible power into the heart of this great Prophet, and he that before denied to baptize his Master because he was humble, is now ready to baptize him, because he is more humble; for after Christ had spoken, *Then he suffered him. And Jesus when he was baptized, &c.*

That which is here described in the Baptism of our *Saviour* comprehends three things: 1. As the *Naturalists* call it, here is *removens prohibens*, that which did prohibit the effect is removed away, *John* resists no more, *Then he suffered him*. 2. Here is the effect it self, *Jesus was baptized*. 3. That this beginning was but a preparatory

tory to greater matters which should follow, therefore *he went up straightway out of the water.*

Esth 7. c. 9.

First, I must insist upon this consideration, that the obstacle of *Johns* doubting is taken away, *then he suffered him.* The woman of *Samaria*, because she knew not our *Saviour*, gave him no water to drink: *John Baptist*, because he knew him to be *God immortal*, gave him no water to be baptized. An ignorance very inoffensive was in them both, and so they were easily corrected with a word; for they that wander for want of knowledge, and not for want of obedience, are easily brought into the way when they are taught the truth. *Moses* did soon put off his shoes when he knew the place whereon he stood was holy ground. *Mary Magdalen* took our *Saviour* for the Gardener, when he was risen from the dead, but she fell presently at his feet and worshipt him, when she knew it was the *Lord*. *Peter* did demur, and hesitate what to do when the sheet was let down before him with all manner of four footed beasts; but straightway learnt that nothing was common or polluted which the *Lord* had cleansed. *John* was loth to take the honour upon him to pour water upon our *Saviours* head; but you see he need not be bidden twice when the *Lord* commanded; he did wisely consider what was enjoined him by the divine authority rather than what did become his own unworthiness, and did as he was bidden without any more repugnancy. *Vera est humilitas quam non deserit comes obedientia.* So, I think *St. Austin*, there dwells an humble mind, you may be sure, which is associated with tractable obedience. *Aristotle* falling into the praise of that sententious judgment which in some men is very exhortative, that weaker capacities should hearken to such mens opinions without any manner of contradiction; for their eye is fixt upon a true ground and principle for whatsoever they deliver; therefore where age, and experience, and prudence meet, *ὅτι προσέχουσιν ταῖς ἀναποδείκτοις φάσι, καὶ δεῖξαι, καὶ ἵπτον τῶν ἀποδείξεων*, you ought to submit to their bare dictates and sayings, no less than if they were the most forcible demonstrations. This was most wholsom counsel for the ignorant; for they will learn more a thousand times by believing their Teachers, than by framing their wit to a captious inquisitive course, admitting nothing for good unless their own line can fathom it. *John Baptist* was a right Scholar to make a good proficient, whose reason was confounded, and knew not what Christ did mean, yet because it was his Masters will he was obsequious against the grain of his own reason, *Then he suffered him.*

The praise which *S. Chrysostom* gives to this holy man is thus in a negative expression, *ὅτι ἦν ἀμέτρος φιλονίκος*, he yielded quickly, he was not immoderately contentious, for the *Holy Spirit* makes us mild, and apt to consent; the adverse Spirit makes us unquiet and vexatious to our neighbours: As *God* describes the refractory *Israelites*, who did ever resist their Prophets, *Isa. xlviii. 4. I know that thou art obstinate, and thy neck is an iron sinew, and thy brow is brass.* This obstinacy, you see, in the Prophets phrase, is a sign of an iron age, and I pray *God* we be not faln into it; for where almost shall you find that men had not rather themselves should overcome than a good cause? Always more studious of victory than of truth. When Christ askt the *Pharisees* whether the Baptism of *John* were from heaven, or from men; though they could not deny it was from *God*, yet they would not say so, that the quarrel between them and *Jesus* might be endless; *Timentes lapidationem, sed Magis timentes veritatis confessionem*, says *St. Austin*; they were afraid to be stoned of the people for their obstinacy, but they were more afraid to confess the truth. What a fond affected glory is this? Men account it among the flowers of their reputation not to be conquered in an argument, though it be never so absurd: Like the two Harlots before *Solomon*, nothing in their pleadings but clamour and reiteration, the one said, *Nay, but the living child is mine, and the dead is thine*; the other said, *Nay, but the dead is thine, and the living is mine.* This is it which hath pluckt the Church of Christ into so many Schisms and Heresies, that proud wits, when they are in the wrong, will never sit down quiet, as if they were convicted; and which is the calamity, that our sins have justly deserved, the Church must stay for peace till Sophisters and contentious have nothing to say; that is, when they shall be brought before the Tribunal of *God*, and have not one word to answer for the crime of their invincible obstinacy.

Of pertinacious busie-bodies that will not be convicted, when their errors be made apparent, there are many sorts. How stiff we are in civil brabbles, never condescending to pacification, every corner of the Kingdom is full of examples. Do you know what you mean by that common Proverb of violence? You will not lose

lose your will though it put you to cost; Not lose it, said you? O that you knew what will this is that you stand upon, and you would never keep it. It is the fuel of all cruel provocation, the Gum that stiffens your anger, the infernal fury that makes deadly fewds, the defiance of love and charity, the cross-bar of brotherly agreement; nay, it is *Satans* best advantage to make you miserable like himself in everlasting fire. Is this that will for whose sake you will spend your estate to maintain it? Is it not enough to lose your soul, but that you will pay costs for damnation? The *heathen Greek Authors* were very tart in their Proverb, when they spoke of them that contended only for contention sake, *περὶ ὄντος οὐκ ὄντος*, that they strived for no more than the shadow of an *Ass*. And *Lucian*, who is a profest flouter, says it is upon this occasion. An *Athenian* was to ride to *Delphos*, and hired an *Ass* to carry him; In the heat of the day he reposed himself behind the *Ass*, and made benefit of the shadow to keep his body from the Sun; the Owner, that went along to bring back the beast, would not suffer it, but demanded to sit in the shadow himself, for he let out his *Ass*, but not the shadow; the Contention, says *Lucian*, went so far, that it came into the Court. This is the Story, somewhat light, I confess, but good enough to warn brabbling persons, that they strive not about the shadow of an *Ass*. Away with obstinacy therefore, which is the endless repulse of godly Union, and let truth prevail; for what should prevail, but that which is stronger than all things? The greatest Learning in the world must be a slave to Faith, and the greatest Majesty in the world must be a slave to Reason. *Plato* writes to *Dion*, the Ruler of *Syracusa*, *Pervicaciam tanquam solitudinis parentem fuge*; Fly obstinacy and wilfulness, it will beget you a solitary melancholy life, for all your friends will forsake you. *Creon* in *Sophocles* would follow his own mind, hearken to no admonition, and so brought all to ruine. *Tiresias* speaks to him not to be stiff, and stubborn, for it was ever the fore-runner of great calamity; and hath these two similitudes: First, When a torrent of water breaks into a place, the little Willows that bend, *ὅσα δένδρων ὑπέκειν κλάδα, ἐκσάρεται*, they are not removed; they that will not give way are rooted out of their place. 2. When the Pilot of a ship will not turn his sail to the winds, nor observe how to let a turbulent wave pass by him, he splits his vessel; therefore the conclusion of the Point shall be with *Solomon*, An haughty spirit goes before a fall; and it favours much more of a Christian mildness to be easily drawn off from our own imaginations than to hold a stiff opinion in our teeth, in despite as it were of all wise persuasions.

To be wedded to our own will and fancy is very bad in temporal affairs, but an inflexible perverseness is ten times worse in spiritual purposes. It was a just invective wherewith *St. Stephen* reviled the Jews, *Uncircumcised in hearts and ears, you do always resist the Holy Ghost*. First, the heart is uncircumcised, full of swelling and pride: Such a distempered heart pollutes the ear, and will not hear of wholesome Doctrine: and when the ear is not tractable to receive the truth, then follows the resistance of the *Holy Ghost*. The great opposers both of Law and Gospel in holy Scripture were Sorcerers; men that were bewitched, as *St. Paul* says of the *Galatians*, that they would not obey the truth; such as could not endure to hear there was any divine wisdom revealed from above, which was above their own magical Philosophy; and as some of our adversaries have said blasphemously, that they had rather err in some things with their *Pseudo-Catholick Church*, than be in the right Cause with the Reformed: So those Magicians, when their senses were convicted, that the finger of God was with *Moses* and the Apostles, yet had they rather err in their own hellish way than go uprightly in the way of God. *Simon* the Sorcerer what did he see in *Peters Apostleship* to oppose it? *Elymas the Sorcerer*, what did he hear from *Pauls* mouth to contradict it? Only they must not seem to be overcome lest their name should be diminished among such as admired them. God did smite the Magicians of *Pharaoh* with blains for resisting the truth, and yet you never read that they repented; twice their skill prevailed to imitate *Moses*, and to do wonders like unto his, in the third Plague they failed, and were not able to perform it. *Moses* turned the waters into blood, they did the like. *Moses* brought abundance of Frogs upon the Land, the Magicians did so with their enchantments. At the third time *Moses* smote the dust of the ground, and made it become Lice over all the Land of *Egypt*, at this the Magicians were at a gaze, and could not perform it. *St. Austin* notes upon it, *In signo tertio defecerunt, fatentes sibi adversum esse spiritum sanctum*. They failed in the third sign, as who should say, the Holy Ghost, the third Person of the Trinity, did fight against them; they resisted the Spirit of God, and the same Spirit resisted them.

Certainly you shall confesse out of holy Scripture, that not only these, but all other refractory men are enchanted with a kind of Sorcery, who are contumacious, and will not believe what the Word of God doth evidently perswade them, 2 Tim. iii. 7. There are some, says the Apostle, ever learning, and never able to come to the knowledge of the truth; for as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobates concerning the Faith. There are some who are always learning; why, there is no hurt in that; nay, it is most worthy of praise. *Seek the Lord and your soul shall live*, says David, *Aug. Tract. in seek his face evermore.* My often named St. *Anstin* hath a pure meditation upon it, *Evang. Joh. 63. Queramus invenitendum, quaramus inventum; ut invenitendus quatur occultus est, ut inventus quatur immensus est;* That is, seek the Lord that he may be found, seek him when he is found; be ever learning. His glory is hidden secretly, therefore he must be sought that he may be found: And his glory is immense and infinite, therefore seek him evermore when he is found. But how comes it to pass that such as are always learning never come to the knowledge of the truth? Because they deceive themselves, and think that God hath made them wiser than their Teachers. They will do nothing unless their own ignorant surmises, and private spirit, and doating revelations give them satisfaction. There are labourers great store in the harvest, you cannot say that you want Teachers, I would we had not cause to complain, that we want Learners. Every illiterate man is as peremptory in his own opinion as if he were not a Disciple, but a Judge of Divinity; and if they be checkt for perverseness, that they will not let the Pastor of their soul perswade them, they are ready to reply, as *Zedekiah* the false Wizzard did to *Michaiah*, which way went the Spirit of the Lord from us to you? Take heed of this stiff-neckt perverseness, as well in Civil matters, as Spiritual. *ὑπειξμεν ἀλλήλοις, οὐ μὲν ἕγω, οὐ δὲ μὲν, says the best Poet,* let us condescend one to another, I to you, you to me, and reach out our arms to hold peace and charity fast between us. As for the obstinate and contentious, they are far from the spirit of *John Baptist*, who knew himself to be most insufficient to baptize our Saviour, yet after one words direction he obeyed, and *Then he suffered him.* And this is enough to be spoken of the first part of the Text, unless some turbulent spirits among you do still resolve to be obstinate in their obstinacy.

John refuseth no more, and the impediment of this famous baptizing is removed away, so the instrumental cause being aptly prepared, now follows the effect, *Jesus was baptized.* The reasons for which Baptism I will first pass on, and then some meditations of Use upon it. I draw the reasons why Christ submitted his own Person to be baptized into five heads. First, that an Institution so poor and despicable in it self might not be contemned; for what can be said more to give it warrant, and authority, than to say, Thus my Saviour was washt in *Jordan*? What so divine an instigation to press us all to come unto the flood of living waters, to thirst for that immortal spring of grace than this, that the Son of God himself did not decline to be partaker of the Baptism of Repentance? To what end did he apply that remedy to himself, whereof most manifestly he did not stand in need, but that sinners should wishingly affect it for their souls health, whose infirmities before the eyes of God and men do want a remedy? *Christus recipiendo Johannis baptismum instituit suum.* *John* did neither point to any Prediction to enable him to baptize, which was spoken of by the Prophets, no miracle from heaven did shine upon his labours, that all men might say this is the finger of God; the Scribes and Pharisees, although they durst not gainsay because of the people, yet they did not encourage and applaud his Ministry; this Ceremony therefore had faln away like water, which is spilt and cannot be gathered, but that the mirrour of heaven and earth, that draws all men after him, came to *Jordan* to be baptized of him. God dwelleth in light incomprehensible, and he is too great to be imitated by man: Man himself is a creature of much corruption, and is a most ticklish uncertain example to be imitated by man, the wisdom from above therefore did provide for us in the safest wise, *Ut videret homo quem sequeretur Deus factus est homo*, says *Leo*; To set up a spectacle fit for our eyes to look upon, God himself was made man. And as our own Histories report of *Cesar*, being somewhat reproachfully repelled by the ancient Britains, insomuch that his Cohorts kept themselves in their Ships, and durst not land; at last *Cesar* cast forth the chief Ensign, their Eagle, upon the shore, waded forth himself into the waters, and bad the best daring spirits to follow him: So to make my Parallel complete, the beginning of the next Chapter manifests that we have a Ghostly enemy to encounter; our Ensign is not an Eagle, but a Dove, that came down

down upon the waters, our Commander is the mighty God, who first casts himself into the waters of Jordan, that we may follow him, and at the same Sacrament defie the Devil our enemy, and all his works. A comfortable General that would wear his own Colours. ἀρχηγὸς καὶ τελειωτὴς, says St. Paul, The author and the finisher of our faith, Heb. xii. 2. which Text may comfortably be reduced to the two blessed Sacraments; for in his Last Supper he was the Author of our Faith, most probably it being supposed that first he eat bread after he had blessed it, and then gave it to the Disciples. In Baptism he is τελειωτὴς, the perfecter and finisher of faith; for John did begin that wholesome Ordinance, and Christ did finish it, and stamp a Seal of Authority upon the Institution, because himself was baptized.

Secondly, Christ was not only baptized, to seal the Sacrament with his Privilege, and Licence, but in that act he did sanctifie the waters to the blessing of his Church. If Naaman had not been filled with the disease of Leprosie Elisha had not sent him to Jordan to wash and be clean: If there had not been some impurity upon the best of the Apostles, our Saviour had omitted his Ceremony to rinse their feet in water, and to wipe them with a Towel. Because every Infant is polluted with blood from the nativity, *Occisio magis quam nato similis*, says Seneca, more like to one that is killed, than to one that is born, therefore it is rub'd with water to take away all defilement: So unless much filthiness did inhere in every child of Adam, the Sacrament of waters had not been ordained, as if we were refined with Fullers Sope. There are but two Baptisms spoke of in the New Testament, the one of Water, the other of Fire, and both are put together for the use of our impurities, that all defilement may be driven out. *Molliora per aquam, duriora metalla igne expurgantur*. If there be spots in Linnen, or in any thing that is soft and supple, we take them out in water; if it be dross in stubborn Metals we decoct it, and scum it off in a furnace of fire, So our nature is most soft and supple to contract every kind of iniquity as easily as a cloath is stain'd: And our heart is hard like iron, stubborn and refractory to forsake iniquity; therefore God applies Water and Fire to purge us to the bottom, Water in the outward Laver, Fire in the inward Spirit; so by Christs humility, who vouchsafed to dip himself in such water as we do, he merited of his Father, that we should be baptized with the Holy Ghost, and with fire. Ezek. xvi. 4.

Non mundari voluit, sed mundare Jordanem, says St. Ambrose, he came not to be cleansed, but to cleanse the River Jordan, and all other waters for the mystical washing away of sin. *Unus merfit, sed lavit omnes, unus descendit ut ascenderemus omnes*; One Jesus dived into the River, that we might all rise up from the death of sin; one man descended into the Pool in great humility, that we might all ascend up into glory. Therefore if any man ask, why he, that was whole in every part, would step into Bethesda, as if he were diseased, why the immaculate Son of God would wash with sinners? Let him take this answer, That he was brought to Baptism, even as the Spirit came down upon him anon after from heaven in the shape of a Dove. It was not for want of the Spirit before, or that any thing could be added to that plentiful grace which did inhabit in him, but to call for the Holy Ghost, that it might rest upon his Church. So it was not for want of cleanness, that he suffered such a Ceremony at Jordan to be done unto him as belongs to them that are impure, but to make the Sacrament vertuous and powerful for them that should take it after him. *Pro nobis Christus lavit; imò nos in corpore suo lavit*; all our defilements, if we repent and believe, are wash'd away upon his body. There were certain legal cleansings with water in the Statutes of Moses, Figures of things to come, and ordained to satisfy for pollutions that hapned through chance and ignorance; but Christ submitted himself to the Ordinance of the New Testament, and avoided them. For 1. They were Figures, what should he do with such things that was the very truth? 2. They appertained to the polluted: What reference could they have to him that is immaculate? 3. They were appointed for trespasses of ignorance: What application could they have to him who knows all things in heaven, and earth, and under the earth? And lest he should be mistaken for one in the rank of sinful men, as if he came to be baptized for the same end that we do, John pronounceth him holy after the strictest manner in another Gospel, *ὁ ἱσθὶς ὁ ἀναμάρτητος*, says St. Chrysostom, behold him that is without sin, but *ὁ ἰσθὺς αὐτῆς τῆς κατὰ τὴν οἰκουμένην ἀμαρτίας ἀπάντης*, behold him that taketh away the sin of the whole world, his soul must needs consist of nothing but untainted righteousness.

He did communicate in his Last Supper with his Disciples, and this was his

difference from them ; he took the Bread when he had blessed it, *Ad spirituale solatium, non ad augmentum gratia* ; not to augment grace and charity, as we do, but for the delight of his Spirit. So it delighted him to sanctifie the waters of our new Birth to the washing away of our sins, *Unde ista virtus aqua?* St. *Austin* speaks like one astonisht, Whence comes it that the poor Element toucheth the skin, and mundifieth the heart? But even from him, whose hem of his garment an impotent woman took in her hand, and Christ perceived that vertue was gone out of him ; and as you must not conceive any Physical inherent vertue was in his cloaths to stop an issue of blood, as there is in some stones and herbs, which in their substance are medicinal ; so you must not mistake as if Christ had sanctified all Rivers, that a strange hidden vertue is infused into such water as is blessed to baptize, whereby *ex opere operato*, by the meer asperision the soul should become unpolluted ; but by this act of our *Saviours* it was ordained and instituted to be the matter of that Sacrament which should sanctifie the Children of God. Neither doth the Doctrine of this reason stretch so far, as if God could not have caused *Jordan*, and all other Fountains to take away pollution though Christ had never been washed in his own Person ; for that immortal Laver is the medicine of our souls, because the vertue of the *Holy Ghost* is upon it. *Spiritus novit locum suum*, as many of the *Fathers* ; when the world was first made the Spirit moved upon the waters, and he keeps the same place in our New Birth, when we are made again, children I mean by adoption, and grace, and so far of the second reason.

Thirdly, It appears from hence what the Prophet *Isaiah* foretold, *Chap. liii.6. The Lord hath laid on him the iniquity of us all* ; because he hath received our sins upon him, and offered himself as bail for us to his Father, to discharge us from malediction, therefore he was baptized in the form of a sinner, and was reckoned among those that had need to be wash'd for their sins. In all things it behov'd him to be made like unto his brethren, that he might be a merciful, and a faithful High Priest, *Heb. ii.17. Nazianzen* makes all things consist in these three Points ; man may be said to be born thrice : 1. A miserable Infant from his mothers womb. 2. He is regenerate, and born again by water and the holy Spirit. 3. He is brought to life again at the last day, when the Grave shall give up the dead ; in every one of these Christ was made like unto man by his Nativity, by his Baptism, by his Resurrection. But to be made like unto us in Baptism was more against his dignity than both the rest in some comparisons. His Mother brought him forth indeed in the form of a poor helpless Infant ; yet you will grant that to be an Infant is the order of nature, and not a misery. He did overcome death at his Resurrection, nothing was ever done more triumphantly, he did overcome such enemies which to that time had been unvanquishable ; but he came to Baptism in the person of many sinners, that as he had honoured our nature in his Birth, so he might purifie it in Baptism ; to be made sin for us, and by imputation to bear our iniquities, is part of those unknown torments of our Saviour which cannot be uttered : *Christo innocentissimo maxima fuit crux tradi iniquitati*, says one, it was not such a sorrow to Christ to be delivered up to *Caiaphas*, to *Pilate*, to the Souldiers, to the Cross, as to be bound over to carry the mass of all our sins upon his shoulders, *who his own self bare our sins in his body upon the Cross*, *1 Pet. ii.17. Moriar pro amore amoris tui Domine* ; O let me die for love of that great love of thine O Lord, as one cries out upon it. There are three things miserable and afflictive in the nature of man, and, that our Elder Brother Christ Jesus might be like unto his Brethren in all things, he did in some manner undergo them all. The first are *tedia natura*, the tedious and irksom difficulties of nature, as hunger, thirst, weariness, sharp punishments, and fetters, there was never any Martyr better acquainted with these than our blessed Lord. The second are *languores natura*, the diseases and defects of nature ; but these belong not to mankind in general, but are personal mishaps, for this and other reasons our Saviour was clear of them, yet he did bear all those sicknesses and maladies for us in compassion ; as St. Paul says, *Bear ye one anothers burdens*, *Gal. 6.* that is, by mutual pitty and affection ; so Christ did take our diseases upon him by compunction, and commiseration for his brethren. The third are *deformatates natura*, all manner of sins which are the ugly blots and deformities of nature ; and those he did bear for us, not by being made a sinner, but by representation, when he stood before John in Jordan like one that was defiled. He came to undergo infirmities, and to confer strength : to take injuries, to bestow dignities ; to stand for a sick person, and to bring health ; to represent a sinner, but to act a Saviour. That is the sum of the third reason.

Fourthly,

Orat. 40.

Cbrysol.
Serm. 150.

Fourthly, St. *Austin* imagined that Christ had another intention in his Baptism indirectly, and by the by, *Ut Daemoni se occultaret*; for the device of a stratagem to mock the Devil, that he might not be known of him, but to draw Satan into the combat of a tentation, which fell out in the beginning of the next Chapter. The Figures out of the *Old Testament* were not unknown to this cunning Serpent, that it must be only an Heifer without blemish, and a Lamb without spot which was offered up unto the Lord to be a Sacrifice of atonement: Therefore he must be holy and undefiled who should be sent from God to bruise the Serpents head, and to save the people from their sins. Then this projecting Satan makes no question to rank him for a defiled person, that came to be baptized; therefore he doth infer foolishly, that upon advantage of fasting forty days, he might tempt him to sin against the Lord. Because the Devil and his Angels make it their life and pleasure to delude us silly men; God makes it his glory in our just revenge to mock and delude our enemy; as the Priests of Baal abused the poor people with hypocritical false pretences, therefore Elias turned those scoffs upon themselves, and flouted the Priests of Baal. It is strange, that when as the Devil glories in the subtilty of a Serpent, yet God should make his understanding so blind, that he never perfectly understood how Christ was the eternal Son of God, that came to destroy his grizzly kingdom, untill he had suffered upon the Cross, and died for the sins of the world. First, Satans eyes were dazled, that he could not learn whether Christ was born of a pure Virgin, because, by Gods providence, she was married to Joseph. Besides, like a meer man he was obedient to his Parents, and for thirty years neither preacht nor wrought any miracle. In the first issue he sees him baptized, in the representation, at least, of a sinful man; he sees him in a great peril upon the waters nigh to drowning; observes he kept no austere life, but eat and drank with sinners; finally, views him betrayed by a Disciple that was his own familiar friend, then beaten and bruised by every cruel Officer. All these badges of infirmity put together did drive those Fiends of darkness to surmise this was not He that should conquer death and the nethermost Pit. At last, the most refined of the ancient Authors do ingenuously collect, that when Satan perceived him answering nothing before Pilate, but willing to be offered up, then he began to interpret this was the Lamb dumb before the shearer, so opened he not his mouth; and finally, at the Passion of the Cross he might see plainly, that God had darkened him not to find the truth, and that his Dominion, through his own malice, was taken away for ever by the death of Jesus. Therefore I return, where I began the reason, this wicked one was intrapt to think our blessed Lord was a sinner because he was baptized. Says Origen upon the Passion, Christ was visibly crucified in Mount Calvary, but invisibly the Devil and the powers of Hell was nailed to the Cross; so I may say, Christ was visibly baptized, but Satan and his Host were invisibly drowned in those waters, because they were sanctified in this washing to save us from our sins. And that is the sum of the fourth reason.

For brevity sake I will joyn our last reason, and some meditations of Use together. Our Saviour came to be baptized, *Ut per novum ritum homines ad novitatem introducerentur*; that by his example, to undergo a new Rite and Ordinance, men might be drawn from old customs to newness of life. The new Ordinance had ratification, and authority from the act of Christ, as I have shewed before; he was both circumcized, and baptized; but, says Bernard, *Illud mihi tenendum tradidit quod ultimo suscepit*; He hath delivered to me to have and to hold for the perpetual Sacrament of the Church that which was last in being; for the form of a new Covenant was established to evacuate the old. But what's a new form if the old corruptions be retained? What an eye-sore is a new piece in an old garment? As good be an unbelieving Jew after the ancient tincture of the Law, as be a novel transformed Christian after the old leven of the Devil. As St. Paul put the Romans in mind of their first rudiments, so must I remember you, *Rom. vi.4.* Therefore we are buried with Christ by Baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life. Here are three things in order that have a pious connexion between them, first a burial as it were in the water, then a death, and after that a rising again. First, I say, the plunging, or dipping in the water resembles a burial; for although, to favour the weakness of Infants, we cast no more than a dew of water upon their face; yet when young men converted from heathen Idolatry, required the Baptism of the Church, their whole body waded into the River, even as they that came

Lib.3.de
Mirab.
Scrip.c.5.

Origen. in
Joh. homil.8.

Bern. Serm.
4.de Epiph.

Damas lib.
4. de fid.
c. 10.

to *John* stood up to the neck in *Jordan*; yea, and in hotter countries Infants were dipt into the bottom of the *Font*; this the *Fathers* called a resemblance that the old *Adam* was buried in the waters; *St. Paul* makes it a mystery that we are buried with *Christ*, therefore I find that some were wont especially to baptize on the *Satterday*, wherein *Christ* lay in the *Grave*; and a threefold immersion of the *Child* into the water was an usual Ceremony, because *Christ* lay buried three days in the *Sepulchre*.

After the representation of burial in the outward Element, the good use of that Sacrament tells us we should die unto sin. I say, *first buried*, and *then die*; for the end of being buried with *Christ* is, that we should die daily unto sin. This order is no hard thing to conceive; for suppose a man by mischance sunk into the bottom of the water, before he loseth his life and dies, it is true to say that he is buried in the stream which is gone over his head; therefore upon this burial-resembling baptism it behoves you to die unto the world, and to mortifie your members upon earth. The death of sin is thus to be conceived, not an utter privation of all evil, but a beating down of concupiscence; it is a death to your Adversary the Devil when he cannot reign in your mortal body. Weeds which are cut down perhaps will grow no more, but their savour still stinks upon your dunghil: So you may sheare down the viciousness of your life, like an unprofitable weed, lay it dead, and let it grow no more; but it will ever leave a noisom smell in our nature. While we live in this world flesh is but a dunghil of corruption: it made *St. Paul* have a great desire to be dissolved, that he might be a sweet savour in *Christ*.

Lib. de Init.
c. 2.

As we are buried, and die with *Christ* in Baptism, so we must rise with him through the faith of the operation of *God*, *Col. ii. 12*. For when *Christ* is given to us to be our life, to what end should we die, as it were, with him in the Laver of new birth, unless it be to rise up in a new life? This meditation cannot choose but stick by you if you will always carry the remembrance of those words before your eyes, *Abrenuntio Satanae*, I renounce the Devil and all his works. They are a part of your Indenture that you made with *God*, and how will you answer the violating of your Covenant? *St. Ambrose* declames thus upon it, *Tenetur vox tua non in tumulo mortuorum, sed in libro viventium. Prasentibus Angelis locutus es, non est fallere, non est mentiri*. This word is recorded not among the dead, but in the book of the living. The *Angels* were present in the Church, when the Sureties in your name gave their faith to *God*, therefore hold you to your word; you must not falter, you must not lie unto the Lord. Walk in newness of life; that Phrase hath somewhat in it, that is not said barely in a new life. *In novis vivendi formis*; let there be no kind of likeness and conformity to thy self as once thou wert, a neglecter of Prayer, a Traducer, a Fornicator, a Drunkard, an Oppressor. Here is a Temple built up new unto the *Holy Ghost*, which once was a den of uncleanness; that which is to come of my life is altogether consecrated to the glory of my Saviour, look not therefore before me now, but get thee behind me *Satan*.

You have now heard all the five Reasons upon the second part of the Text, why *Christ* was baptized. I said in the third place it was but a preparatory to greater matters which should follow, therefore *he went up straightway out of the water*. The Text says, *straightway*, as who should say, he staid not long upon that Circumstance, no more will we. *ἀνέβη ἑξ ὕδατος*, he did ascend out of *Jordan*, and very presently, both these are the crums of the Text, and they must not be lost. Literally it imports that *Christ* stood not upon the shore, having a few drops of water cast upon him, but he went with his whole body into the River, to intimate that if *God* should not help, the deep waters of our sins would take us up to the neck, and the stream had gone over our soul. So *Philip* and the Eunuch went down into the waters, *Acts viii. 38*. That great Courtier of *Queen Candace* stript himself of all his cloaths before his servants, that he might wash from head to foot. What was it to him to be naked in the sight of divers men? He was so ashamed of his sins, that he forgot all other shamefacedness. Thus he press'd close to the example of our Saviour, who went down into the stream of *Jordan*; and it being not the time of harvest, when that River used to fill his banks, he went up, and ascended from the Pool. *St. Austin* allegorizeth, *Confestim ascendit, ut ostendat quàm gravi onere in baptismo liberamur*: He went up nimbly to the banks, to shew that by Baptism we are lightened of the great burden of our sins, and fit to ascend unto our Father.

Others fasten this observation upon it, that *Christ* went straightway out of the water:

water: For his Baptism was done with more speed and expedition than the common peoples; the reason is this: Among the multitude every one was baptized confessing their sins, that took up some time to detain them before they parted. Christ staid for no more than the sprinkling of the River, who had no sins to confess, and straightway went out of the water. St. *Luke* affords a pious conjecture, *Luk. iii. 21.* being baptized, he prayed. Therefore to teach us with what reverence these great mysteries are to be entertained, he made hast incontinently to the shore to fall upon his knees, and pray unto his Father. *Adoremus coram creatore,* says the *Psalmist*, *O come let us worship, and fall down, and kneel before the Lord our maker.*

If we are to worship him, even as low as with the most humble prostration of our face upon the earth, because he created us, and gave us the life of nature; then what knee can be so refractory as not to worship and fall down, when we celebrate his infinite goodness in either of the *Sacraments* that he hath redeemed us from eternal death, called us to the participation of grace, and given us assurance in those blessed Seals of his Covenant that we shall enjoy the life of glory? Remember what I said in the beginning, beware of obstinacy. Lastly, He went up out of the waters to shew us every good deed is a step into another: Do but enter into the practice of one good action, and increase will soon follow; when you have begun happily, *God* will teach you to proceed, and to put your Talent into the way of increase. The *Lord* loveth the gates of *Sion* more than all the dwellings of *Jacob*, says *David*; that is, he loveth the perfect *Sacraments* of the New Testament better than the types and shadows of the Old. Now Baptism is called especially one of the gates of *Sion*, for that it is but the first door to let us into the *Church*. The *Church* it self is an upper Chamber (as *Christ* is said to eat his *Passover* with his *Disciples* in *superiori canaculo*) the highest in the world next to heaven it self; there are many stairs, and degrees of virtues upon which we must climb till we come to the top of the hill. In *Baptism* we go down as it were into the River, and sit in the lowest room of humility; but as speedily as we can we must advance our soul, and go up from grace to grace, from vertue to vertue, and you shall hear that voice of joy from *Christ* himself, *Friends sit up higher.* AMEN.

THE

THE FIFTH SERMON UPON THE Baptism of our Saviour.

MAT. iii. 16.

And loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him.



S Moses said unto himself when he saw the splendor of a bright fire in the bush, so do I say unto you, Let us now turn aside, and see this *great sight*: Great in the Object, great in the Persons, and great in the Mysteries. Great in the Object to be seen, for *loe the heavens were opened*. And what mean trash was that which *Satan* did offer to the view of our *Saviour*, in respect of this, all the Kingdoms of the world made visible in the twinkling of an eye? Great in the Persons to be understood in their several apparitions, for these are the great Estates that rule the world; *God the Son* manifested at the Baptism of water; *God the Holy Ghost* to be discerned in the sensible shape of a *Dove*; and *God the Father*, whose glory was heard in the voice, *This is my well beloved Son*. This is no usual matter, it must be some extraordinary solemnity which is graced by the full concurrence of the *Trinity*. I find it so once at the Creation, *Gen. i.* and I find it at this time when Christ is baptized. Man was created a brittle vessel for the Potters use, without a Metaphor, the servant of his Lord; and to let him know to whom he owes his Creation, every fountain of life is recited in the Story: The *Father*, the *Word* which was in the beginning, and the *Spirit* which moved upon the face of the waters. But in the *New Testament* we rise up higher from the state of Servants, and become the Sons of our heavenly *Father*; and that we may know to whom we owe our adoption and grace, once again in this place Christ comes to *Jordan*, the *Holy Ghost* descends in the bodily shape of a *Dove*, and the *Father* utters himself in a voice from *heaven*.

Now for the mysteries, I am bold to say, the *Church* is capable of no greater than are here contained. First, Here are all the causes and instruments of our Salvation implied: The Sacraments, which are the Seals of righteousness; the word taught, which begets faith; and the Spirit which moves upon them, and puts life into them both. The *Father* is in the Word, the *Son* sanctifieth the Sacrament, and the influence which blesteth them both unto us is the *Dove*, which rested upon that sacred head, unto whom all the members are fitly compacted. And besides all these primary causes and instrumental helps of salvation, here is an Epitomy of all those benefits which the *Mediatorship* of Christ will procure unto us. The *Heavens*, which were shut before, set open to receive us; the *Spirit* of Sanctification to be poured out upon us; and that *God* will be pleased in us through his only *beloved Son*. To recapitulate these things premised briefly, the Mysteries are so great, as none so superlative: The Persons manifested infinitely glorious, as none so excel-

lent;

lent; the Object so delightful to the eye of the soul, as none so amiable. *And loe the heavens were opened unto him, &c.* Of three immortal benefits, which our Redeemer hath procured for us, this Text contains a couple, and both declared in no ordinary fashion, but by the wonderful power of God. First, Here is a wonder wrought above, *Loe the heavens were opened unto him.* Secondly, Here is another wonder come down below to the world beneath: *And he saw the Spirit of God descending like a Dove, and lighting upon him.* These are the two members of the Text, the first part whereof is opened already; (for how could we unlock that hidden Mystery, unless the Key of David had unbarred it?) *And loe the heavens, &c.*

Take notice in the first part of the Text, that here is a word of invitement to draw our eyes upon it, *Loe the heavens were opened.* Nature hath made man with that erection of face to look upward, that he must often view the heavens; but the sight is never clear enough, without abundance of grace, to see them open. Wherefore without the advantage of the second Miracle in the Text, we should never be capable to conceive the first; Christ procures the Dove to descend, he makes the holy Spirit light among his Saints; and then our eyes which were be-darkned before shall be ready to look up and perceive, *Loe the heavens were opened.* In this order I shall briefly discourse upon it: 1. What is meant by the *heavens standing open.* 2. What did procure and obtain it. 3. How this Miracle fell out to glorifie Christ. 4. What joy and comfort it implies to all those that are of the household of our Saviour.

The first inquiry is to this purpose, what is meant and exprest by the *heavens standing open.* We do but grope in the dark for such notions as this, and mens opinions are divided into five several conjectures.

First, When the true glory of the heavens is made visible to the eye of a man upon earth, God imparting, and revealing to the senses of his body a taste of that happiness, which is laid up for them that fear him. So Stephen was raviht with such a sight, and cried out, *I see the heavens opened, and the Son of man standing on the right hand of God.* It is not needful to say that the parts of heaven were set open like a window to let him look in; but as it is concluded in fairest probability; *Oculus ejus porrectus fuit usque ad cælum empyreum;* The glance of his eye was endowed with vertue to penetrate through the clouds, and through the spheres unto the Throne of God. This acception doth no way agree with my Text; for the heavens are said to be opened in this Scripture, that all the multitude might behold the miracle; but you must not think it was given to them all, good and bad, to pry as far as to the highest, and most secret Ark of glory above.

Secondly, Sometimes the heavens are said to be opened, *Non reformatione elementorum, sed spiritualibus oculis,* says St. Hierom, not by a real apparition in the heavens, but the intellectual fancy travels in child-birth with a divine passion, and it seems to be opened to our soul when it is wrapt as it were with an extasie sent from God. So Ezekiel, being raviht from himself in the Spirit, saw the heavens opened, and the visions of God. In like manner Paul was wrapt up into the third heavens, and saw unutterable strange things, but he could not resolve himself whether he were in the body when he saw them. This is intellectual Vision, which cannot agree with my Text, for the rarity of the wonder is, that divine things became obvious to men in a visible manifestation, the Son of God in the flesh, the Holy Ghost in the shape of a Dove, the voice of the Father brought sensibly to the ear: Then surely this apparition of the *heaven opened* came not secretly to the understanding, but openly to the eye of man.

They that go the third way bind themselves to the plain Letter of the Scripture; that some part of the *heaven* was drawn open like a Curtain, that a prospect of glory might be seen, to enamour the soul of all Spectators. Others reject it, and say, that it were superfluous to make a rupture in the heaven, if not impossible. *Thou hast molted the heavens, and founded them like brass,* Job xxxvii. Suppose that true in the Literal sense, it follows that it is therefore inviolable to be broken asunder by any natural cause, howsoever God can crack their solidity, and rent them asunder. Yet hear with what subtilty it is pleaded that this were superfluous; for Heaven is a Diaphanous body, you may see through it; we behold the Sun, and fixed Stars so many thousand thousand cubits distant from us above the Spheres, why then should the junctures of the Orbs be opened to shew an Object, when they are more transparent than the air? But admit the heaven is opened, what shall fill the Hiatus or vacuity? All the Element of fire and air would not suffice to replenish a breach from

the concave of the Moon to the highest Orb. You must not say the space is left void; *Vacuum* was never heard of in nature, besides, unless the space of the rupture were filled up, no species could be conveyed unto the eye to make an Object visible. For when some Philosophers delivered, that if it were not for the interposition of the Element of Air a Fly might be seen as far as heaven: *Aristotle* shews their error, that, if it were not for the *medium* of the air, no man could see a Millstone at the distance of an inch. These reasons according to nature are undeniable, that the heavens need not be really opened to discover any thing above; but if God would have it so, to make it a complete evident sign, that by our *Saviours* mediation the heavens shall open and receive our bodies hereafter into glory, then is it frivolous in man to dispute that it must be superfluous.

4. Fourthly, *Lira*, when he had studied upon it, how the heaven was opened, says it was no more, but that the Air was disparted by a great glance of lightning. The *Heathen* indeed called that the opening of the heaven, *Ruptoque polo micat igneus aether*. It was a lightning from heaven that cast *Saul* upon his face unto the ground, *Acts ix. 3*. And among other terrors of *Gods Majesty*, *David* rehearseth this, *Psal. xviii. 13*. The Lord thundred from heaven, his lightnings gave shine unto the world, the earth saw it and was afraid. By the rule of these instances this opinion should be discarded; because this opening of the heaven was sweet and amiable to the beholders, no ways terrible; yet since it is obvious in heathen Writings, especially among their Poets, to allow some flashes of bright lightning for fortunate and auspicious, therefore I do not disprove, nor yet greedily embrace this conjecture.

5. Fifthly, The Air is so often taken for the lowest heaven as nothing more usual; he rained *Manna* upon them, and gave them food from heaven, *Psal. lxxviii. 25*. And when the Deluge did drown the world, it is said when the Air poured forth rain, that the windows of heaven were opened, *Gen. vii. 11*. Wherefore a mutation in the Air above might be a representment in this place that the heavens were opened; as thus, a fair and delightful passage might seem to be spread abroad by the condensation, or thickning together of the upper part of the Air, making it a shining body; and by the rarefaction of the lower part of the Air, through which the object might be conveyed with much grace and beauty to the beholders. Now out of these three last conjectures how the heavens were opened choose ye which ye will: The first is literal, but full of difficulty; the second not improbable; the last without exception, and above all the rest most usual.

Being past the first consideration, what is meant by the opening of the heavens, which I acknowledge is not clear from all uncertainty, the next Point, I am sure, is most certain, what did procure such a *Miracle*, that the glory from heaven did appear to men upon earth, for it is evidently certified, *Luk. iii. 21*. *Jesus being baptized, and praying, the heaven was opened*. *Elias* shut up the heaven by the word of the Lord, and he prayed again, and the heaven gave rain unto the earth. If the supplication of the Servant was in such force with the Master, then how forcible must the Prayer of the Son be, of the well beloved Son before his Father? He shall not only bring down the rain upon us like *Elias*, but the waters above the heavens to fall down upon our heads all the searching graces of the *Holy Ghost*. But from each of those examples you may see what part of Religion that is which is *clavis caeli*, the Key to open the gate of heaven, it is Prayer: For how should God open the heaven to you if you will not open your lips to God? I return to the pattern of *Elias*, whose words were commendatory to close, or unclothe the skie, according as he made intercession to God. Well did *Elisba* entitle him the Chariot of *Israel*, and the horsemen thereof, *Quia magis juvabat Israelem oratione & zelo, quam magna currum, & equitum multitudo*: Out of the *Chaldee Paraphrase*, for his Prayer and Zeal did stand *Israel* in better stead than a multitude of horsemen and Chariots. Observe with me two things most remarkable in his Prayer, and then think if he were not a man like to prevail in his intercessions. 1. He cast himself down upon the earth, and put his face between his knees, as if by that strange, humble, miserable gesture he would compel God to hear him. 2. He rose from his Prayers, and fell to them again seven times and no less, and never made an end till his Servant told him he saw a little cloud rising out of the sea. He that will give over for seven times seven repulses, and will not be importunate with the Lord, it were pity his desires should be successful. Such constant, such contrite devotion, how can it choose but pierce the clouds? The High Priest went once a year into the Holy of Holies with the perfume of Incense. What is Incense but Prayer? What is the Holy of Holies but the Kingdom of heaven

Jam.v.18.

1 Kin. xviii.
42,43.

heaven? O that you would believe (which I am sure you ought to do) that no part of Piety is so beneficial to the soul as Prayer. You will remember my saying perhaps, when you are upon the bed of your last sickness, that Prayer is the Key to open the gate of heaven, that Prayer is that address of the soul with which God appointed we should draw near unto him. Now I know the most of you had rather spend your pains another way: but at that last hour of anxiety, unless God forsake you for your sins, your heart will be intent upon nothing but upon zealous Prayer. It is but a circumstance drawn into my Text from another *Evangelist*, therefore I will pass it by with *Bede's* observation, that Prayer is an active and a passive Benediction; it draws God to us, and by the same motion draws us to God; as if a ship lay at Anchor tost upon the waves, you may pluck the Cable with your hands, and think to hale the ship to you, but the Cable being of stronger tack will pluck you to the Ship. The Prophet *Isaiab* in his Prayers was confident he could not be denied, therefore he cries out, *O that thou wouldst burst the heavens, O Lord and come down*: Our High-Priest *Jesus* offered the sweet odours of his Prayers unto his Father; and loe the heavens were opened unto him. Isa. lxiv. 1.

The second consideration of the first Point is ended, but I would you would diligently begin to practise it. Thirdly, I shall recite it before you, how this Miracle fell out to glorify Christ. Therefore the Text says, *Loe the heavens were opened to him*; opened manifestly for the view of all beholders that were present; but opened unto him, because it was meant for his inauguration, to honour his *Mediatorship*, who came to redeem mankind from the curse of endless death and captivity. Therefore imagine not, as if the whole heavens did seem unveiled to discover all their glory, but only so much of the *Firmament* did spangle like a Canopy advanced in state over our Saviours head, as might betoken his Celestial Dignity. The Father at this Baptism proclaimed him from above to be his well beloved Son; and to make us understand that his love, where it lights, consists not in sweet words of affection only, he did attire the Air in most Princely beauty to honour his well-beloved, in whom he was well pleased. Contrariwise, at the Passion of Christ the Sun denied his light to the earth, and the Regions above did never look so terrible as then with black clouds and darkness, for he carried the malediction of us all upon him, and it was a day of wrath and vengeance, when God took punishment upon all iniquity. We read of no Angel that was near to behold him at that dolorous hour upon the Cross; belike it was a sight so ingrate and pitiful to behold, that they withdrew themselves; but at the triumph of his Baptism, it is not mine, but St. *Austins* opinion, that the heavens, which reach as far as the habitation of all blessed spirits, were opened, *Ut in celestibus esset miraculum, de his quæ agebantur in terris*; that the Angels might take this amiable spectacle into their view of those things that were done upon earth; for would it not ravish the Powers of Heaven to peep into this Mystery, that the Son of God should stoop so low in the River *Jordan*? That a mortal man should hold up his hand above his head to baptize him? When *Israel* came out of *Egypt*, and the house of *Jacob* from the *Babylonish* bondage; the deliverance was so glad to the Land of *Canaan*, to receive her ancient Inhabitants again, that the Mountains skipped like Rams, and the little Hills like young Sheep. When the Apostles prayed among them that were converted, and had received the Holy Ghost, the place was shaken where they were assembled, as if the ground could have cleft for joy, *Acts* iv. 31. Then could the Heavens contain to burst themselves for joy when Christ was initiated into his Royal Office? The Earth was obsequious to the honour of such as were earthly; the Heavens did honour Christ at his Baptism; for the second man was from the heaven heavenly. Serm. 37.

Now I come to fill up the last thing considerable in this Miracle, what joy and comfort the opening of the heavens affords to all them that believe in *Jesus*. The heavens were opened, the Dove descended, a voice from above proclaimed the good will of the Father; to rejoyce our hearts, that the immortal Laver of Baptism is able to cast all those blessings upon us; not that all those were not in Christ, and due to him before the Sacrament. For did he then begin to have the Spirit rest upon him who is of the same eternal substance with the Spirit? Or was that the first time when the heavens were opened to him, of whom it is said of old, *Heaven is my seat, and Earth is my footstool*? Nor did his Father then begin to call him Son; for we read in the book of the *Psalms*, *Thou art my Son, this day*, that is from all eternity, *I have begotten thee*. When God spake, and answered our Saviours Prayer from Heaven;

Christ turns to the Jews, saying, *This voice came not for me, but for your sakes*, Joh. xii. 30. Likewise, he might expound upon the opening of the heaven, this was not for me, but for your sakes. *Resineta est aquis baptismi romphaa flammatis qua claudit paradysum*, says Ratbertus. A fiery flaming Sword debarr'd the way into Paradise by Gods appointment, which flame is mystically quenched in the Baptism of our blessed Mediator; and now, as if the Angel had said, I will stop the way into Paradise no more, the Heavens were opened. And if Marriage be called honourable, inasmuch as he vouchsafed his Presence at a Marriage at Cana in Galilee; then Baptism is most honourable and blessed, because he was more than present at it. He came in his own person from Galilee to Jordan to be baptized; To what purpose should this Scripture say, *Loe or behold the heavens were opened*? Unless it were a continual opening from that time to this, how could we behold it? If open, and immediately shut again, it were not so proper to say unto us, *behold*. But if they always stand open by the meritorious Redemption of Christ, then it is an apt Phrase to say, *Behold the Heavens were opened unto the worlds end*. The Schoolmen collect a threefold opening of the heaven in holy Scripture, and every way through the power and act of Christ. Says Ales, *In baptismo aperta est celi janua per figuram, in passione per meritum, in ascensione per effectum*. 1. The gates of heaven were opened at this Baptism; as in a Type or Figure that they should be opened, and God will certainly make good whatsoever he did but shadow in a Figure. 2. They were opened at the shedding of his blood upon the Cross, as by those means, which did meritoriously procure the opening: Therefore we sing in the *Te Deum*, *when thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers*. 3. They were opened effectually, when his own glorious body entred in once into the most Holy of Holies, when the heads of the everlasting doors were lifted up at the day of his Ascension; And where the head doth sit at the right hand of God, the Members of the body, having their sins washed clean away, shall reign also.

The Earth never opened in holy Scripture but upon some Curse for the destruction of man: The Heavens never opened, but that some mighty Blessing might distil down upon us, the *probatum* whereof is in the second general part of my Text, for the first Miracle, which we have handled, did but make way unto the second: And after the heavens were opened, he saw the Spirit of God descending like a Dove, and lighting upon him. That John Baptist had this Miracle so clearly in his eye that he saw the Spirit of God, I find it not so material to the business of the Text as to insist much upon it. For although some observe upon it, that the first Witness that preach'd of the Son of God is conceited to be the first Witness that saw the Holy Ghost; yet the Miracle hapned not so much for Johns sake, as to lead the whole multitude into a right apprehension, that Jesus was that holy One which came into the world for the redemption of Israel. John was born of a barren woman, his Garments very strange and uncouth, no better than the skins of Camels clapt about him as they were flay'd from the beast, his austerity of life stupendious, his Preaching powerful, high in estimation, so that all the Regions round about came to him to be baptized; this drew them to conceit that none could come into the world to be compared with John. But *Columba columbam docuit*; the Dove taught the Dove, the Spirit taught the Church who was the Christ the Saviour of mankind, by the descending of the Dove. That which I will speak to this Point briefly shall be brancht out into a threefold inquiry: 1. Whether this were a living bird, or no more than the figurative Apparition of a Dove. 2. How aptly the Spirit came in one figure upon Christ: in another of fire and cloven tongues at the day of Pentecost upon the Apostles. 3. That the figure of a Dove doth sweetly admonish us of the properties of the Holy Ghost.

What manner of Dove this was is not a question of such doubtful resolution as the former, how the heavens were opened, for treading in the path of the Scripture, as I adjudge it, we may find the truth. For three Evangelists say that the Spirit did sit upon him, *ὡς μέλισσα*, as it were a Dove; then add St. Luke unto it, that the Dove came in *σωματικῇ ἰδέῃ*, in a bodily shape, and these put together, me seems, do strongly prove two things: 1. That it was not *viva columba*, a Pigeon out of the Dove-Coats with a living soul, for to notifie that there was but the outward fashion, and resemblance of such a bird; in three Gospels we read it was but *quasi columba*, like a Dove. And yet that you may not take it to be mere *Phenomenon*, a shadow to persuade the eye, having no substance in truth, St. Luke hath not omitted that it was

was a bodily shape, *Vera effigies columba*, a body created for this service, having the true lineaments of a Dove. To make both these opinions good by several illustrations. And first what need it to be of the true *Species* of Doves? Was not miraculous Omnipotency as much seen, to frame such a shape out of the Elements at an instant, and to put motion in it, to descend upon the head of Christ, as if it had been a very foul? It was a work which could not be effected but by the infinite and incomprehensible *Trinity*. For the *Dove* was a representation of the *Holy Ghost*, the voice which came from heaven did speak the Father only, the humane nature was united only to the Person of the *Son*, but the *Dove*, the voice, the humane nature, were the works of the whole *Trinity*, which coequally works all effects in the world. You may fully conceive what natural composition this *Dove* had by those bodily shapes wherein the Angels or God appeared of old to the *Patriarchs*, they were not actuated by a soul, but moved about by God or his Angels for the present turn, as a Ship is by the Pilot. When their Errand was dispatcht the body vanished away into air: So the use of this Miracle being accomplished at *Jordan*, the *Dove* was no more seen, but instantly resolved into Elements. Besides, that which came down upon the Disciples at *Whitsontide* was a cloven tongue like as of fire; did ever any man say it was fire indeed? So this Apparition upon the head of Christ was like a Dove. But for what purpose or necessity should it be a Dove indeed? For Christ was man indeed, because he took upon him the nature of man to redeem it; therefore the reason is forcible that the *Holy Ghost* should not come down in a Dove indeed, because he took not upon him the nature of a Dove to redeem it.

Aug. de
Tempor.
Serm. 37.

Secondly, I gathered from St. *Luke* though it had not the life of a Dove, yet it had lineaments and compacture of true substance like a Dove. Christ came among us bodily in the flesh, wherefore, says St. *Austin*, to shew that the assumption of a corporeal nature did not make an inequality of persons in the *Godhead*; a voice was heard from heaven in the Person of the *Father*, as if it had proceeded from the instruments of the body, and a bodily Dove did descend from heaven in the Person as it were of the *Holy Ghost*. Likewise the coming down is the motion of a body. The Spirit is every where, and cannot descend to any place, which was not filled with his presence from the beginning of the world, but *in hoc signo*, in this bodily shape, and effigie he came down. And mark, Beloved, the Devil is *Spiritus cadens*, I saw Satan fall like lightning, down he tumbles to the nethermost Pit, and all that follow him; but the *Holy Ghost* descends like an humble Spirit, according as our Saviour bids us place our selves at the Feast, Go and sit down in the lowest room; but literally descension is infallibly the motion of a body. And otherwise the wonder had herein consisted, not that such a Dove was seen, but that such a strange spectacle appeared to *John*, and to all the multitude, which was not to be seen. *John* did see the object, it did not phantastically in a shadow deceive him, as if he saw it. And it is a touch worthy to be observed by the way, that my Text says he saw the Spirit, which is a clear Metonymy of the sign for the thing signified, for in truth he saw no more than the outward sign of the Spirit. To call the holy Spirit by the attribute of the Dove is a Sacramental signification, not an essential mutation, just such a form of speech as when Christ brake bread at his Last Supper, and said unto his Disciples, *This is my body*.

Luk. x. 18.

Luk. xiv. 10.

I proceed to that which follows, how aptly the Spirit came in one figure at this time upon Christ, in another of fire and cloven tongues at this day of *Pentecost* upon the Apostles. If I would rake old Heresies out of their dead embers to refute them, here I had occasion. The *Arians* extorted from hence, that Christ did receive the mighty gift of Sanctification at this Baptism, and other admirable graces of the Spirit, which he had not before. If they were worth the refuting, I could tell them, *Joh. i. 14*. As soon as ever the Word was made flesh, and dwelt among us, he was full of grace and truth. On the contrary, the *Macedonian* Hereticks, men of corrupt minds, did make a difference of dignity between Christ and the *Holy Ghost*; as the body of a man was more excellent, which belonged to Christ, than the body of a Dove, wherein the Spirit sate upon him. Then belike if an Angel should come in the shape of a man, or of an Eagle, which is more glorious than a Dove, he should also have the preheminance. But the blindness of the error came from hence; that they did not distinguish how Christ took upon him the nature of a man, but the *Holy Ghost* did not assume the nature of a Dove. Let these blasphemies go, let them rot and consume with the Authors which invented them; the Father, the Son, and the Spirit are all one, in Glory equal, in Majesty coeternal. Upon occasion

Tract. 6 in
Joban.

occasion of *Baptism* the Master sent forth his Disciples, saying, Go, and baptize all Nations in the name of the Father, and of the Son, and of the Holy Ghost. Can I pass by the surpassing wit of St. *Austin* upon that place? *Non in nominibus, sed in nomine patris, & ubi unum nomen est, ibi unus Deus*; Not in the names, but in the name of the Father, Son, and Holy Ghost. Where there is but one name and no more, there is but one God, and no more; As in like argument St. *Paul*, Gal.iii.16. Now to Abraham and his seed were the Promises made, he saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ.

Let me return into my own path which I am to beat, that Christ had one sign of the Holy Ghost coming down upon him, and the Apostles had another: Upon which diversity thus I find the Fathers exercising their wits in several meditations.

1.

Salmeron.
tom.4.p.1.
tract.7.
Moral.lib.2.
c.41.

First, The Spirit sate upon our Saviours head in the shape of an whole entire creature, in no other figure but a tongue upon the Apostles, which is no more than a little part of the body, for we receive the grace of God by scantlings, and pittance, and small measures, the whole Spirit flowed into Christ in all abundance. In like manner Gregory shews the odds between his fulness and ours, in Analogy between the head and other members of the body. A body hath the sense of touching only and no more, the head is the continent of all the five senses; *Ita membra superni capitis in quibusdam virtutibus emicant, ipsum caput in cunctis virtutibus flagret*. So the Saints have several gifts and ornaments divided among them, some in one kind, some in another; but the head of the Church hath all, flourisheth with all those vertues united in himself, which are parted among his members.

2.

Gen.viii.11.

Homil. 13.
in Mat.

Secondly, The tongues of holy men, and Prophets did often promise grace and reconciliation to the world; and therefore a tongue did sit upon them, as it were a Crest of Armory; a Dove, when time was, did actually exhibit that God was pacified, and appeased when he had been wroth: I mean the Dove which returned to the Ark with a dry Olive branch in her mouth, in token that the waters were dried up, and that Noah and his Family might come forth with safety. Therefore a Dove most properly did belong to Christ. Most properly I say, but more transcendently, says St. Chrysostom now than ever. The first Dove did comfort the world, διὰ τὴν πτωχείαν, that punishment was taken away; this Dove is a sacred pledge that grace and blessings shall be bestowed upon us. Now it appeared not to bring one man and his family safe into the possession of the earth; but to bring all Believers safe into the possession of heaven.

3.

1 King. xix.
12.

Maldonat.
Mat.xi.29.

Calvinus.

Thirdly, The Spirit came not to Christ in fire, for he was full of Zeal; nor yet in the shape of a tongue, for full of grace were his lips; But *discite quia mitis*, learn of me, because I am meek and gentle; therefore, says Bernard, the Dove came to testify the placidness of the Lamb. *Quod agnus in animalibus, columba in avibus*: such as the Lamb is among the beasts of the field, such is the Dove among the fowls of the air. Fire is stern, and formidable, Christ would have none of that; that which sorts with consolation to recreate a trembling conscience was his peculiar choice, therefore the third Person descended like a Dove, and sate upon him.

4.

Tract 6.
in Joban.

Gen.xi.7.

Eph.iv.3.

Fourthly, The tongues, wherein the Apostles received the grace of God, were cloven and divided, not to signify a rent, and a division, *Linguarum distantia non sunt schismata*, but because there is a diversity, and a dispreparing about of the gifts of God. Then comes down one single Dove, to honour Unity: *Spiritus sanctus divisus in linguis, unitus in columba*, says St. Austin, it was pride which caused that diversity of tongues; it was the Holy Ghost, through the humility of Christ, which sanctified that diversity. *Quod turris dissociaverat, Ecclesia collegit*. Babel the Tower of pride scattered the world, the Church, which is the Tower of humility, gathers the world together. But the Dove was the Ensign of our Saviours Kingdom standing for the unity of the Spirit, which is the bond of peace.

5.

Fifthly, The Holy Ghost was made manifest to the Church, first in a Dove at the feast of Christs Baptism, afterward in fire at the Feast of Whitsontide, to betoken it is the same Spirit which requires innocency in the Saints, but would not have them forget Zeal. *Ne dolum habcas in columba demonstratum est, ne simplicitas frigida remaneat in igne demonstratum est*. Guile and circumvention are to be banished from Christianity, if the Dove sit upon your head it will instill simplicity; but simplicity may be chill, and faint in a good cause, therefore if a Pillar of fire sit upon your head it will infuse fervency. There was no fire wanting in Stephen the Martyr when he did asperse the Jews with all manner of disdainful reproaches, because they were stiff-necked, and uncircumcised in heart. There was no Dove-like simplicity wanting, because

he

he prayed for them that stoned him. And so far of the second point how aptly the Spirit came like a Dove upon Christ at his Baptism, in cloven tongues and in fire upon the Apostles at the Feast of Whitsontide.

The conclusion of the Text rests now upon this Point, that the figure of the Dove sweetly doth admonish us concerning many properties of the Holy Ghost. It sate upon Christs head, not to enrich him with any heavenly treasure which he wanted before, but to derive the manifold issues of sanctification into our heart. *Solus injuriis se subdidit Dominus, sed solus gratiam non quesivit*, says St. Ambrose; all manner of ignominies, and buffetings, all manner of injuries upon the Cross our Lord and Saviour took them to himself alone, but the coming down of the Spirit that he took not to himself alone; *I will pray unto the Father, and he will send you another Comforter*. Open your heart wide therefore, and this Dove will fill it. A dumb creature ye know, and may signifie many things, and because I am perswaded the Holy Ghost came down in that shape which had the largest number of significations for the advancement of piety, therefore I will hold me to my task to collect all that are profitable, and omit none. And because it bears a similitude which will increase into many applications, I will enter upon that occasion; first therefore it is *animal fecundum*, it is a bird of a most teeming fertility, and whether any bird that flies doth breed oftner I am not certain, I believe not many; such fecundity there is always in a lively faith: Like the trees of Eden, always bearing fruit, never without some good work; either the tongue is praying, or the ear is hearing, or the heart is meditating, or the eye is weeping, or the hand is giving, or the soul is thirsting for remission of sins; and every pious action is like a Pomgranate in Aarons garment full of kernels, to betoken it will seed farther, and spread in infinitum. This is faiths fertility, therefore the Spirit harboured himself in the shape of a Dove.

Secondly, The Gall is the drought of cholical matter in mans body, out of that distemper proceed anger, revenge, and malice, but the Dove hath no gall, or if Aristotle hath observed it better than others, so small a one that it can scarce be perceived: So the Spirit loves to inhabit in a mild and gentle soul without wrath and fury. The wrath of man worketh not the will of God, for his will is mercy and forgiveness. The Dove will intreat for Miriam as Moses did, and sheild off the revenge of David from Nabals folly as Abigail did; and crave pardon of Philemon for his fugitive servant Onesiphorus, as Paul did, The bruised reed shall not be broken, and the smoking flax shall not be quenched; therefore when James and John called for fire from heaven upon the Samaritans their check was, *Ye know not what manner of Spirit ye are of*, as who should say, ye have forgot the coming down of the Dove. Luk xi 55.

Thirdly, The harmlesness of that bird is notable, it hath neither beak nor talons to tyrannize over smaller Creatures, *Sine armis extra, sine felle intus*; the smallest flies or gnats may hum about it and take no harm; for it devours nothing wherein there is life. There is not, I dare pronounce it, a more Saint-like ornament in any Christian than a Dove-like innocency. Devour not one another by greedy gaining, by racking oppression, by strict advantages, by extortion, by treacherous blind informations. He that wrongfully fleeceth his neighbour of all his substance to increase his own store, would eat the flesh likewise from his brothers arm like a savage Cannibal if he wanted sustenance. The spoils which you have robb'd from others, perhaps they shall be found upon thy back at the dreadful hour of judgment; but wil our Saviour say, thou didst not learn this thou extortioner from the Dove that sate upon me.

Fourthly, The Dove feeds cleanly, not upon Carrion like Vultures, *Corvi de morte pascuntur*; Crows peck upon dead carcases, but it picks up grains of corn, and the purest fruits of the field. Me thinks in this propertie I see the Spirit invite us to the Table of the Lord; What corn-food so pure as that which our Saviour brake, and gave to his Disciples saying, *Take eat, this is my body. Non hoc corpus quod crucifigetur*, &c. not, as St. Austin glosseth, my very body which shall be crucified, and my very blood which shall be spilt, that was the gross understanding of the Capernaits, to think our Saviour meant his fleshly body. The Dove is no devourer of that fleshly body of Christ, which he assumed from the Virgin Mary, but it satisfies its spiritual hunger with those pure crums of bread which are the Sacrament of his body.

Fifthly, It is impossible to teach a Dove to sing a chearful tune, for nature hath ingrafted in it a solemn mourning; *Gemitus pro cantu*; and it is the Spirit that puts compunction

compunction into our spirit with groans unutterable. Sometime hang up the Harps of mirth, and sit down and weep. You never read that God will honour your joy in his eternal remembrance; you are sure he will not forget your mourning, says David, Psal.lvi.8. *Thou tellest my slittings, put my tears into thy bottle, are not these things noted in thy book?* Yea, not only doth he bear them in mind, and keep them in register, but, if some Interpreters erre not, he wears them upon his head, Cant.v.2. *My head is filled with dew,* says Christ, *and my locks with the drops of the night;* as if he wore our tears, says the Paraphrast, like drops of Pearl upon his head. Dry eyes, and unrelenting hearts are the curse of God, Ezek. xxiv. 23. *Ye shall not mourn, nor weep, but ye shall pine away for your iniquities.*

Sixthly, The Holy Ghost useth the wings of *Angels*, the wings of the wind, the wings of the Dove, a bird of strong flight, for the Spirit is swift in operation, what he doth he doth it quickly, *Nescit tarda molimina.* Abraham ran forth to meet the *Angels* that drew to his Tent, Sarah made ready quickly three measures of fine meal. Abrahams young man ran to the Herd to fetch a Calf tender and good, *Nemo piger est in domo charitatis;* in a charitable Hospital family every man hastened to a good work, as if he had flown like a Dove. Was not Paul a brave wing'd Apostle, that traversed much of *Asia*, and preacht the Gospel in every place from *Jerusalem* to *Illyricum*?

Seventhly, The Doves eyes are fixt upon the Rivers of waters, Cant.v. 12. some say out of vigilancy, to espy therein the gliding of the Kite that flies above, and to save it self: So the spiritual man looks backward to the first waters wherein he was dipt, to the Vow which he made in Baptism. There he remembers his Garment was made white, and he must not stain it; for βαπτισμ, is not only to wash away filth, but to give tincture or colour to that which is died: So in Baptism the foul spots of iniquity are taken forth, and by sanctification a clear gloss is set upon our soul. It was the exhortation of old at Baptism, *Accipe vestem candidam immaculatam, &c.* Take this white garment pure and undefiled (it was their Ceremony to put on such) and keep it undefiled against the day of the Lord. *Et grege de niveo gaudia pastor habet,* says Lactantius; The Shepherd rejoyceth to see the fleeces of his Lambs fair and unspotted. These are *penna deargentata*, as the Psalmist says, the Doves wings are silver wings, and if they be bright Silver here, it will be changed into a better Metal hereafter, a Crown of Gold, whose wings are silver wings, and the feathers of Gold.

Lastly, As it was toucht before, in the days of Noah the Dove was a presager of a better world to come, and in this Text likewise it is *Nuncia futuri seculi*, the happy annuntiate that there is a better world to come when these evil days of sin and misery are ended. So we are sealed with the holy Spirit of Promise, which is the earnest of our inheritance; the Spirit is a pledge of that possession which is purchased for us in the Kingdom of heaven, whither he bring us, &c.

Eph.i.13.

THE

THE SIXTH SERMON UPON THE Baptism of our Saviour.

MAT. iii. 17.

And loe a voice from heaven, saying, This is my beloved Son in whom I am well pleased.



Speak O *Heaven*, and hearken O *Earth* unto the word of the Lord: The *Earth* must keep silence, and give ear, when *God* is his own Orator himself, and utters his pleasure with his own voice: As it is usual, when some great *Palace* is raising from the Foundation, that the *Master* of the Possession will lay the first stone with his own hands: So the *Church* being to be built up again in the *New Testament*, not upon the foundation of *Works*, but upon *Faith*; not upon *Moses*, but upon *Jesus Christ*; Loe the mighty *God* publisheth the first tidings of reconciliation from his own mouth, and himself, in the *Prophet Isaiahs* Phrase, doth lay in *Sion* a chief corner stone, elect, and precious; for the Foundation which sustains the whole body of the *Saints*, is no other but such as is contained in that brief Proclamation which I have read unto you, *This is my beloved Son, in whom I am well pleased*. Some of the *Fathers* very aptly call the Text *Gods ample testimonial given to his Son*, that the world might receive him gladly, being about to preach the glad tidings of salvation. *Moses*, you know, would not offer himself to the Children of *Israel*, to be the means that should release them from *Pharaohs* bondage, before he had a token of *Credence*, who did send him to the People, and the Lord said unto him, *Thou shalt say I am bath sent me unto you*. So our *High Priest* and anointed *Saviour* would keep that form, to have a clear testificate to commend him to the World. Now a *Dove* was but a dumb shew, and might be interpreted many ways, wherefore an articulate, and a majestic voice was heard from heaven, which would pierce the ears of all that were gathered together, and could not be mistaken.

In that nature therefore as a Testimonial given to him, that was now about to be the great Preacher of righteousness, I will divide the Text: 1. The Person that did bear witness, it is the *Father*. 2. The manner how he testified to the honour of his Son, by a voice, Loe a voice. 3. The authority of that voice which was every way to be accepted, because it was from heaven. 4. The Person to whom the witness is born, to a Son, *This is my Son*. 5. What is witnessed of him in respect of himself, that he was beloved, *This is my beloved*. 6. What is witnessed of him in respect of our consolation, that he is *filius complacentiae*, in whom, and through whom the *Father* is well pleased: That is to say, not only beloved in himself, but procures us to be beloved likewise for his sake; for all that by *Baptism* have put on *Christ*, are unto *God* as *Christ* himself is, *Filii, dilecti, complacentes; Sons, beloved, well pleasing*. So the Text is our *Saviours* Testimonial, and our own Consolation. And loe a voice, &c.

Deut. xvii.

1 Tim. vi.
16.

The *Father* is become a witness to glorifie his *Son*, that is the first consideration to be made upon my *Text*. The Spirit hath done his part before, now the voice the *Father* is come to perfect this great solemnity ; and so the justice of *God* agrees with his own Law, *Ex ore duorum, aut trium testium* ; Out of the mouth of two or three witnesses every word shall be established ; was ever any truth so strongly confirmed, so undeniably maintained, that the *Father* which made all things should ratifie it sensibly in the audience of men ? Never was it heard of, but only in this case, which is the top of all truth, that *Jesus* was the *Son* of *God*. Other truths we are well perswaded of, which come from the light of reason, or from the testimony of man ; yet reason may be blind, and man may err, but it is impossible that *God* should lie, *Heb. vi.* And admit it to be good (for who can controul it ?) that the *Prophets* and *Apostles* were inspired from *God*, so that the contents which they have written are certain and infallible ; then his divine wisdom which gave them that instinct, whatsoever he utters immediately from himself it may well stand upon comparisons, that it is much more infallible. So St. *Hierom* distinguisheth between that truth which is increate, and which is infused and participate that the truth of the *Saints* is called a lie in respect of that verity which abideth in the *Father*, *Yea, let God be true and every man a liar* ; in which words, says he, it is implied, that *God* alone is true, even as he alone is said to have immortality ; for although he hath communicated immortality to *Angels* and to the souls of men, yet it is not their own immortality, but his love and favour to give it to them. So the *Prophets* and holy men were inspired with true knowledge, yet it was not their own truth, but his illumination.

Wherefore the *Church* by way of external testimony was ever the best approved, and most faithful witness of *Christ* : yet this testimony, so much beneath his Person, were unauthorized and fruitless, but that it is always governed by the inward Spirit of the *Father*. *Aquinas* in a certain Sermon upon the *Pentecost* hath drawn up those things which bear witness of *Christ* into a certain number ; and that the verdict is given from twelve the most principal things in the world. *God* the *Father* in this Proclamation, *God* the *Son* in his own Confession, *God* the *Holy Ghost* in the Dove-like Apparition, the *Angels* at his Nativity, the *Saints* that rose from the dead, the *Miracles* which he wrought, the *Heaven* which was darkened at his Passion, the *Fire* when he sent the Comforter in that Element upon his Disciples, the *Air* when he commanded the winds to be still, the *water* when he made the Seas to be calm, the *Earth* when it shook and quak'd at his Resurrection ; and lastly, *Hell* it self, when the Devils did acknowledge him, calling him *Jesus* of *Nazareth*, and saying, *we know thee who thou art*. But above all, this testimony in my *Text* enforceth credence upon us more than any other, as St. *Ambrose* thinks, *Si dubitatur de filio, paterno non creditur testimonio* ? If there be any spice of unbelief in your heart, run hither to take it out ; for will you not take the *Fathers* word for the excellency of his *Son*, that this is the Sacrifice in whom he is well pleased ? *Shew us thy Father*, says *Philip*, and it sufficeth, *Joh. xiv. 8*. Much more resolutely might the *Church* say, Let us hear thy *Father* and it sufficeth. We ask no surer warrant to confirm our faith : For as *Abraham* answered the rich man concerning his brethren that did not believe, If they hear not *Moses*, and the *Prophets*, neither will they be perswaded though one arose from the dead : So I may say to all that receive not the faith, If they will not believe the *Father*, in whom all the treasures of knowledge are hidden, then they may question if there be light in the Heavens, perspicuity in the *Air*, life in their own souls, every thing that flesh and blood can alledge must be dark and doubtful to their capacity. *God* spoke from above through the air, and it received his voice ; and when he speaks in our hearts shall not we receive his testimony ? Thus St. *Ambrose* in a sweet strain upon it, *Credidit mundus in Elementis, credat in hominibus ; credidit in exanimis, credat in viventibus ; credidit in mutis, credat in loquentibus*. The rude Elements of the world were taught to admit the doctrine of Faith, then much more let men embrace it ; inanimate things took the Symphony from the *Fathers* mouth, let things which live much more receive it ; the dumb things of nature were taught to embrace the voice ; let those things which have tongues much more praise *God* for glorifying his *Son*. To the upshot of the Point I add this, and have done : *John Baptist* did bear witness to our Saviour, but his witness was too mean for so great a Person ; *Quo ad nos*, in regard of our apprehension, the testimony and approbation of holy men is a great matter : but in regard of the honour of *Christ*, it was fit that the *Father* who is coequal should testify of the *Son*, and so doth the *Son* of the *Father*, which is excellently knit up
in

in one Text, *Joh. v. 32. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.* So by the voice of the *Father* we know the excellency of the *Son*, and by the preaching of the *Son* we know the truth of the *Father*: This is their mutual testimony.

In the second place the manner follows, how the *Father* testified to the honour of his *Son*, and that is *by a voice*. Every Creature whether it live, or whether it be inanimate, every season of the year, every blessing for our use that the earth brings forth, though it be dumb yet I am not ashamed to say, that it speaks aloud; how there is a *God* that made us, and preserved us. To this purpose *St. Paul* spake to the *Lycaonians*, *Act. xiv. 17.* The living *God* left not himself without witness, in that he gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Since therefore all the Elements continually are dumb witnesses of the glory of *God*, how easie is it for the *Father Almighty* to put a tongue into the air, and make it speak. I will not argue upon the strict terms of *Logick*, how this can be called a voice, being not uttered by the Throat, and Palate, and other Instruments of a rational Creature; *God* is a transcendent above all the Arts in the world, and many things proceeding from him are not to be examined by such rules; this I may definitively say, it was *sonus articulatus*, an articulate intelligible sound of words, as if it had come from the tongue of man. And I would pass by this Point, but that two things come in my way: 1. How properly the *Father* is known by a voice. 2. How well it expresseth the comforts of the *Gospel*.

Upon the first the *School* doth distinguish, *Efficientia vocis erat à totâ Trinitate, declaratio spectat ad solum patrem*; Every effect belongs equally to the whole *Trinity*, therefore this voice was as well the work of the *Son*, and of the *Holy Ghost*, as it was of the *Father*: For so *St. Austin* beat down the blasphemy of the *Arians*, who taught that the *Father* gave some honour to the *Son* which he had not; nay, says he, *Ille transeuntium verborum sonus non sine filio factus est, alioquin non omnia per ipsum facta sunt*; That transient voice, which was intended to glorifie the *Son*, was made by the *Son*, otherwise the Scriptures had not said, *All things were made by him, and without him nothing was made*. But though the efficiency of the voice be common to every Person of the *Trinity*, yet the signification of it was appropriated to the *Father*, for he said the word, and by it he made the worlds; he spake and all things were created. The Lord said indeed, let the Firmament be made, let the light be made, and all things else, not by oral prolocution, but by the Decree of his holy will, and as one said, *Facilius est Deo facere, quam nobis dicere*; *God* can sooner make all things visible and invisible than we speak of it; therefore the Phrase runs, as if all things were existent at the uttering of a word. And I know not if any similitude do speak that ineffable mystery of the *Holy Trinity* better than this, from the manifest pronounciation of a speech, wherein are these three things together, which cannot be parted. The voice begets a word spoken, and there is truth in that word which was spoken by the voice: So the *Father* is the Voice, the *Son* is the Word, the *Spirit* proceeding from them both is the Truth; and these three are all one and undivided. So you see why the *Father* is resembled in the signification of a voice.

I must adjoyn also how well this doth express the comforts of a *Gospel*. The Law was a dead Letter, *litera occidit*, by the strength of sin it killed us all, because we were not able to perform it. The *Gospel* is *viva vox*, a quickning living voice, such a one as quickned *Lazarus*, when he was four days in the Grave. The Law was heard in Trumpet and Thunder upon Mount *Sinai*. Now comes a still voice, such a one as would not scare a *Dove* away, now comes Musick from heaven, now comes *obsecro vos*, that fair spoken language of the *Apostles*, *I beseech ye brethren*. This is such a winning allicient voice, that the words that proceed from it are rather kisses than words; therefore the *Church*, speaking to the praise of the *Gospels* sweetness, begins the song on this wise, *Cant. i. Let him kiss me with the kisses of his mouth*. The first time that ever we read of *Gods* voice in the Old Testament, you shall hear what *Adam* says upon it, *Gen. iii. 10. I heard thy voice in the Garden, and I was afraid*. But at the first time that you read of *Gods* voice in the New Testament it is made smooth, and soft to our ear, with *This is my beloved, and here I am well pleased*. What else to be concluded from hence? But that an evidence, and manifestation of faith shall be discovered to all men: As when one telleth his mind to his Friend, not by messengers, or by Script, but face to face; Thou spakest sometimes in dreams and visions to thy people: But says the Lord, I will speak with my Servant *Moses* mouth to mouth, *Num. xii. 8.* So by the revelation of the *Gospel* we are

all become as precious to *God* as *Moses* was, and the Lord talketh with us as one doth with his friend face to face. And with all succinctness that is the sum of the second Point.

Neither must I insist long upon the third thing noted, which is the great Authority that this voice doth carry, because it came from heaven; and *Loe a voice from heaven*. The Oracles of the *Gentiles* were wont to come out of hollow Caves and Rocks. The Law of the *Hebrews* was delivered from the top of a smoaking hill: but as Judges and great Magistrates were wont to publish their Laws from their Throne of State, so doth *God* deliver the Law of Faith from Heaven; and that Firmament above it is the Throne of *God*. When the Earth opens it is to swallow *Chore*, *Dathan*, and *Abiron*: When the Heaven opens it is to pour out consolation. The *Gospel* reckons up three times that the Lord spake from heaven above, and at each time it had the same Theme to magnifie the *Saviour* of the World: The first time at his Baptism, the second time at his Transfiguration, the third time anon before his Passion, when the *Son* begg'd earnestly, *Father glorifie thy name*; the *Father* answers him, *I have glorified it, and I will glorifie it again*, Joh.xii.28. And that you may be assured how that celestial voice continues to speak unto us in the accent of comfort, *John* tells us, he heard a voice from heaven, saying, *Blessed are the dead which die in the Lord*, Rev.xiv.13. Bode no evil with your tongue to any, since the Lord out of his habitation speaks nothing but love and benediction towards us. The voice of *God* is an open heaven, but as for the curser and reviler his throat is an open sepulchre.

Sursum corda. The tidings of Salvation come not from beneath, they hover above our head; therefore lift up your heart, lift up your understanding, and you will easily perceive that every part of *sacred Scripture* is a voice from heaven. I know unless the inward testimony of the Spirit prevail upon your soul, and induce it to believe, all external Arguments from the judgment of the *Church* in all Ages, from harmony of truth, from fulfilling of Prophecies, and whatsoever else will be insufficient to perswade you. Yet if any thing more than other will puzzle the refractory it is this, that in every part and scope it sounds like a *voice from heaven*, far otherwise than the books of humane learning. That which drives our labours and studies only to the glory of *God*, that which propounds no other reward but the fruition of *God*, that which talks of no acts and monuments but such as belong to *God*, this must be divine, and from above, *Nec vox hominem sonat*; Surely it must be a voice from heaven. But do the *Heathen* thus in any of those three parts of their *Sciences*, either in their *Moral Institutions*, or *Natural Disquisitions*, or *Historical Narrations*? In their Histories they write to honour men, in their Philosophy to know the World, in their Moral and Politick Axioms to make a just and a noble Patriot for his Country. No Tract throughout all mans wit and learning but only in the *sacred Scriptures* like a *voice from heaven*. Perhaps here and there a Sentence of theirs may soar aloft: but as Kites flie high, yet still look down to the Carion upon the Dunghil: So the stile of the *Heathen* may rise up in some things as it were in the clouds; but from thence they look down how they may be famous, and popular. And that is no better than a blast of vanity; sure it is no voice from heaven.

Beloved, this is a most illustrious opening of the *Gospel*, that the heavens assumed a tongue, and began to speak; wherefore it is for good reason that our *Saviour* had that diction so often in his mouth, *He that hath ears to hear let him hear*. Let me be bold to add, he that hath a tongue to confess let him praise the Lord. As we delight to have the Lord speak to us, so it delighteth the Lord to have us speak to him. And as the *Father* did vouchsafe to send his voice from heaven to earth, so let our lips be full of Prayers that we may send our voice from earth to heaven. *God* is not an Eccho, nothing but empty voice; we read of his face, and his presence, and his right hand, at which there are pleasures for evermore. And as *Ab-salon*, though he were a disloyal Son, yet he did wishly desire to stand before his *Father*: Says he to *Joab*, wherefore am I come from *Gerar* to *Jerusalem* if I may not see the *Kings face*? So the rebounding of the voice from heaven is to enflame our affections that we may see his face in heaven. So shall it be their fair lot and inheritance who are *Filii, dilecti, complacentes*, Sons, Beloved, in whom he is well pleased. These are the Testimonials due to Christ, and flowing from Christ to us, which now I come to handle.

The fourth annotation is the Person to whom the witness is born, the *Eternal Father*

Father witnesseth to his *Eternal Son*, *Thou art my Son*. The best way to know so much concerning the eternal Generation of Christ as sufficeth for a good Christian is to speak little of it. *Among the Gods there is none like unto thee O Lord*, says David, & among the Sons of God none like unto that Son who is the only begotten Son in the bosom of the Father, Joh.i. 18. Other Sons, I will declare by and by, are adopted by his grace, Sons not begotten but by denomination of good liking, as it is Mat.v. 9. *Blessed are the peace-makers, for they shall be called the children of God*; but Christ is the only begotten, being of the same substance with the Father, for surely that doth rightly explicate the Phrase, to be in the bosom of the Father; not as the Arians would evade it, that to be in the bosom, was to be the well-beloved of the Father. God loved the world, and most dearly such as believed, yet where do ye read that such are said to be in his bosom? It is a word, by St. Chrysostoms exposition, which agrees Homil 14. in Johan. to Christ alone, wrapping up much sense as it were in a Syllable, that he is of the same substance, the same power, the same knowledge with his Father, lying in his bosom, and participant of all his secrets. *Sinus est divinitatis arcanum, in quo est filius*; That bosom is the secret essence of the Father, by which he made all things, Tolet. Annos. 54. and knows all things, and there is the Son. To be called a Father after the manner of men rests upon three things: 1. That the Son have his being from part of his substance that begets him; then a Picture cannot be said to be the Son, but the work of him that draws it. 2. Father and Son must be of the same nature and species; then the Heaven is not the Father of Flies and Gnats, though the heat of the Sun begets them. 3. It must be a living thing that begets another living thing in its own likeness; then fire is not the father of fire, though one spark kindles another. But God begets a Son without these conditions and exceptions; for his Son is not such another, but consubstantial. Not a part divided from the Fathers substance to make him, but of the same substance with the Father. Yet there is another ground of difference laid down by St. Austin, that among us it hapneth to a man Serm. de Temp. 38. to be a Father and is contingent: But in God it is no hapning accidental thing. The Father was always a Father, and the Son was always a Son. And though he be a Father by a relative notion, and not according to his substance, yet nothing is said to be in God by accident, as if he were mutable. That peculiarity of a Son in Christ Ad se Deus, ad filium Patris. distinguishing from us is best set down by St. Paul with least curiosity, Rom.viii. 32. *God spared not, ἑαυτὸν ὁ πατήρ, Filio proprio non pepercit*, we read he spared not his own Son. That Translation doth not altogether satisfy me, for at the third verse of the same Chapter we read, *God sent, τὸν ἑαυτοῦ ὁ πατήρ, his own Son in the similitude of sinful flesh*; but ἑαυτοῦ ὁ πατήρ is more emphatical, he spared not his own proper Son. Therefore though we be truly called Sons, yet not so properly as Christ.

But David would be any thing, though it were but a door-keeper, to be in the house of the Lord, so let us be stiled which way soever the Sons of God, and it sufficeth. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. And tu es Filius, say the Fathers upon my Text, 1 Joh.iii. 2. comports that the captivity and servitude of the Old Law is changed into the liberty of Sons. *Adoptio est similitudo filiationis naturalis*; Adoption makes him that was not born a Son be taken into the similitude of a Son. And we have not received the Spirit of bondage again to fear (that was the condition of the Law) but ye have received the Spirit of Adoption, whereby we cry *Abba Father*. What an Ocean of comfort breaks into our soul upon this Meditation? Five thousand Cubits higher than all the comforts of this world, as the waters in the time of Noah are said to be fifteen Cubits higher than the tallest Mountains. For first, If we be Sons of God, Christ will not refuse us to call us Brethren. Yea, when he was risen from the dead in his glory, he sent Mary Magdalen to his Disciples, saying, *Go tell my Brethren*. Secondly, To be exalted to be a Son doth enfranchise us to take the inheritance of the Kingdom of heaven; *For if Sons, then heirs, heirs of God, and joynt heirs with Christ*, Rom.viii. 17. Thirdly, If Sons, it is a great word, but I speak it by authority of Scripture, then we are Gods, Psal. lxxxii. 6. *I have said ye are Gods, and ye all are children of the most highest*. For God made his Son participant of our infirmity, that by the merit of his humiliation we might be made participants of his Divinity. And, besides Consolation, great names are great Engagements. O what a strict exercise of holiness and obedience lies upon his soul that will be called the child of God? *Noli degenerare a praeclisis cogitationibus filiorum Dei*; Degenerate in nothing beneath that high cogitation, how thou art become the Son of the most high. Should I that am made partaker of divine Parentage surfeit my body with meats

meats and drunkenness? Why, it is loathsome in a Swine. Should I satisfy my lust promiscuously against the bond of Matrimony? Why, it is odious in a Dog. Or should the *Sons* of light lay snares in the dark to malice and despite the innocent? O it is detestable in the Devil. Be not a foolish Son to dishonour your heavenly Father. It is observed in many of the noble Romans, *Cato, Scavrus, Cicero, Antoninus*, how they were unhappy in nothing so much as that they had Posterity; for their vicious branches blemish'd the glory of the root from which they sprung: So a dissolute Christian makes that venerable name of *Father* come into contempt and reproach. *Mallem videre de malis editum, quam de bonis lapsum*, as *Cassianus* said; It were better for a Reprobate that his *Father* were an *Amorite*, and his *Mother* an *Hittite*, than to be a stain to the heavenly Parentage when he is called to be a *Son of God*. It was the motive which *St. Austin* pressed from the example of the Heathen, if *Varro* was not ashamed to encourage valiant men to think themselves descended from *Jupiter* and *Hercules*, or some other heathen Puppet, though they belied their knowledge, that the fancy of coming from such Progenitors might provoke them to great Achievements: Then a Christian is engaged to all manner of Divine, and very Heroical works of godliness, when his heart shall prompt him with this remembrance, be not a blemish to the glory of thy *Father* in Heaven.

De Consens.
Evang. c. 14.

So much for that part of the Testimony, Christ is the eternal *Son of God*, and by him we are called to adoption of Sons. Now the *Spirit* could not stay here, but proceeds to glorify him further, *This is my beloved Son*. This is my beloved, and thou art my beloved, we read it both ways in several *Evangelists*, *Ne uno modo dictum minus intelligatur*, says *St. Austin*; that the words expressed two manner of ways might be more clearly intelligible. Thou art my beloved Son, and this is my beloved Son do admonish us two things out of this diversity, both that the *Father* is highly pleased in his Son, and that in him he is well pleased with us for his *Sons* sake. For he hath accepted us in the beloved, *ἐχάρημεν ἡμᾶς*, *Eph. i. 6*. This title of beloved is three ways agreeable to Christ: 1. *Super omnes dilectus est a patre*; That above all things he is beloved of the *Father*; an infinite love must needs result upon the begetting of an infinite wisdom. *Amor Deum gubernat, amoris omne regnum est*, the heathen were wont to sing it, and knew no reason for it; but we know why, that *God* himself was ruled by love, love swayed all things in the world. *God* himself is ruled by love, that is, the *Father* is intreated by the merits of his *Son* to break the yoke of his own justice from off our necks, and hath put the dominion of life and death into his hands, that at the name of *Jesus* every knee should bow; as if he chiefly delighted in the honour of his *Son*. The *Schoolmen* acutely assign him the preheminance of the *Father*, above all things with this distinction, that he was *Dilectus quia filius*, not *Filius quia dilectus*, Beloved, because he was a *Son*, and not made a *Son* because he was beloved, which is the condition of them that are adopted.

Secondly, Christ is *Paterni amoris erga nos argumentum*, the proof of *Gods* exceeding love to us; for so *God* loved the world, that he gave his only begotten Son, that who so believeth in him should not perish, but have life everlasting; so he loved it, that there is no measure or similitude to compare it. The gradations of *Bernard*, by which he draws up our soul higher and higher to meditate upon the divine love are these: 1. *Prinus nos dilexit*, it were fit the Lord should be sought unto by such underlings as we are, yet he began in way of affection, and prevented us, well contented if we would correspond, and answer his offer. 2. *Tantillo dilexit*, he loved us, and ordained to make us a people, when as yet we were not. 3. *Tales*, he loved us again in his best beloved when we had defiled our creation. 4. *Tantus*, O the immenseness of his love, he that is greater than the *Heavens* said unto us poor dust and ashes, let me be your Saviour. 5. *Tantum dilexit*, so constant was the passion of his love, that it brought him to the Passion of the Cross. 6. *Tam gratis*, of his own free love without merits foreseen in us to deserve it, he bequeathed unto us an immortal inheritance, this is the purchase of that well-beloved, in whom he cannot but be well pleased. As in the breastplate of *Aaron* there was holiness written to the Lord, that the people might be accepted, when he offered incense for them; so the love of *God* is written with the pen of a Diamond in his *Son* never to be blotted out, that looking upon him we might find grace and favour to be received into glory.

Thirdly, Christ is beloved, because he was obedient in all things; we are all children of wrath that have rebelled against our *Father*. *God* looked down from heaven

heaven to see if any would seek after him, and we are all gone out of the way, they were all become abominable *usque ad unum*, and that one was Christ. This voice prevents that infidelity which some might imagine upon his Passion; for they that lookt with fleshly eyes might think he was one rejected and forsaken of God, they might think him under the frown and malediction of his Father, for it is written, *Cursed is every one that hangeth upon a tree*; but howsoever in the representation of our sins the Sun may discolour him, and make him look black, yet he is fair O daughters of *Jerusalem*, and though we be prodigals that have wasted our Fathers goods, and mis-employed the portion of his grace, yet the voice from heaven shall never be proved a liar concerning Christ, *This is my beloved Son. Behold my beloved in whom my soul is well pleased*, Mat.xii.18. God is love; and if the Son take the name from the Father, may he not rightly be called the Beloved? If I be a Master, says our God, where is my fear? If I be a Father where is my honour? And may he not add, If I be the love of the Church, where is the love to requite it? For without love we may keep all the rest to our selves. If we fear him without love, it is abject and servil; if we honour him without love, it is flattery. Love made the world of visible creatures; and it must make the new world of Saints and Angels. Truly did one say that the Emblem of a pious heart was, *Carbo ignitus divini amoris flammâ absorptus*; A fire coal wasting away all the gross and earthy parts of it with the flame of divine love. Were never any tears better bestowed than one I read of in ancient times, whose eyes did shed drops to see Gods glory scandalously abused by those that lived about him; and being asked, What ailed him to grieve so much for other mens sins? It was his wonted answer, *Quia amor non amatur*; because love it self was not beloved again. For if you loved me, says Christ, you would keep my Commandments. Intimate love thinks nothing too much, and too tedious to be done for the beloved; yea, it thinks nothing too bitter to be suffered, no more did Christ for his Church. The spouse doth interlace it among her love-delights, that she should suffer for the Lord, so it is figuratively couched, Cant.i.13. *My love is a bundle of Myrrh to me*. Says Bernard, *Myrrha amara & aspera*, &c. Myrrh is rugged and bitter, yet of sweet fragrancy: So tribulation is harsh, but sweet for Christs sake. And again, *Fasciculus Myrrhæ dilectus mihi*; My Beloved is *fasciculus*, but a little bundle of Myrrh, but a little corrasive of affliction whatsoever we suffer, *Quia leve præ amore ipsius ducat, quicquid asperi imminet*. If our affection be strong and entire to God a great deal of sorrow is nothing, it is but a little bundle; for I reckon that the sorrows of this life are not worthy the glory that shall be revealed. Give me a resolute will ready to do all that God bids: Give me a contented heart, ready to endure all that God imposeth, and then as thou shalt be an heir with Christ in the inheritance of heaven, so thou shalt share with him in his sweetest title upon earth, *Thou art my beloved Son*, &c.

The last part of the Testimony comes now to my hand to be dispatched, that Christ is *Filius complacentiæ*, in whom and through whom the Father is well pleased. O delicious words! fit to be uttered by a voice from heaven, and at the appearance of the Holy Ghost; *Partem aliquam venti Divinum referatis ad anres*. We have delighted our hearts in the former Treatises to consider that from Servants we are become Sons; from a People justly hated we are become beloved; but to whom do we owe all this? Surely, as Mary and Martha said to Christ, *If thou hadst been here my brother Lazarus had not died*; So may we turn it, and say, if thou hadst not been here, we had all died in our sins. Therefore the voice points upon him, that we may take notice how he is worth the knowing, *Hic est quem quarimus, hic est*. This is he that hath turned anger into reconciliation, and enmity into peace. As who should say, I was once pleased at the making of the first Adam, and I said all was very good; for he was endued with original righteousness, that he might have done all things well: How much better am I pleased with the second Adam, who hath done all things well; and though it repented me afterward that I made man my Son, yet now I am pleased with all that repent for my Sons sake. Therefore thou art he for whose sake I will give heaven to them who have deserved the nethermost Hell, thou art he by whom I have ordained to execute my pleasure to save the world. To whom therefore do we owe our Salvation? Or what moved our Father which is in heaven to elect us to the fruition of his glory? If you will have an answer both clear according to Scripture, and befitting our own humility, it is *voluntas*, the good pleasure of the Father, whose will is the true and only cause that can be given for the happiness of all things that shall enjoy him who hath predestinated us to him-
self

Bern. Serm. 83. Cant.

Lap. in 1 Ep. Joh. c. 4.

Serm. 43. in Cant.

Aquin. 3. Pa.
qu. 23. ar. 4.

self unto the adoption of Sons by Jesus Christ according to the good pleasure of his will, *Eph. i. 6.* To ascribe our Election to any thing discerned in our selves, as I apprehend it, shakes the foundation of the *Gospel*, which in every passage makes Salvation the free gift of God by grace in Christ. But Christ is both the exemplary, the final, and the meritorious cause of our Salvation; The *exemplary*, for whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, *Rom. viii. 23.* From whence *Aquinas* fetcheth it, that Christ is the true Pattern by which we are predestinated, respecting the manner by which we obtain that infinite good, which is by mere grace: For as the humane nature was united to the Godhead by no precedent merits, so by his mere good pleasure, without any thing precedent in us to attract him we shall be united to his glory. 2. He is the *final cause*, of our Election; for to what end are we beloved? To what end pluckt out of the jaws of Hell like a brand out of the fire? But that he might be glorified among his Brethren. God ordained his Son to be head of the Church, and then he gave unto him a portion to be members of his body. Wherefore the Church most aptly is called *πλήρωμα*, the fulness of him that filleth all in all, *Eph. i. ult.* As if Christ had not esteemed his own glory to be full and perfect without us. But 3. He must also be acknowledged the *meritorious cause* of our Salvation: For God so loved the good of his Creature, that he did not forget to see his own justice satisfied by the obedience and death of Christ, which satisfaction the Father lookt upon as the meritorious cause that we should be ordained to adoption of Sons. God lookt upon the ransom of this Sacrifice when he did predestinate us to Salvation, which surely is the sense of this voice, *This is my beloved Son in whom I am well pleased.*

Therefore this clause of my Text was St. Pauls warrant for so much as he wrote to the *Colossians*. Chap. i. 20. *It pleased the Father to reconcile all things unto himself by him; by him, I say, whether they be things in earth, or things in heaven.* The self-same three things which are considerable in my Text, and not yet opened are here likewise in their proper notions: 1. That peculiarly above other Persons of Trinity the Father is said to be pleased with us, and the Father reconciled. 2. That it is assigned to the Office of the Son by it self to please and reconcile. 3. That the Father is pleased in all things both in heaven and earth by the reconciliation of the Son; cursorily of each. For the first; still the Scripture speaks that the Sacrifice placatory was offered up to the Father, that he might draw us to himself, who were aliens, and castaways; *when we were enemies we were reconciled to God by the death of his Son, Rom. v. 10.* Believe it that every sin is committed against the whole divine Majesty; and as every person in Trinity was dishonoured in the offence, so we have need of pacification with all in the reconciliation. But that the Scripture makes us rather take notice how the Father is reconciled unto us there are two reasons: One that the Father is the Fountain of all Divinity, the first person in order against whom we sin; yet we sin against all. So the first Person in order that is reconciled unto us, yet we are reconciled to all. 2. Though every work belonging to the Church be the conjunct act of the Trinity, yet there are proper Offices belonging to several Persons to make our conceit more methodical: So we know it by the phrase of Scripture, that it is proper to the Father to receive us into grace, proper to the Son to pay the price of our redemption, and proper to the Holy Ghost to seal it to our hearts, and to beget assurance in us.

It follows secondly, that it belongs to the Office of the Son to make us pleasing, and to reconcile us to God. There is no other name under heaven but his in which Salvation can be hoped for, *Acts iv. 12.* for should the Angels, or should men be appointed to such an Office, to knit us into amity again with God, and to reduce us to that eternal concord, who were become open enemies? It could not be: For Angels and men owe as much obedience for their own part as they could perform. Neither ought it to be; for it was not fit that man should owe his Redemption to any other than to whom he owed his Creation: for the value of the benefit would compel us to love our Redeemer better than our Maker. So Bernard, *Plus nos ad charitatem excitat redemptio, quam creatio.* Therefore God could not so dispose for our souls that occasion should be given to love an Angel, or Saint better than himself the King of glory. The Son that sits at his right hand is the Person in whom he is well pleased, who thought it no robbery to be equal with God: He alone was fit for this dispensation, who by an exceeding mystery did receive and accept the Sacrifice of reconciliation as God offended in his divine nature, and yet did offer up that Sacrifice to the divine nature being the Mediator God-Man.

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The close of all is sweet like the rest that the *Father* is pleased in all things both in heaven and earth by the reconciliation of his *Son*. Reconciliation is the knitting up of Friends into amity again, and reducing them to concord that were enemies. Then how can it fitly be said, that *God* is reconciled with his *Sons*, whom he loved from everlasting? Says *Beda* to it, *Deus miro modo quando nos oderat diligebat*; He loved us according to that nature which he had made, and hated us according to that sin which we had made. Neither is the *Father* so said to be reconciled to us upon earth, as if he loved us at any time now when before he did not; *Sed quia per hanc reconciliationem sublata est omnis odii causa*, says *Aquinas*; but because by this act of reconciliation all cause of anger and displeasure was taken away, I mean our sins were covered, and the righteousness of *Christ* imputed to us. Thom. 3. Ps. qu. 49. ar. 4.

And as the *Angels* minister to us, so let me minister one speculation about them to the Text. *God* is pleased in *Christ* both with things in earth, and with things in heaven. No question but *Christ* is head of the *Angels*, as well as of men, for they, as well as other members, receive direction from *Christ*, and are illuminated by him, so that an influence is poured on them from *Christ*, as members take from the head, but as one distinguisheth judiciously, *Influens in Angelis, non est finis incarnationis, sed quiddam incarnationem consequens*; It was not put into the ends why he Penotus lib. 6. c. 5. was incarnate to infuse vertue into the *Angels*, but it is a gracious consequent which fell out upon it. This perhaps will not be doubted of. But how can it be said, that he did reconcile unto himself things in heaven, that is, the *Angels* by the blood of *Christ*? They had never made any rupture with the friendship of *God*, as men had, and could they be reconciled? Certainly the word Reconciliation properly taken is only agreeable to us, who were *Sons* of wrath, but are become elect and precious through *Christ*. But Analogically it is truly said, the *Angels* were reconciled in *Christ*, because he obtained for them to be confirmed in grace, and to be so established in the divine favour, that it was impossible any breach or rupture should come between, therefore this establishment in grace to them is the same that reconciliation to us. That beatifical and glorious eternal life which the *Angels* have with *God* is a reward far above the merit of any Creature: Therefore *Angels* are admitted into that glory not by condignity, but as they challenge *Christ* for their head, and themselves members of his triumphant body. *Paul* therefore adjures *Timothy* before *God*, and the elect *Angels*. There is no election either of *Angels* or men but with respect unto *Christ*; and the good *Angels* are called the *Sons* of *God*, *Job xxxviii.* not as begotten of him (for *Christ* is the only natural *Son*, as I have said before) but because they are adopted through *Christ*, therefore this is the beloved *Son* in whom with Men and *Angels* *God* is well pleased. But to us especially this benefit is extended, who were perfect enemies, but being justified by faith we have peace with *God* through *Jesus Christ* our Lord. AMEN. Davenant. in Col. i. 20.

XXI
SERMONS
UPON THE
TENTATION
OF OUR
SAVIOUR.

THE FIRST SERMON UPON Our Saviours Tentation.

MAT. iv. 1.

Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.



Have already entreated before you of many things concerning our Lord and Saviour, his Incarnation, Circumcision, Adoration by the Wise-men, about his Baptism in Jordan. Let us not rest here, but say as that devout man did unto him, *Luk. ix. 57. Lord I will follow thee whithersoever thou goest.* Therefore I invite your attention to go with me into the wilderness, another passage of his pomp and victories, and to see him tempted of the Devil. In *Num. xxi. 14.* a Book is mentioned which was called the wars of the Lord. *Rupertus* says very well, that the whole Scripture will not unfitly bear that name. *Quid aliud continetur, vel agitur in sacra Scriptura nisi bellum & certamen verbi, ad destructionem peccati & mortis?* What is contained and agitated throughout all the contents of that divine Book, but Christ warring and striving to destroy sin and death? And if the whole Scripture were summed up into one Chapter, you might draw out this Verse for the Contents, *Gen. 3. 15. I will put enmity between thee, and the woman, and between her seed, and thy seed.* As if the Lord had said, the Devil hath drawn my servants to consent to him, *Facti sunt socii & consentanei rebellionis*, they are agreed like friends, and have conspired in one rebellion against me, but I will dissolve this friendship, and turn it into hatred, I will break this agreement, and turn it into opposition: I will divide them into an enmity that shall never be reconciled. Lib. 2. de vii. Dei. c. 18

Three things I admire especially in the dispensation of Gods providence herein: First, We were his enemies rather than the Devils; yet when we were enemies we were reconciled to God by the death of his Son, *Rom. v. 10.* Secondly, It is well for us that the Lord said, *ponam inimicitias*, he would make the quarrel between us, and Satan break out into an open enmity. It is an act of his most gracious wisdom to take away those weapons from the Devil wherein he was so cunning. Leave the Devil to his wiles, and deceits, and he goes away a conquerour, proclaim him an open enemy, and we have far more advantage against him. Thirdly, To the end this great Adversary might be beaten, and vanquished to our hand, our Saviour fought a combat with him in the Wilderness, and overthrew him, the narration of which great enterprise begins thus, as I have read unto you, *Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil.* In the handling of which verse it will be worth the labour to insist upon these five things: 1. Here is the hinge upon which all the story turns, Christ was tempted. 2. We must work somewhat out of the consideration of the Tempter, the Devil. 3. The time which the Devil chose to set upon him, then says my Text, that is, in the next place after his Baptism which

which went before. Immediately, says St. Mark, as soon as ever the voice from heaven had said, *This is my beloved Son.* 4. Christs manner of addressing himself to the combat, *He was led up of the Spirit,* or as St. Luke more emphatically, *Being full of the Holy Ghost he was led by the Spirit.* 5. Here are the Lists where the Combat was fought, or at least begun to be fought, the Wilderness, *Then was Jesus led up of the Spirit, &c.*

Christ put himself upon a Tentation, that is the first part of the Text, and the Load-star by which all is guided, that pertains to the whole matter which I am to handle in this story. Other things did fall out at the same time, but this was the drift of our Saviour. For although we read that he fasted forty days in the Wilderness, yet the purpose of his going thither ultimately was not to fast, but to be tempted; fasting was an accessory, he must fast when he was there, because there was no food to be had. So Moses fasted forty days in Mount Horeb, yet he went not up to the Mountain to fast, but to receive the Tables of the Law. Therefore St. Mark says that Christ was forty days in the Wilderness tempted of Satan, but he never speaks of his fasting. It is true, He did expose himself to both those infirmities, in his body he suffered hunger, in his soul tentation, both at once; but his purpose was not to shew how his natural body could subsist a long time without the sustenance of meats, but to manifest his strength and innocency in the trial of Tentation; That he might say with Davids words, and St. Austin says they are his own speech, and his own words, *Psal. cxviii. 13. Thou hast thrust sore at me that I might fall, but the Lord helped me.* There are many things which will leave our wits in a maze, if we cast our eye down from the top of Christs Majesty to the bottom of his infirmity; the bread which came down from heaven did hunger, strength it self was weak, comfort it self was sad and heavy, life it self did die; but that purity and innocency it self, in which nourihteousness could be found, should be infligated over and over to most horrid sins, raiseth one point of admiration more than any thing else. *Magnum fuit facinus Deum conspui, & alapis cæli, verum hac omnia ad malum pæna spectant, &c.* It is a mystery of humility, that God himself would be spit upon, and beaten, and be crown'd with thorns, it was very much, and yet these at the very worst were but the evils of punishment; to be solicited to distrust in his Fathers providence, to be ambitious, to be an Idolater, these are far more incompetent to the Son of God, because they are the evils of sin. Let me search it therefore very diligently through all the causes, which may be useful to your learning and instruction, why Christ would be tempted of the Devil.

First, He yielded himself to be assaulted with strong provocations of evil, that he might pity us the more, because he knew in his own case and trial what hard encounters we had with the enemy. As if a General of a field would lie perdew, take his rest on the bare ground, assign a place unto himself in battel where he knew there was the greatest danger, that he might the better understand and commiserate the distress of the common Souldier. St. Paul comforts his brethren the Hebrews with a double consolation. First, That Christ our High Priest is gone into heaven to make intercession for us there. Secondly, That he bore all our afflictions upon earth, and knows our infirmities here, *Heb. iv. 14.* Says he, we have a great High Priest that is passed into the heavens, and we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all Points tempted like as we are, yet without sin: so far as sin might not be admixed, or have any place in him, so far there was no kind of sorrow or tentation which we undergo, but he bore his part; therefore he sustain'd not the languors of feavours or sickness, which are contracted usually by Luxury, always by ignorance to preserve the constitution of our body in good plight, both which are most unworthy of this High Priest. And as for sin, he suffered the outward invitement of tentation in great measure, but not the inward rebellion of concupiscence, to which we are obnoxious, *in all points tempted like as we are, yet without sin.* Let not our hope therefore be utterly pressed down with the weight of our sins, Christ will have compassion because he knows the devices of our Adversary, and how feeble we are to make resistance; his Spirit shall not strive with man because he is but flesh; and if weak flesh be overcome sometimes by the spirit of darkness, he will not be extreme to mark what is done amiss, *Quia fragilis est in homine conditio, non eos ad æternos servabit cruciatus,* says St. Hierom, Every trespass, wherewith our frail nature is deceived by the devil, shall not be punished with eternal fire. And the knowledge of God, discerning of what corrupt metal we are made, doth not only cause him to free

free us from eternal torments, but also to mitigate his temporal chastisements, *Gen. viii. 21.*, And the Lord said in his heart, I will not again curse the ground any more for mans sake, for the imagination of mans heart is evil from his youth. Because the imaginations of mans heart are so evil, and will lead him into disobedience, therefore the Lord is merciful. Once he destroyed the whole earth, because all flesh had corrupted its way, to satisfy his Justice, but no more than once, that he might not turn justice into wormwood and bitterness. Sweetly St. *Ambrose*, the Lord extended his universal revenge but once; *Vindicta ad timorem proficit, magis quam ad naturae commutationem, qua corrigi in aliquibus potest, in omnibus mutari non potest.* *Lib. de Noe & arcâ. c. 21.* The Lord doth not reiterate his universal punishments, for he knoweth that depraved nature may be corrected in some, it cannot be changed in all. *Moses* in this point is seconded by *David*, that the discerning of our infirmities doth stir up Gods compassion, *Psal. ciii. 14.* Like as a father pitieth his children, so the Lord pitieth them that fear him; *Novit enim figmentum nostrum*; for he knoweth our frame, he remembreth that we are dust.

That is no marvel indeed says *Gregory*, to say he knows our frame, and the stuff whereof we are made, for there is nothing hid from his knowledge. What special notice doth he take of it more than any thing else? *Gregory* answers, *Figmentum nostrum scire est hoc in seipso ex pietate suscepisse.* *Lib. 3. Mori cap. 9.* He knows our frame more nearly and intimately, because he assumed such a frame, such a natural body into the unity of his own Person. *Naturam nostram non solum creando novit, sed etiam assumendo:* *Cap. 13.* He knows the condition of mans nature not only by Creation, but also by Assumption. *Cyril of Alexandria* did foresee an objection might rise from hence, and thus prevents it: What if the Word had not been made flesh? Had not the Word notwithstanding perfectly known all the diseases and infirmities which hapned to that mass of flesh which it self created? Yet it is answered, that Christ, had he never been incarnate, had known the very secrets of our hearts and reins, only he had not adjoyned this knowledge unto himself after the experimental manner. This is the difference only, which doth actuate our comfort much the more, *Scientia divina ea notitia, quam effert experientia, accessit.* That knowledge, which is feeling and experimental, was added to the divine omniscience. He knoweth whereof we are made, he hath shared our mourning; our sorrows, and tentations; he knows this dunghil metal of ours is full of putrefaction, and he pities it. To this one alluded ingenuously, that Christ did anoint the eyes of the blind man with spittle and clay, *Joh. ix. 6.* *Ut seipsum excitaret magis tali spectaculo ad commiserationem;* That he might behold that object, to stir up his commiseration. You see by all this, I have built upon a sure ground, that our Saviour knowing experimentally the conflict of tentations, what a mighty Giant this *Goliath* is, that defies the *Israel of God*, and how weak we are to make resistance; it takes away the edge of his severity, and enables him to plead our pardon before his Father. So we our selves ought not be iron Judges, unrelenting Censors, but to look upon delinquents with a passionate regard, and to pass our sentence upon offenders with this dram of moderation, at least in our judgments, we our selves have been tempted, and know how hard it is to resist the devices of the Devil.

Secondly, The first *Adam* was disgracefully overthrown by the Serpent, therefore the second *Adam* did redeem this disgrace by overthrowing the Serpent in his own Tentations; for this purpose the Son of God was manifested that he might destroy the works of the Devil, *1 Joh. iii. 8.* The Scripture accommodates a Parable to make us remember it, *Luk. xi. 22.* *Satan* is the strong man that kept his Palace in peace; for he held a Principdom over the Sons of men; but a stronger than he came upon him, even our Lord and Saviour, and overcame him, and took away his Armour, wherein he trusted, and divided his spoiles. *Dignus vindice nodus;* a recovery fit for him that had the greatest power in heaven and earth, that the Sons of men might sing Songs of triumph, not *David* hath killed his ten thousand, but Christ hath subdued that enemy that exalted himself above all that were made after the Image and likeness of God. *Alexander* moved *Calisthenes* to tell him, *πῶς ἂν τις γένοιτο ἐνδοξότατος;* *Plut. in vit. Alexand.* how a man might purchase to himself a name to be the most famous of all men? *Calisthenes* gave him a smart answer, *ἂν ἀποκτείνῃ ἐνδοξότατον;* Let him kill the most famous of all men, I suppose he ment of his enemies; and this our great Champion hath done for us by frustrating, and retorting all the tentations of *Beelzebub* the Prince of Devils. It was our nature, which he so much contemned, that made him condemn the Son of God, and adventure upon the holiest of all, with confidence to get

get the day; all the Posterity of mankind were so baffled in *Adam*, that when Christ walked about in the similitude of man, *Satan* supposed it was but *Veni, vici, Come and conquer*. This day therefore the reproach was taken away from us, when our chief Captain shewed the way, that even flesh, yet not through the arm of flesh, but by the Spirit, should be able to subdue our Ghostly enemies.

Thirdly, Not only our former stain and ignominy is repaired, because Christ was tempted and overcame, but since that time also tentations have not that irresistible force which they had before, their malignity is much abated. Some ancient Writers, especially *Origen*, have puzzled their wits to conjecture, what loss the Devil incurs when he is foiled in a temptation? One thought that the same Devil could never tempt again; like a Captive that yields himself up to the Conquerour, and is never suffered to bear Arms again. Others had rather say, that the same infernal spirit could never turn head against the same Person any more who had once got the Mastery. Others thought, but themselves knew no reason for it, that the Devil once repelled cannot tempt to the same sin any more. I wish no man to build his judgment upon such divinations. *Beelzebub* is by interpretation the God of a Fly: Chase away Flies, and yet the sent, which allured them before, draws them back again to the corruption which they had suckt before; so I take it for an allowed truth, that the Devil retires not quite for any repulse, but as we see it in men or beasts in any Duel, the longer they are beaten, the worse they fight: So the more we quench the fiery darts of the Devil, the more we disable his despatch, and make him impotent. If the Tempter could have foreseen that Heroick vertue in *Job*, and in the holy Martyrs, he would have recoiled away, and not touch'd their person. Now every man reaps the fruit and praise of his own labours, but the valiant acts and victories of our Saviour are publick advantages; for as his Death had a mortifying force against the Old man which is in us, and a quickning force toward the New man, so his Tentations had a dulling force against the Devil, and a strengthening force for us, to make our arms break a bow of steel. *Ideo tentatus est Christus ne vincatur a tentatore Christianus*, says St. *Austin*; Christ did vanquish the Devil in his own tentations, that we might be unvanquishable. This is our confidence, *Joh xvi. 33. Be of good cheer I have overcome the world. Si tu vicisti gaude, quid ad nos?* The Father makes one return a churlish answer, rejoyce your self, if you have overcome, what is that to us? Yea, Beloved, this is our Interest, that his skirmishing is our peace, and his victory is our triumph.

Aug. in
Psal. xc. p. 2.

Jam. i. 12.

Moral. lib. 2.
c. 37.

1 Mac. iii. 2.

O how he hath sanctified tentations, and made them wholsom, which before were rank poyson. Those things which were the baits to draw us to damnation, are now become the instruments of our happiness, blessed is the man that endureth temptation, for when he is tried he shall receive the Crown of life. Whosoever perceives his own concupiscence allure him to do evil, let him call for a Second to aid him, if he be not able himself to endure the brunt, I mean for *Jesus Christ*; he will be a party in all those quarrels, if you call upon him faithfully, ever since he was tempted of *Satan*. Lord let me not fight alone, lest my foes prevail against me. Thus temptation begets fear, and fear begets prayer, and prayer calls for succour, and heavenly succour will assist us to be conquerours. *Gregory* incloseth it in his meditation, *Unde pertimescit homo enerviter cadere, inde accipit fortiter stare*, that temptation which makes a just man distrust he shall fall, affordeth him occasion to set his feet upon a sure place. Cast not your selves therefore into temptation Brethren, but when you are in them endure them with joy and courage, as it is said of the *Machabees*, that they fought with chearfulness the battels of *Israel*, so go on with alacrity against those innumerable evils that take hold upon you: The just man triumphs with *David* against the powers of darkness, as if he saw them already made subject unto him; they are cast down and slain, but we are risen, and stand upright. *Pelopidas* being environed with an Ambush, alas, says his Lieutenant, we are slain into the hands of our enemies: And why not rather our enemies slain into our hands, says *Pelopidas*? So let not the name of *Satan* and temptation be dreadful unto you, he hath more cause to fear he shall be repulsed, than you have reason to fear he shall prevail, since Christ hath blunted his weapons in this conflict. The Fathers call that verse the *Saints Jubilee* after their trial with the evil one, *Psal. lxxvi. 12. We went through fire and water, but thou broughtest us out into a wealthy place*. And therefore I bequeath St. *Pauls* exultation to your use, *Thanks be to God, who hath given us victory through Jesus Christ our Lord*.

Fourthly,

Fourthly, Christ was tempted, to give us an example how to encounter with the roaring Lion, and to win the Mastery. As a young Learner will observe diligently every ward and thrust that an experienced *Gladiator* makes, so the *Holy Ghost* hath set down for our advertisement every passage, how Christ did turn and wind the delusions of the Serpent. These things had need to be scanned beloved; we had need to be cunning at our fence; for if the *Devil* sought our overthrow in Christ, how much more will he do it in our selves? If these things were done to the green wood, what will be done to the dry? But mark how the man of Gods right hand chased away the enemy, mark how he demeaned himself from first to last, and you are fortified with the best president that ever the world afforded. *Ut cujus munimur auxilio, ejus erudiremur exemplo*, says *Leo*, he looks upon our conflicts from heaven, and helps the weaker side both by the presence of his grace, and by the president of his example. Observe him, that we might instance in all his ways, retiring into a desert from the contagion of the world, observe him fasting, observe him drawing his shafts out of the quiver of the holy *Scripture* to maintain his cause, and say, this is the true Charm to make the evil Serpent break, as *Daniel* in the Apocryphal story choakt the *Dragon* with lumps of strong confection. Christ himself could not receive increase of the Spirit, either by being baptized, or by being tempted, for he had the fulness not of sufficiency, but of abundancy before without measure, but it was for the proficiency of his members that were under him: And therefore the *Schoolmen* have a disceptation, since *Ale. tom. 2. qu. 101. mem. 3. art. 3.* Christ was much greater than the *Angels*, and did far excel them in grace, why he should be tempted of the *Devil*? For we do not read that any of the *Angels* confirmed in grace were ever tempted. One of them answers, *Quia Angelus non habet membra sub se, quomodo Christus habet.* Christ is head of a body, and hath members under him to give erudition unto by his example, and so have not the elect *Angels*. Wherefore if the Children of *Israel* lookt up by faith upon the brazen Serpent in the Wilderness, that they might be healed when they were wounded; how much more should we look attentively upon Christs Tentation in the Wilderness that we may not be wounded of the Serpent? The *Fathers* in their piety say, it is easier to avoid ten sins that compass us round about, and have not yet taken hold of us, than to recover our selves sound again from any one sin that we have committed. It is the Angelical part of Christianity to take out this Lesson, *Prevent us, O Lord, from evil in all our doings.* There is a great deal of the old man, and his ragged lining in the best repentance. You may learn repentance from Christs Gospel, but not from Christ himself; but innocency and clearness of life, and to be impregnable against tentations, not *Verbum Christi*, but *Christus Verbum*, not the Word of Christ, but Christ the eternal Word makes you cunning in that by his own example. He that knows not the experience of many tentations doth not well know himself, says *St. Austin*, *Nescit se homo nisi in tentatione discat se*; But he that knows not the experience of Christs combate, will not know how to deal with tentation. *Serm. 72. de Temp.*

Fifthly, Says *Bonaventure* very acutely, he began in the ministry of the Gospel first to refute the false Doctors before he taught his Disciples the truth, first, to beat down the Synagogue of *Satan*, and then to build the City of *God*: First root up the Tares, and bind them in bundles, and then dress the Wheat. A *Bishop* must be able by sound doctrine both to exhort, and to convince gainsayers, *Tit. i. 9.* Conviction of falshood requires the greater care and diligence, and the great *Bishop* of our souls begins with that. How soon were all divinity learnt? What little pains would go to Preaching and Exhortation, if it were not that Heresies and Falshoods beget us a most laborious drudgery to refute them? Innumerable errors are disseminated that they are like *Augias* his Stable, so foul that they are never to be cleansed. It held our *Saviour* forty days in the Wilderness to untie all the knots of *Satan*; and thus we must build up *Hierusalem*, like *Nehemiahs* builders, with the Sword in one hand, with the Trowel in the other. Having the Sword of the Spirit to cut in twain the snares of the wicked one, you shall the sooner build up the walls of *Sion*.

Sixthly, And then I take off my hand from this Point; Let no man say I am cast out from the face of the Lord, because he is beset with daily tentations. *God* had one *Son* that was free from sin, but he hath no Son that is free from the incumbrances of *Satan*. If there be no more in it than an outward occasion cast before you, to try if you will bite, which is *Exterior pulsatio*, as a man that comes not in to the house, but stands without, and knocks at door. This is your praise in the

In cap. 4.

Lucæ.

1 Sam. xx.

highest respect, that your vertue is impenetrable. As the Lord sent a blast upon Sennacharib, and made him return to his own Land without drawing blood from Judah: So this ghostly enemy hath not prevailed so far as to win the out-works of your innocency. Such a temptation is but an *Antiperistasis*, that augments the heat of vertue. As St. Ambrose gives Joseph this *Encomiastick*, *Nonne tentatio Joseph virtutis est consecratio? Nonne injuria carceris corona est castitatis?* That unchaste offer which Josephs Mistress offered unto him, it did consecrate, it did deifie his chastity. Jonathan's Arrows were either on this side his Lad, whom he sent out into the field, or else shot beyond him: So the darts of Lust were either wide of Joseph, or shot over his head; an impregnable chastity is not so much as scratcht with these shafts of love. Bring the case of such a one before Bernard, and he doth excuse him from all guiltiness, *Non nocet sensus, ubi non est consensus, imò quod resistentem fatigat, vincentem coronat.* This would Satan have; that is no blame of mine, unless my consent yield, and say, this would I have. But more of this by and by, where I will shew that Satans sinful Propositions were no way sinful to Christ that rejected them.

But I speak of that, which I confess is very unusual, a temptation repulsed, and no part of the Commandment broken, he that toucheth pitch shall be defiled. Few are like those three servants of God, to be cast into the Furnace, and not to have the smell of fire about them. But what if it please the Lord to have us exercised with the assault of some infirmities, so that our conscience doth witness against us it is taken in the snares of sin? Far be it from us to think that the Lord doth permit it to our condemnation, and not rather to better us in obedience. As a little wedge is beaten in sometimes to drive out a greater, so a little temptation is suffered to creep in that a bigger mischief may not enter. The falling into some sins in the best of Gods Servants is an anticipation against pride, that they may not be puffed up with their own righteousness. *Animam oportet assiduè saliri tentationibus*, says St. Ambrose. Some errors and offences do rub salt upon a good mans integrity, that it may not putrifie with presumption. And whosoever is molested in heart, because the enemy doth not cease to pollute him with evil desires, and bad cogitations, let him hope that God doth sift him as he did his great Servant St. Paul, 2 Cor. xii. 7. *Lest I should be exalted above measure through the abundance of revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me.* To spend no time about the diversity of Interpretations what this Messenger of Satan should be, I give my voice on their side that assign it to be carnal concupiscence; for whose sake the Apostle says, 1 Cor. ix. 27. *I bring under my body, and keep it in subjection;* and against which he complains, Rom. vii. 23. *I see another Law in my members warring against the Law of my mind, and bringing me into captivity to the Law of sin.* This spawn of depravation, whatsoever it was, did produce a good effect, that he who was dignified with many revelations might consider he was a frail man for all that, because of his inward rebellion in the flesh, and his often imperfections. *Stimuli carnis sunt stimuli orationis.* Those thorns in the flesh did prick him on to continual prayer. O blessed fruits of regeneration, when our very sins shall make us serve the Lord with the better appetite! And now I conclude the first general part of the Text, for I think all other reasons may be easily reduced to these six, which I have run over, why Christ was tempted of the Devil.

In the second general part of the Text this Tentation hath an Author, whose name is derived from calumnation and reviling, that evil Angel to be known of all men because he is to be shunned of all men; one often to be remembered, and ever to be detested, of much fame in the Gospel as Pilate is in the Creed, because his malice is outrageous against the Church both in heaven and earth, of many titles (for he is a great Prince over the children of disobedience) none worse than that which is his common denomination, *ὁ σαβωτ*, the reviler, or the Devil. The first accusation which he invented was against God himself, whom he traduced for interdicting the fruit of one tree to our first Parents, although their allowance was all things beside, which the earth brought forth in great abundance. And if God himself were not free from his slanderous impeachments, they that are devoted to Gods honour must needs be obnoxious to his manifold calumniation. And because he doth commence new matter of reviling before the audience of God continually, St. John calls him the accuser, *who doth accuse our brethren before God day and night*, Rev. xii. 10. Let every sin reduce it self to the head and fountain, and the slanderer will be more ashamed of his chief than any. Gluttony is first known in Esau, Drunkenness in Noah, Tyranny in Nimrod, Polygamy in Lamech, Murder in Cain, but reviling in the

the Devil. Nor is reviling only the murdering of a mans good name, but directly it is a sin that is guilty of more blood than any other iniquity. And therefore the Devil, whose mouth is the great bellows that blows defamation abroad, Christ gives him his due when he says he was, *Homicida ab initio; A murderer from the beginning; Joh. viii. 44.* All the miseries which did befall the Martyrs and holy men began in slander, and ended in slaughter. *Naboth* first accused wrongfully for blaspheming God and the King, and so put to death. The *Elders* stirred up false witnesses that said, they heard *Stephen* speak blasphemous words against *Moses*, and the holy place; the next news you here, he is cast out of the City and stoned. Our blessed Saviour was first wrongfully cried out upon, that he made himself a King, then led away to *Pilate* to be Crucified. Is not this the fruit then of this Divinity? Beware of slandering and evil speaking; it is *Peccatum sanguinum, peccatum demonum*; The sin of bloodshed, and the sin of Devils. The very Prince of Devils is characterized by being an accuser, not because a man may not sometimes accuse, and yet be a charitable Christian, but because the more he accuseth the Elect of God, the more it tickleth, and delights his envie, says *St. Austin*.

To this of *St. Austin* *Lactantius* hath added another reason, *Nos criminatorem vocamus quod crimina, in qua ipse illicit, ad Deum deferat*; We call our great Adversary a Devil, or Calumniator, because he delates and reports our faults to God, to which his own wiliness did entice us. First he empoysons us with bad suggestions, and makes us guilty, and then discovers us. The reason why he tempts is to gather proofs of accusation against us that we may be condemned, and Christ upbraided on this wise, See these Servants of yours, see those Children of men how full of all iniquity they are, for whom you have shed your precious blood. These slanders and foul detractions of his, though we do not hear them, yet I have satisfied you so far herein out of my Text, because his name imports them. But we do feel it to our hurt and molestation, that he is *the Tempter*, as it is in the third verse of this Chapter. The word it self I would not have you think it is altogether evil, for even God is said to tempt man, *Non ut ipse, sed ut ij quos tentat se cognoscant*, says *St. Austin*; not that he may bring any thing to light, which was unmanifested to him, but that our own effects may be known to our selves, and to all the world, as *Deut. xiii. 3.* The Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul; but the vulgar Latin reads it, *Ut palam fiat*, to make it known that you love him. Again, one man may tempt another, to find what excellency is in him, as the Queen of Sheba came to prove Solomon with hard questions; besides, there is a good Tentation wherein a man is bound to prove, and to try himself, *Examine your selves whether ye be in the faith, prove your own selves; 2 Cor. xiii. 5.* In all these acceptions the Word is innocent; but there is an abusive Phrase for man to tempt God, as if we had not good experiment of his power and goodness, but would search it further; but let not us tempt Christ, as some of them tempted, and were destroyed of Serpents, *1 Cor. x. 9.* Lastly, the word Tentation taken for allurement and provocation to sin is proper to Satan, and to Satans instruments.

Among military rules this is one in all Authors, it brings some advantage with it to study the nature and condition of our enemy. I will beat a little upon that advice. I have met with some who have humm'd and haw'd at it whether there were any Devils or no, as if it were a thing that were disputable. Perchance these give credit to nothing further than their outward senses apprehend, after the manner of beasts; or like the Sadduces, that held there was neither Spirit, nor Angel, because they could see none. If you ask them, if Christ did not cast out divers Devils from those that were possessed; their evasion is, perhaps those might be enormous sins. But could sins, which are no substance, but qualities, cry out, and tear a man, and run into the Smine, and confess Christ? This is such an opinion, says a late Writer, *Ac si oves putarent fabulam esse de lupis*; as if the Sheep should think Wolves were but a tale, there were no such creatures that sought to devour them. *St. Austin* brings in such an unbeliever objecting, How should I overcome Satan? How should I repel him whom I cannot see or perceive? Well enough, says the Father, *Facile habent remedium, se ipsos interius vincant, & de illo foris triumphant*; overcome the instigations of evil motions within, and you triumph over the Devil without.

None hath described the puissance of our ghostly enemies more tragically than *St. Paul*, *Eph. vi. 12.* we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses

in high places. Every word of this description is *Va, va*, Woe be to them that are not strong to resist. Our Adversaries in their essence are *Spirits*, in their form *invisible*, in their designs *wicked*, in their power *rulers of this world*, in their subtilties *dealers in darkness*, in their place they have the higher ground much above our reach, they hover in the air, *in high places*. The Prophet *Isaiah* demonstrated the weakness of the *Egyptians*, *That their horses were flesh and not Spirit*, *Isa. xxxi. 3*. The odds are the more against us, that our adversaries are *Spirit*, and not *Flesh*. *Demonum tanto major nequitia, quanto natura nobilior*, says *Aquinas*. The more noble is the nature of hellish Fiends, the more dangerous is their wickedness: The more fleshly is our nature, the more weak our resistance. An *Epicurean* will say perhaps, that gives himself over to all licentiousness, it is not in me to withstand the assaults of the *Devil*, why should I go about it, since I am made of a corruptible Elementary substance, which cannot hold out against a spiritual wickedness? But to make all such sinners inexcusable, God hath made us a recompence, and we have as good help on our side, to say the least of it, as they have of theirs, partly by the help of his assisting grace, partly by the Ministry of good *Angels*. Some there are likewise that cry out, man is unequally dealt withal, because the *Princes* of darkness have that odds of us in their multitude, they boast that their name is *Legion*. *Dionysius*, called the *Areopagite*, as I read it in *Aquinas*, reduceth the damnation of all sinners to this *Multitudo Demonum est causa omnium malorum*; the world is so over-laid with numbers of Devils, that from thence ariseth all damnation. I would not set so much by that single authority if St. *Hierom* had not said, *Communis est doctorum opinio*, this is the common received opinion of the Doctors, *Aer iste cælum & terram medio dividens plenus est contrariis fortitudinibus*; The whole Element of the Air between heaven and earth is full of *Diabolical troops*, that rise up against our soul, and oppose our Salvation. Howsoever this is but opinion, and I am sure the *Scripture* doth no where put us in the perplexity of such a terror. And that of *Anthony* the *Eremit* is confessed to be but a dream, that he saw all the space between heaven and earth full of *Satans* snares to catch the souls of men. Against these dreams and opinions I set the saying of *Elisha* on the one hand, *There are more that be with us than against us*: And the promise of our heavenly Father to the Children of *Israel* on the other hand, *One of you shall chase a thousand, and two of you shall put ten thousand to flight*.

*Ejus in cap.
6. ad Eph.*

Howsoever in all distress of temptation here is our refuge in this, or the like Prayer, Wilt thou suffer the destroyer, O Lord, to prevail against me? Wilt thou permit him to say, there, there we have devoured him? God spake once and twice that power belongeth unto God, *Semel atque iterum ob firmitatem*; once and twice, because that truth is strongly established. He that hath said unto the proud waves of the Sea, hitherto shall ye go, and no further; He doth say unto *Satan*, Hitherto shalt thou tempt, and no farther. It is not for the Devils deserving, but for the wicked mans undeservings that God doth give him his *licet* sometimes, Go and do harm upon the earth, I will permit thee that thou be a lying Spirit in the mouth of *Ahabs* Prophets, *Non merito malitiæ ejus sed transgressionis humana data est ei hujusmodi potestas*, says a *Schoolman*; Not for the good that he hath done, but for the much evil that we have done. He is made a *Prince* of the world, therefore turn unto the Lord and he will quickly cancel *Satans* Commission. A *Tragedian* upon the *Roman Theater* repeating this verse, *Nestrâ miserâ magnus factus es*; the *Auditors* did all apply it immediately to *Pompey*, surnamed the *Great*, thou art grown to the name of great by our baseness and servile flattery. So we have made our arch enemy a great tyrant, by our rebellion and iniquity. Therefore do you but cry out, *De profundo clamavi*, out of the deep have I called unto thee O Lord, and the Lord will bind him that hath bound us in our sins in the bottomless pit.

I have expatiated thus far upon the condition, malice, number, and efficacy of these spiritual wickednesses in high places. Now I restrain my self to meditate how at this time *Satan* chose out Christ for his object. Our Saviour was not touch'd upon by the Temptations of the World, or of the Flesh, but he was tempted of the *Devil*. And St. *Cyprian* gives a sweet reason for it, *Honestius cum spiritu, quam cum carne luctamur, nemo libidinum morsus evasit illesus*; A man may preserve his holiness and integrity and yet encounter the Devil. No man is troubled with the concupiscence of the World, or of the Flesh, but he comes off with some detriment. You shall know what all these three temptations are severally, and then mark if it be not true.

First, For the temptation of the World, that is, when some unlawful desire is stirred up in a man, to wish inordinately some things in the world. The world therefore

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is said to tempt by casting objects in our way, which are occasions to make us stumble and fall, as the shadow in the water made the Dog let go his piece of flesh, says he in the Fable.

Secondly, For the tentation of the flesh, that is, sometimes taken for all manner of wrong desire that opposeth reason or faith, so Idolatry, Witchcrafts, Heresies, Seditions are called the works of the *flesh*, Gal. v. 20. but properly it is our affection towards some sensual things against reason, or the Word of God, either in the avoidance of some evils of punishment which should be sustained, or in coveting some pleasures which should be avoided. According to St. Paul's *stimulus in carne*, whereof I spake before. Both these you see leave some mark and impression of evil behind them, for sin is sin in the first suggestion, and could in no wise be competible to Christ, who was a Lamb without blemish in all respects. And whereas Satan propounded stones to be made bread, and all the glory of the kingdoms of the World, Divines do rightly distinguish, Christ was not tempted of the world, or of the flesh, *Ad ea tamen quæ carnis & mundi sunt*, but he was solicited by Satan to enjoy the pomp of the world, and to embrace those pleasures wherein the flesh lusteth against the Spirit.

Thirdly, It remains alone, since he would be an *High Priest* tempted with like infirmities unto us, that he should be tempted of the *Devil*; for that assault might happen with all the might and main that Satan could direct it, and yet Christ be blameless and undefiled; according to that Text, *The Prince of this world cometh, and hath nothing in me*, Job. xiv. 30. That sin doth not follow as a necessary effect from such a tentation of the *Devil*, I prove it two ways: 1. From that common rule, *Peccatum in actu proprio consistit*; That which is the act of another cannot be called my sin; my sin must be my own proper act. Therefore if the suggestion of Satan had no success with me, it was his envy, but the resistance shall be imputed to me for innocency. 2. I prove it from another rule, speaking only of actual sins, *Nemo peccat propter id quod vitare non potest*; No man is put into such a plunge, that sin is inevitable, that he could not choose but sin. Who can hinder it, that Satan shall not so much as offer to seduce me? I cannot avoid the attempts of the evil Spirit, but through Christ I may avoid to consent unto him. It is impossible but scandals and tentations should come, but woe unto him by whom they come. The difference between us and our *High Priest* is this. Satan creeps into us by invisible insinuations, he slides into the inward closet of our breast, and there begets polluted imaginations, libidinous delights, wicked designs, and intentions. There he gets in says Biel, though we perceive not any such guest in the inward room, *Sicut lumen penetrat in profundum aeris, & ibidem manet*; As the light is transfused through the air, though the air feel it not. A fit similitude for the *Angel* of darkness. But the tempter came to Christ, not by an inward induction, but in an outward visible appearance. And his presence or his speech were no more contagious to Christ, than when the Sons of God stood before the Lord, Satan also was among them, and had leave to speak his mind against that holy patient man, Job i. 7.

I will conclude this Point, and begin that which shall end all, Jam. i. 13. Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. He cannot be tempted with evil, therefore that exterior pulsation of the *Devil* was no ensnarement to Christ; and Chrysologus makes this use of my Text, take heed ye repine not at God for the author of evil and tentation, they are the works of Lucifer and his Angels. When you hear those Fiends make it their office to tempt (an office not imposed by their Maker, but assumed by their own malice) *In Deum hoc non imputent homines, astris non imputent, naturam non crimentur*. Revile not God, throw not the mischief upon nature, pick no quarrels with the Stars. You see whose work it is, heaven and earth are Gods, and sin is the Devils. God hath made his good Angels to be our custody, and appoints them their Provinces how, and whom they shall protect. Evil instigations, impugnations, are from the Spirits of darkness, only God appoints the order, as he shall see fit, for the punishment of rebellious ones that have forsaken him. *Deus ordinatè novit uti malo*. Evil tentations are the Devils; God, whose Providence guideth all things, doth sometimes restrain and limit them, always methodize and direct them. Whom in the end of all we call upon by hearty and zealous Prayer to assail and defend us from our ghostly enemies. A M E N.

THE SECOND SERMON UPON Our Saviours Tentation.

MAT. IV. I.

Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.



IN the elder times of the Church, every man can tell you, who is a little acquainted with their customs, that particular Churches, especially those that were the principal and greatest Seats, did keep an anniversary commemoration of the noble acts of the Saints, and chiefly for them who had endured hard encounters for the name of *Christ*, either into bonds and imprisonment, or some other stern calamity, who were called *confessors*, or into blood and death who were called *Martyrs*. And this Ceremony was well instituted in praise and admiration of their victories, who would not let that truth be overcome which was in their possession. Therefore their memory was kept fresh every year for a double benefits sake, says *Minutius Felix*, *Defunctis primum, & futuris dabatur exemplum*; The dead were much renowned, and the living were no less edified by their example. What were the conflicts of men that we were so mindful of them? And should not we much more remember this for ever famous conflict of the *Son of God*? Brethren, partakers of the heavenly calling, consider the *Apostle*, and *High Priest* of our Profession *Jesus Christ*, who girded himself with strength, and with the power of the holy Spirit, and brake the heads of *Leviathan* in pieces. Magnifie him therefore that rideth upon the *heavens* as it were upon an horse, praise him in his noble acts, praise him in his excellent greatness, yea, and rejoyce before him. This opposition of the whole battery of *Hell* against him, his constancy to suffer it, his victory to tread it under feet, hath not only a due commemoration of it once a year, in the Gospel for *Ash-wednesday*, or the first day of *Lent*, but every week in the year, so often as we read the Litany, we speak of it to his honour, and to our comfort, *By thy Baptism, Fasting, and Temptation good Lord deliver us.*

A great omission might be imputed to *Divines*, me thinks, if *Poets* in their versifying fury should be able to raise the Wars of *Troy* to such an opinion in all Ages, and we should flag in setting down the most terrible battel that ever was fought between *Christ* and *Satan*, the trustiest Champion, and the deadliest Enemy of mans Salvation one against another; I say, it were a shame to our negligence not to be blotted out, if we should not prosecute the description of every circumstance, I for my part with all requisite industry, and you with all attention. I take this first verse therefore into my hands once again, which was thus disparted into *five points*. 1. That among other parts of humility, wherein *Christ* our *High Priest* was made like unto us. He was tempted to sin. 2. It is expressed by what sort of tentation, neither by the concupiscence of the flesh, nor by the vanities of the world, but by the

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the outward solicitations of the Devil. 3. Here is the time and opportunity which Satan chose with all despight to set upon him, then says my Text, that is, in the next place after his Baptism, which went before. Immediately, says St. Mark, after the voice from heaven had said, *This is my beloved Son*. 4. We may learn from hence how Christ was marshalled to the combate, he was led up of the Spirit, or as St. Luke more emphatically, *Being full of the Holy Ghost he was led by the Spirit*. 5. It is no idle word in the verse, that we have the Lists where the combat was fought, at least where it was begun to be fought, *the wilderness*.

In the first place at this time I must bend my meditations to the third of these particulars, having dispatht the other two in their place before, and that is the time which Satan thought he nickt very right for his purpose, then. *ἡ ὥρα καλὴ*, it was the Motto of the wise man Pittacus of Greece, *know the seasons* and opportunities of time, and you can hardly fail of that which you enterprize: Yet all things fell out contrary to the imaginations of this subtil Serpent, that the time which he thought was most in season was most out of season: it was no such a critical hour as he hoped for. But why was Christ tempted then? So lies the question, and thus I answer it in the first place, because our Saviour had been lately baptized; then as soon as ever he was initiated in the Sacrament of purification, then the engines of iniquity were planted to overthrow him. If Christ had been as one of us, who are prone to relapse into our former filthiness, after we have vowed a new life to God, this had been a likely way to have sped, and as dangerous as the counsel of Achitophel. A Penitent that hath newly bid adieu to all unclean conversation, newly gone out of Sodom, goes upon a ticklish ground, and stands not so sure, but that he is easily thrown down. *Lucerna recens extincta levi flatu accenditur*; how often have you seen a candle put out by a mischance, and blow the snuff presently while it is hot it flames again: So carnal concupiscence being but lately corrected in a good Convert by the fear of God, take heed the Devil blow not presently upon the snuff, for an easie matter will make it flame again. A man that hath lately begun a good work which is pleasing to God, must keep a Midsummer watch over it, a double guard more than he shall need when he is grown into custom and continuance. So Chrysologus doth abet this very reason which I give upon my Text, *Diabolus primordia boni pulsat, sancta in ipso ortu festinat extinguere*. Satan hath a more malicious aim than ordinary at the first fruits of holiness, he would crop the beginnings of reformation before they grow up to perfect fruits of amendment of life.

The smallest bird can pick off the blossoms of a tree; if that blossom be not nibbled away, but grow a fair apple, the hurt is small that the fowls of the air can do unto it: So the firstlings of a godly life are in the greatest danger; upon maturity of holiness, when the fear of God is well rooted in the heart, those unclean Harpies of the air, the Devil and his Angels shall be less able to annoy us. *Scit quod fundata subvertere non potest*, says the former Author; Satan wants no sagacity to observe his advantages, but is aware that if the Camp put their Spade into the ground for a few days, and cast their trenches, they will hardly be displanted. An Army that is not long set down before a place is more easily removed; so I say once for all, that I may roul the same stone no more, expect to find the greatest impediment from the Tempter at the beginning of a good work. As the Children of Israel were never so full of Wars as when they first set foot into the Land of Canaan. How many Factions bandied against David when he first took upon him the Kingdom? Prohibition upon prohibition against Nehemiah when he laid the first stone to re-edifie the Temple. When the first foundations of heaven were laid the proud Angels themselves fell: upon the first plantation of Paradise Adam fell: upon the first promulgation of the Law the Israelites worshipt a Calf in Horeb. Because the first fruits are the Lords, therefore this rebellious monster would corrupt them. Be not troubled therefore (so St. Chrysostom comforts) if you be infested with perillous tentations after Baptism, after receiving the Lords Supper, after your Prayers, after your being at Church, καὶ ἀνασθίας τότε συβιβώμετο. This follows of course, it will often be so. If you seek to quench the Devil he is nothing but fire and flame. But especially a Few or Pagan being of ripe years, renouncing Infidelity, and receiving the waters of Baptism for the remission of sins in the blood of Christ, they are the persons at whom the Adversary will strike with all his force, after the similitude of this tentation. There is a Text somewhat obscure, Luk. xi. 24. *That an unclean Spirit walkes through dry places, seeking rest and finds none*. St. Hierom doth thus interpret those dry places, *Loca inaquosa sunt gentes arida, nondum aqua*

Luk iii. 21, 22.

Granaten.

Tolet annot.
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aquâ baptismi irrigata ; Towns and Villages are scited by springs and rivers for the most part ; dry places, where no waters are, want the frequency of men, and thither the unclean Spirit resorts ; these dry places, says he, are those barbarous heathen upon whom the dew of heaven did never fall, I mean the sprinkling of *Baptism* : But among these the malicious one finds no rest, *Non invenit requiem, quia non habet cui noceat* ; these, alas for them, are quite lost already, he finds no rest among these, for he wants matter to work upon, therefore he returns to the house from whence he came, to the house newly swept, to them who were lately baptized, and had put on Christ.

Secondly, Just before the *Spirit of God* came down upon Christ in the shape of a *Dove* ; and although that Spirit was upon him in all fulness and abundance ever since he was made man, yet that apparition did manifest him to have received the rich talents of grace in most plentiful measure. Hereupon was the envy of the *Devil* enflamed, *In majori gratiâ major tentatio* ; Where there is the most sanctification, it falls out very often that there is the most temptation. The *Devil* is like a thief who will venter for the greatest booty ; they that beset an house to rob it, says *St. Chrysostom*, look for cash, and where tentations beat hard against a man, it is to be granted that there are good gifts in the soul, of which the envious man would bereave us. *ὅτι ἀποδείξει λαβὴς σαφὴ τῶν πνευμένων σοὶ δωμάτων.* it is evident that there is a great treasure committed unto thee, because *Satan* would break in and steal. If you ask who are most empestered with the assaults of the wicked one, the question, says *Aquinas*, is to be divided with this distinction, *Potentia Diaboli est respectu infirmorum, fervor respectu perfectorum* ; the weakest and worst of men are most obnoxious to his power and domination, the strongest and best of men are most obnoxious to his assault and fury. Among all the twelve Disciples he can easiest possess the heart of *Judas*, but among all the Twelve he did most desire to winnow *Peter*. Where *God* gives a man a large measure of grace, withall he gives the *Devil* the larger Patient. Do not say, I am cast out of the sight of the *Lord*, and faith is much weakened within me, for the provocations of ungodliness vex me sore : It is quite otherwise, Christ will not suffer you to be tempted above that which you are able to bear, but a stiff knot can endure a more massie wedge, and a strong defendant shall have a strong *Antagonist*. Faith is called a Shield, the Word of *God* a Sword, Righteousness a Breast-plate ; is not such Artillery as this fit for an hot skirmish ? *διὰ τὸτο ἔλαβες ὅπλα, ἕκ ἑνὰ ἀργῆς ἀλλ' ἑνὰ πολέμου,* He that hath the weapons of the Spirit let him gird them about him to fight. And this is it that I say why Christ was now tempted upon the manifestation of the *Holy Ghost*, for the more grace, the more temptation.

Thirdly, There is no bait at which the old Serpent will bite sooner than the lofty commendations of the *Saints*. At the Baptism of our *Saviour*, and the descent of the *Holy Ghost*, there came a voice from heaven that did resound his glory far and wide, *This is my beloved Son in whom I am well pleased*. Then was *Jesus* led up of the Spirit into the Wilderness to be tempted of the *Devil*. The *heathen* were wont to say, be moderate in the commendation of any man, whatsoever was overpraised was obnoxious to the envy of the *Gods*. Indeed, as for the *Gods* of the *Heathen* they were but Spirits of damnation. And whatsoever is highly praised, an hellish envy dogs and follows it to take away the Garland from it. *Breves & infasti populi Romani amores*, says the *Historian* ; Those whom the people of *Rome* did much prosecute with their love and applause they were never long prosperous. What was the beginning of *Jobs* affliction ? But those words wherewith *God* did so graciously testify to his integrity, *Hast thou considered my servant Job that there is none like him in the earth ? Job i. 8.* Some, that are bold to conjecture, say as much for *David*, the envie of the *Devil* was stirred up against him, because he was called a man after *God's* own heart. They carry the same conceit upon the first time that *Peter* was smartly rebuked, *Get thee behind me Satan* ; immediately in a few verses before that *Encomium* was given him, *Thou art Peter, and upon this rock well I build my Church. Nectens ipsis ex vincula seruis.* As the *Poet*, says the waggish Boys, took *Silenus* his Garland, and made fetters therewith to bind him : So *Satan* contrives mischief out of the Garlands, out of the praise of the *Saints*. And certainly too much elevation of praise is a dangerous precipice to be tumbled into temptation ; or if it do not work to the ruine of the living, this wolvis projector can bring his ends about to the injury of the dead. For certainly the large *Panegyrics* and Commemorations made yearly upon the *Festival* of the *Saints* and *Martyrs*, (whereof I spake in the beginning) stirred up the envy

envy of the *Devil* to sow Tares among the Wheat, to beget *invocations* of Saints, prostration before their Images, adoration of Reliques, and the whole spawn of Idolatry. If *God* lend his own voice to the praise of Christ, this infamous *Lucifer* attends close to blot it out, and to make *God* a liar like himself, for if he could have entred the temptation of any sin into Christ, he had not been the *Son* in whom the *Father* was well pleased.

Fourthly, Christ had spent thirty years of his life in *Judæa*, and it is most probable to hold, that in all that space *Satan* did not cast the least temptation before him. Was this the time for the powers of darkness to begin their fury more than ever before? So it seems, and for this reason; for those thirty years he was obedient to his Parents without the least noise made that he was the *eternal Son* of *God*, that came to save the world, and passed away his time in such obscurity, that there is no print or footstep of any rare action that he did, save that he disputed with the *Doctors* at twelve years old in the *Temple*. But as soon as he began the work of his *Mediatorship* in open publication, as soon as ever he began to advance the Banner of faith, that all that believed in his name should be saved, Hell could contain it self no longer, but belch'd out defiance against him. The *Heathen* had a common Maxim which *Plutarch* liked not, *μὴδὲν ἄν ὑπὲρ ἡγέρην παρορμήσῃν τὸν δαίμονα*, the Apparitions of evil Spirits never infested any one that was wise and judicious. This did not relish with that Author, because *Dion* and *Brutus*, a pair of most renowned Captains, were even distracted with *Phantasms* and *visions* that haunted them: So he, whose opinion is good, but upon another ground, and it is thus. *Satan* hath ever strived to set shoulder to shoulder against them who have either been the beginners, or the restaurators of the Doctrine of the Kingdom of heaven. That word of the Angel set him on fire worse than Hell it self, *Evangelizo vobis*, I come not with the Law, but *I do Evangelize*, *I bring good tidings of great joy to all people*; and when Christ began to set that Gospel on foot, it was insufferable to the *Devil*, he must tempt him in the Wilderness. Remember the tempest which was raised when Christ was embark'd to sail over the Lake of *Genazeret* to the *Gaderens*. It was a tempest conjur'd up, I suppose, by means *Diabolical*, that the *Gaderens*, who were the most part *Gentiles*, might not hear of Righteousness, and Salvation. The Spirit cried out to *Paul* to come over to *Macedonia* and help them; He and *Silas* found no better entertainment than to be scourged for coming to *Macedonia*, *Acts* xvi. 9. How long, how many hundred years were all the skilful men in the world deluded, nay, how long bewitcht? I may well use that word, that neither by the Sphere, nor by Navigation, nor by any other conjecture, so many nimble wits and industrious men could not find out so large a portion of the world as *America*. We were all so long held in ignorance, that those miserable and vast multitudes of Nations might be held in infidelity. And our late Stories report, that many dear Servants of *God*, who have sailed thither, as well to enlarge Christs Kingdom as their own means, have suffered most unusual wrecks and storms at Sea; nay, that they have encountred *Phantasms* and Apparitions in all likelihood *Diabolical*.

*Plut. in vit.
Dion.*

I will make no long excursion here, but a short Apology for one that deserved well of the reformed Religion. Many of our Adversaries have aspersed *Luther* with ill words, but none so violent as our *English* Fugitives, because he doth confess it that the *Devil* did encounter him very frequently, and familiarly, when he first put Pen to Paper against the corruptions of the Church of *Rome*. In whose behalf I answer, Much of that which is objected I cannot find in the *Latin Editions* of his works which himself corrected, although it appears by the quotations some such things were in his first Writings set forth in the *Dutch Language*. 2. I say no more than he confesseth ingenuously of himself in an Epistle to *Brentius*, his meaning was good, but his words came from him very unskilfully, and his stile was most rough and unfavoury. *St. Paul* says of himself, that he was *rudis sermone*, rude in *speech*: But *Luther* was not so much *ῥῥῶς τῷ λόγῳ*, the word used in *Paul*, as *ἀγενναῖος*, after his *Dutch Monastical* breeding, and his own hot freedom, by nature he had a boisterous clownish expression; but for the most part very good Jewels of Doctrine in the dunghills of his Language. 3. If the *Devil* did imploy himself to delude and vex that heroical Servant of *God*, who took such a task upon him, being a simple Monk, to inveigh against Errors and Superstitions which had so long prevailed, why should it seem strange to any man? *Ribadenira* sticks it among the praises of his Founder *Ignatius Loiola*, that the *Devil* did declame and cry out against him (believe it every one of you at your leisure) and why might not the *Devil* draw near to vex

2 Cor. xi. 6.

Luther, as well as roar out a great way off against *Loiola*? I have digrest a little with your patience, to make *Luthers* case appear to be no outrageous thing, that weak ones may not be offended when they hear such stuff objected out of *Parsons*, or *Barclay*, or *Walsingham*, or out of *Bellarmino* himself. If *Beelzebub* was busie with the *Master*, what will he be with the *Servants*? When *Christ* did begin to lay the first corner stone of the *Gospel*, then he was led into the *Wilderness* to be tempted of the *Devil*.

I will suffer a reason of *Tolets* to make up the fifth place before I leave this Point. *Christ* presented himself upon the desert of the *Wilderness* to undergo his tentation, before he had wrought many Signs and Miracles, to put a mist before the *Devils* eyes, that when he did not ween him to be the eternal Son of *God*, he might give the onset without distrust; not as *Ahab* went disguised into the field, lest the Army of the *Syrians* should bend their forces against him; but to delude the great Adversary, lest he should retire when he suspected to be over-mastered. *Sicut luctator inclinatur corpus suum ut supplantet alium*; *Bernards* similitude I think. Our Saviour omitted no evidence of humility and infirmity to win the day of *Satan* by this abasement. As a cunning wrestler dops downward as low as he can, that he may fetch over his Antagonist. But this Point will meet us again upon a larger entreaty. These five reasons if you can remember them, will give you satisfaction, I suppose, what time and opportunity this was, which *Satan* chose with all despight to set upon our Lord and Saviour, the word of time is very emphatical. *Then was*, &c.

The next general part comes now to be handled, how the Spirit like a Grand Marshal brought *Christ* into the field to combat with the *Devil*, *He was led up of the Spirit into the wilderness*. I will deliver my mind upon this hint in these four particulars: 1. Of what Spirit this place is to be understood. 2. How the Spirit did lead him. 3. Why this passage is inserted into the Story, that he was led up of the Spirit. 4. It will be expedient to annex unto these, How the grace of *God* doth lead us, and draw us on to vanquish the *Devil*, and all the corruption that is in us, and to be the Sons of *God*. Because there is mention of a good Spirit immediately before my Text, that descended from heaven upon him in the shape of a *Dove*, and all the business after my Text concerns an evil Spirit that assaulted him with many tentations, therefore the quære ariseth, which of these did lead him into the *Wilderness*? The *Syriack* determines it plainly, *Ductus à spiritu sancto*, he was led by the *Holy Ghost*. And it is of more moment, that certainly the *Syriack Paraphrase* took it from *St. Luke*. *Jesus* being full of the *Holy Ghost* returned from *Jordan* and was led by the Spirit. *πληρὴς πνεύματος ἦν καὶ ἐκ τοῦ πνεύματος*, they that understand Grammer, and the original Text, do easily discern, that the same word in the same sentence implies one and the same thing, the latter being an effect of the former, for being full of the *Holy Spirit*, he was led by the Spirit into the *Wilderness*. And I will parallel it plainly anon with that of *St. Paul*, *Acts xx. 22* Behold I go bound in spirit to *Jerusalem*. Moreover, the *Devil* approached not unto him, till after he had fasted forty days he began to be an hungry; for he had no motive to begin his tentations, till he perceiv'd he was in the distress of hunger like a weak man. Therefore it was not *Satan* that carried him into this place where he fasted, for then the temptation had begun before he had set foot in the *Wilderness*. The case is clear, to say no more of the first Point, that the Spirit which led him was the influence, and impulsion of the *Holy Ghost*.

The second thing to be askt is, how the Spirit did lead him. This can be conceived but two ways: Either by inward instigation, or removing him suddenly from one place to another, which is called outward translocation. Each way may be admitted, for both are according to Analogy of Faith, and both are favoured out of the *Greek Text* of sundry Evangelists. You shall read in *St. Luke*, Chap. iv. 1. *ἦν καὶ ἐκ τοῦ πνεύματος*, he was led by the Spirit, which doth imply, that the *Holy Ghost* did inwardly inspire that resolution into him, and did assist continually while he abode in the *Wilderness*. You shall read in *St. Mark*, Chap. i. 12. *ἐκβάλλει αὐτὸν τὸν ἔρημον*, the Spirit driveth him into the wilderness, as if he had been transported thither in some wonderful rapture. And my Text is read thus in *St. Mathew*, *ἀνέχθη καὶ τὸ πνεῦμα*, He was led up of the Spirit. The Proposition *ἀνω*, sursum, to lead up, hath either regard to the situation of the Desert, which was by far the higher ground in respect of *Jordan*, where our Saviour was before: Or else that he was exalted from the earth, and carried away by the Spirit through the air, untill he came unto that place, where he spent forty days in Prayer, Fasting, and Meditation. I dare not contend

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out of the *Scriptures*, but that the *Spirit* wrought both ways upon Christ, both carrying his body into the Wilderness, and instigating his mind.

No unusual thing in the first sense, for the *Spirit* to transport a body suddenly through the air, without the motion of the feet, to a place of far distance. And although the whole *Trinity* God the *Father*, the *Son*, and *Holy Ghost* concur to that action, and produce it, or perhaps appoint an *Angel* to be the instrument, yet it goes under the name of the *Spirit*, because that Miracle impresseth a strange virtue into a material body, as if it were spiritual. How *Enoch* and *Elias* were translated on high in their bodies I have declared my mind not long since: And surely, before *Elias* his last translation into heaven this did befall him often times. *Obadiah* was jealous of it, 1 *King*. xviii. 13. *It shall come to pass when I am gone from thee, the Spirit of the Lord shall carry thee whither I know not.* What *Ezekiel* reports of himself, I cannot say but it was rather an imaginary than a real rapture, but thus he, *Ezek*. viii. 3. *The hand of God took me by a lock of mine head, and the Spirit lift me up between the earth and the heaven, and brought me in the visions of God to Jerusalem.* This could not be imprinted in his imagination, but that it was possible to be done really. And *Gregory* meditates well upon it; Every regenerate person during the time of this mortal flesh is so lifted up between heaven and earth; *Adhuc ad superna plene non pervenit, sed tamen ima dereliquit*; His conversation and his heart are not altogether in heaven, but they are higher than the earth. What a direct instance is that of the Prophet *Habakkuk*? He was carrying food to the Reapers in the Land of *Jury*, and the *Angel* of the *Lord* took him by the crown, and bare him by the hair of his head, and through the vehemency of the *Spirit* set him in *Babylon*. Neither need this be rejected for *Apocryphal*, since there is an example to match it, *Acts* viii. 39. The *Spirit* of the *Lord* caught away *Philip*, who was then at *Gaza*, and he was found at *Azotus*, which two are forty miles distance after the best descriptions of the *Holy Land*. A Faith that is but *linum fumigans*; a dusky faith, and shines not clearly, may easily admit this, for if the birds can cut the air with their gross wings naturally, who will not be persuaded that God can make the body of man more nimble and fit for such a motion by his supernatural power? But I marvel at those Expositors, who are squemishly conceited against that opinion, that they did not frame this objection: God doth not use to work Miracles only to shew tricks, as one would say, no necessity requiring. Then *cui bono*? Why might not Christ have gone into the Wilderness step by step? What occasion of moment should urge the *Spirit* to transport him? Beloved, it was thus far expedient, that Christ should vanish, and no man know which way he was departed, that he might avoid the honour which the multitude would have done him upon that voice which came from heaven, *This is my beloved Son in whom I am well pleased.* So in the sixth of *St. John*, after the miracle of feeding some thousands with a little bread and a few fishes, Christ perceived that they would take him by force and make him a King, therefore he made a sudden departure, none knew whither till his Disciples met him walking upon the Sea in a dark night, and a great storm, *Mat*. xiv. 23. This is reason then sufficient, to decline the people, who were astonished at the testimony which was given him from heaven, that the *Spirit* snatcht him away in a rapture into the Wilderness.

Why this interpretation of the word should not take with you I know not, but I am sure the next must take, ἡγετο ἐν τῷ πνεύματι. He was led by the *Spirit*, that is, the *Holy Ghost* did inspire this heroical resolution into his humane nature to fight with, and to overthrow the tentations of the *Devil*. I shall reach this doctrine unto you the better upon certain questions: And first, what needed this Preface of all other before this mighty work, that he was guided by the *Spirit*? What action throughout all his life did not deserve the same commendation? A young *Rhetorician* dedicated an Oration to one *Antalcidas*. What is the subject of your Oration quoth he? Says the young *Orator* the praise of *Hercules*. Fie man, says *Antalcidas*, what needless pains have you taken? Who did ever dispraise *Hercules*? So it may seem as redundant an expression, to say that Christ was led by the *Spirit* at this time, for through the grace of Union, and the grace of *Uction* he was always conducted by the *Spirit*. It is sufficient for answer to this, that this was the first exploit of those that Christ did act, to shew he was the Christ, and the Mediator of God and man; therefore this clause being prefixt to the formost of his actions, is a title to all the rest, he was led of the *Spirit*. 2. It is not to be taken *per modum inherentia*, that he was now full of the *Holy Ghost*, as if he had received a larger measure

1 Sam. x.

than he had before, but by way of manifestation, for the Spirit even now had visibly descended upon him in the shape of a Dove. *Semper fuit actus à spiritu, sed jam maxime ejus vis apparuit*; the common gloss of the best Writers: The Spirit did always lead him, and dwell in him, but now it did appear and put forth its strength. I move another question, (be not offended that I move these hard things as it were by way of Catechism) are the leadings of the Spirit of more sorts than one? Yea, these two are degrees one above another. The first is general to all the Sons of God, for they are all stirred up to faith, and hope, and good works by a divine illumination. *If ye be led by the Spirit, then are ye not under the Law of the flesh, Gal. v. 18.* The second is special, to the chiefest, and principal Ministers of God, as Kings, Prophets, and Apostles, when Saul was anointed King over Israel, the Lord gave him another heart, his Spirit came upon him, and he prophesied. So Christ our anointed Prophet prepared himself for a famous enterprize, and he had the badge of Gods good liking, *The Spirit came upon him, or he was led by the Spirit.* Suffer but one interrogatory more, and it is this: Did the Spirit thrust on Christ, and as it were hale him with compulsion at this time? So a man might hap to fall into that error by St. Marks words, *The Spirit driveth him into the Wilderness.* And the Vulgar Latine gives the same offence, *Luk. iv. 1. Agebatur a spiritu*; he was pushed on by the Spirit. For answer, hard words are soon mollified by good construction. The very Heathen could say, *Generosus est animus hominis, magisque ducitur quam trahitur*; Mans will is a free generous thing, and had rather be led fairly than drawn forcibly. Therefore the other Evangelists must be expounded by St. Matthew, that the Spirit led him by illumination, and propounding the will of his Father unto him, not by violence and coercion. So Cajetan, *Non vis significatur, sed efficientia, & impulsus spiritus*; All was done by the efficacy, and motion of the Spirit, nothing by compulsion.

Exam. Cen-
sur. c. 17.
p. 190.In. cap. 4.
Mat. qu. 3.

Ma. liii. 7.

Some there are, who care not what old Pillars of Divinity they pull down, to set up their new devises, that hold, that Christ did obey his Father, and the Divine Law with so much liberty and freedom, that it were no offence to say, Christ could not have obeyed his Father, not have kept the Law, and so by consequent have sinned; and whereas it is certain he did not sin, they will neither allow that the Hypostatical Union was the cause of it (O strange Theologie!) nor yet the grace of Unction, wherewith he was anointed above his fellows, (O strange impudency!) Neither of these was *fundamentum impeccabilitatis*; And all this to maintain, that because he did merit by his obedience, his will was not determined to do good, but left indifferent to good or evil. Away with this over audacious disputing; Christ could not but fulfil all righteousness; *I must do the works of him that sent me, Joh. iv. 9.* All good things conducive to the work of a Mediator were necessary to be done: And it was necessary, Gods will being declared, that it should be fulfilled of Christ, although he was not necessitated by a violent determination, but moved willingly and obediently unto it by a certain perswasion. *Non necessitatus erat, sed propter illud quod necessarium erat sponte motus*, says Abulensis; The object propounded was necessary to be done of him, though he accepted it with much alacrity and desire, and no way driven by constraint. Therefore this was not like Peters case, *Another shall gird thee, and carry thee whither thou wouldest not, Joh. xxi. 18.* But the hand of the Lord was with him, and carried him whither he liked himself. *Non invitus aut captus, sed sponte & liberè venit*, says St. Hierom; He was not drawn on as if his own will drew back, but rejoiced as a Giant to run his course. To say no more but this, *Oblatus est quia voluit*; It was his own good will that he was slain for the sins of the world; it was his own pleasure not to dread death, and it was as much his own pleasure to grapple with tentations. And so much for that question, how the Spirit did lead him into the Wilderness.

You shall now be partakers of the third thing, why this passage is inserted into the story, that he was led up of the Spirit? Good reasons are rather to be esteemed by their weight than their multitude; take these few to content you.

1. The Spirit is said to lead him, because he did not run on blindfold, but knew the task which he undertook, he foresaw the difficulties that he would meet, and weighed them in the balance of judgment and discretion; *Non ignarus, sed consilio ducebatur*, says St. Ambrose; The counsel of the Spirit did enlighten him to see what he had in hand. Saul thought that David was but a fool-hardy Stripling, and knew not what a perilous thing it was to fight with such a Giant as Goliath, *Thou art but a youth, and he a man of war from his youth, thou art not able to go against this Philistine.* But David shewed the reason of his confidence, the Lord that delivered me out of the

the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine. He had considered Gods mercies and protection, therefore *he was led by the Spirit* into that noble action. Beware to plod on, like Balaam, with our eyes shut; never discerning what is before us. Try all things, and prove your own heart if you understand which way you walk unto the Lord. Ephraim feedeth on the wind, and followeth after the East wind, wherein the Prophet deciphers them, that know not what they seek after; or at least how they would comprehend it. Some eat and drink their own damnation, because they discern not the Lords body; they come by custom to the Table of the Lord not with solemn and faithful preparation, these are not led by the Spirit. Some lay their hand to this Plow to preach the Kingdom of Christ, but never bethought them seriously what it was to bear the Ark of God upon their shoulders; they took the Priests Office upon them only for the hire and wages, but never examined whether they were inwardly called, these were not led by the Spirit. The Widows in St. Pauls days, who were to continue in supplications night and day, these were not to be taken into that Society which attended the Church under threescore years of age, and such as had been diligent in every good work: In after Ages, out of more presumption than due care, some were accepted to take the vow of continency upon them at the age of forty: Others more dangerously admitted Virgin Votaries at the age of twenty five: And now every youngling at the age of fourteen is solemnly received to be incloystered in an unmarried estate for ever, before they know the hazard of their own frailty, the iron bondage of such a Vow, or how to avoid the continual tentations of most discontenting melancholy: these took their snare upon them by fond enticements, and ignorant devotion, they were not led by the Spirit. This was St. Ambrose his reason of this phrase. 1 Tim. v.

2. The next owes it self to St. Hilary; *Non aliter tentatus est quàm spiritus permissu, & auxilio*; He was led by the Spirit, that is, he maintained this quarrel against the Devil by the permission and assistance of the Holy Spirit. The Holy Ghost is not an idle Spectator, but a party that leads us by the hand, and holds up our hands to conquer these Amalekites, as Aaron and Hur held up the hands of Moses. The Apostles were like things shut up, that durst not come abroad till they were filled with the Spirit, that had no heart to offer themselves to the trial of any affliction, but kept out of the way; But in Gods help, as David says, *they leapt over the wall*, and ventured forth out of that narrow imprisonment, and to make some satisfaction for that privacy, when they lived as recluses, they travelled boldly through all places of the world, baptizing all Nations in the name of the Lord Jesus. What durst they not do for the honour of God when they were led by the Spirit? The Children of Israel made no scruple to pitch their Tents within the borders of their enemies if the Pillar of cloud did remove before them; so wheresoever the grace of God doth carry a man, Gods glory being his undoubted end, (without all vain delusions, and carnal reservations) he may be bold to venture. As we read of Sampson, that before he did those great and heroical exploits against the Philistines, he was possessed with the Spirit of the Lord, and the Spirit of the Lord came mightily upon him, when he slew a thousand of the Philistines with the jaw-bone of an Ass, *Judg. xv. 14.* So it holds in the works of Regeneration, Patience, Obedience, denying of our selves, taking up the Cross of Christ, mortifying the body of Sin, these cannot be done unless the Spirit of the Lord do move upon us.

But according to the method of the Psalm, first we must trust in God to pluck our feet out of the snare, before he lead us in the right way, and set us upon a rock of stone, where we shall not be moved. First, lead us not into temptation, that is, leave us not to our selves, and then bear us on Eagles wings, and bring us to himself, *Exod. xix. 4.* We do not so much deprecate in the Lords Prayer that we should not come near the assault of any tentations, as that we may not be drawn into the midst of them, and there left unto our selves. Most excellently the Apostle, *Heb. xiii. 20.* The God of peace that brought again from the dead our Lord Jesus, through the blood of the everlasting Covenant, he will bring us out of the Pit-falls of the Devil, that is implied, for it follows, he will make us perfect in every good work to do his will. Aristotle hath a rule in his *Rhetoriques*, how that must needs be an excellent thing, which the worst men desire they may seem to have, though they want it. As liberality must needs be a graceful vertue, for few are so sordidly covetous, but that they love to be accounted liberal: So the guidance of the divine Spirit necessarily must be the most laudable principle of all humane actions,
for

for there is not so palpable an hypocrite that will confess he was led by his own Concupiscence, or seduced by his Passions ; no, he will pretend it is the fear of God, and his Conscience that doth lead him in all things. What wonder if Christian Hypocrites have such conceits ? For the King of Assyria, a Most prophane Blasphe-mer, thought it was the best way to make the same pretension, when he came to pluck down the living God ; *Am I now come up without the Lord against this place to destroy it ? The Lord said to me, go up against this Land to destroy it.* And I would it were not the disgrace of these times, that many such live among us, who have their secret stratagems and desires to make havock of the small revenue of the Church, and to pluck down the glory and dignity of it, but with the same ungodly flourish that the King of Assyria made, *We are led by the Spirit, the Lord said unto us, go and destroy this,* as they most impudently, and ignorantly call it, *Superstition.* I will give them the Prophet Ezekiel's woe for their reward, Ezek. xiii. 3. *Thus saith the Lord God, woe unto the foolish Prophets, that follow their own Spirit, and have seen nothing.* These are led on by their fury to bring to pass the works of the evil one, not led by the Spirit, as our ἀρχηγός, our Arch-leader was, to overcome the tentations of the Devil.

Hcb. xii. 2.

The third reason is out of St. Chrysostoms Quiver, and I cannot exceed beyond that at this time : *Non simpliciter profectus, sed abductus.* God did inspire the Evangelists to write in this manner ; how Christ was led when he went into temptation, rather than that he went of himself simply without more addition, because no man should offer himself rashly and voluntarily to be tempted, unless God did put some constraint and impulsion upon him. It is a most cautions note if you observe it ; for take the matter right, and consider Christ in himself alone, without respect of leaving an example to the Members of his body, and it was laudible in him to wish some trial, that he might encounter the Devil, and spoil him of his Kingdom ; *Tentationem exoptare in eo qui succumbere nequit est laudabile ;* say the Schoolmen. It was an heroical magnanimity in Christ to wish tentations so might fall upon him, because he could not be vanquished. And therefore some gather an observation contrary to St. Chrysostom, that our Saviour went into the Wilderness, and fasted forty days, and after was an hungry, destinating that the Devil should find him out. *Obviam procedit Diabolo quem scit non pugnaturum nisi laceffitum ;* He went out to dare the Tempter, because he knew he would not come on and fight, unless he were provok'd ; yet it is the sounder way to collect, that for our instruction, when we should examine this Story, Christ did not go in a bravado, or a challenge to offer himself to be tempted, but the Spirit led him ; as who should say, this was not Curtius in foveam, a precipitated intrusion. Let not man expose himself to temptation, *Dubia est victoria,* who knows that carries the badge of Adams frailty in his body, whether he shall come off with victory or captivity.

Happy is that man, and the Lord shall bless his integrity, who will not come near the suburbs of sin ; for no man can keep the Commandments, unless he be careful to avoid the first invitations of evil, and to shun the farthest and remotest impediments of obedience. Have you seen little children dare one another, which should go deepest into the mire ? But he is more childish that ventures further and further, even to the brim of transgression, and bids the Devil catch him if he can. I will but look and like, says the wanton, where the object pleaseth me ; I keep company with some licentious persons, says an easie nature, but for no hurt, because I would not offend our friendship. I will but bend my body in the house of Rimmon, when my Master bends his, says Naaman ; I will but peep in to see the fashion of the Mass, holding fast the former profession of my faith. Beloved, I do not like it when a mans conscience takes in these small leaks, it is odds you will fill faster and faster, and sink to the bottom of iniquity. I have read of a Bishop that was performing the Office of Baptism to many that were converted from Gentilism, and when a Virgin came near the Font of an extraordinary beauty, he desired a substitute to discharge the place, for he would not please his eyes, no not for a few minutes, to look upon such an object as allured his fancy. What a careful Christian this was, that kept off occasions of sin, and would not suffer them before him, as David charged his treacherous Son Absalom to keep a distance, and not to come near Jerusalem. Hannibal, that approved Souldier, placed himself in a battel where many Darts of the enemy flew round about him ; and when some commended him, that he ventured his person upon the mouth of danger ; you
mistake,

mistake, says *Hannibal*, I am more ashamed of my self this day than ever I was in my life; that being the *General* of the Field I came in peril to be wounded. This is well applied to every Souldier that fights under Christs Banner; when we are run into tentations, it is good and blessed to come off with the least impairment to our innocency. But why did you come so near the flame, that you were in peril to be scorched? *Job* comforted himself, that he had kept his eyes from wandering. *Jeremy* was careful neither to lend upon Usury, nor to borrow upon Usury. In a word, when Tentations fall upon you by Gods permission, resist them manfully; but if you mean to be led by the Spirit, do not wittingly and daringly fall upon tentations. This is the sum of the third observation, I defer the fourth to a larger tractate. To God the Father, &c.

THE

THE THIRD SERMON UPON Our Saviours Tentation.

MAT. iv. 1.

Then was Jesus led up of the Spirit into the Wilderneys to be tempted of the Devil.



His Text, you see, will not let me go, I have been parting from it twice, and still it invites me to stay: As the *Levite* took his farewell at *Bethlem* sundry times, and could not get away, *Judg. xix.* And now I have good cause to tarry, being led by the leading of the *Spirit*: Whosoever shall compel thee to go a mile with him, go with him twain, says *Christ, Mat. v. 21.* And if the *Spirit of God* compel us to go with him one Sermon, we will go with him twain; it cannot be irksom or weary to follow such contemplations. But it is fit I should satisfie you, where I stick in this verse for the present, that I do not proceed how *Christ* was tempted, wherefore he was tempted, by whom he was tempted, when he was tempted, I have rid my hand of these discourses. Likewise I have passed thus far, how *Christ* was marshalled into the field by the divine impulsion of the *Holy Ghost*, Here I resume my task into my hands, where I left it. That which remains for me to survey, and for you to exercise your attentions upon is this: First, Since *Christ* himself was led by the *Spirit* when he went forth to fast and pray, and to fight against the *Devil*, therefore I will make enquiry how the grace of *God* doth lead us to eschew evil, and to do good. And secondly, I will bring you along to consider the place whereon our Saviour planted himself to encounter his enemy, it was the *wilderneys*.

How all men, whom *God* calls to the saving truth by the preaching of the *Spirit*, are led by the *Spirit*; that is, governed and directed by his grace, is the Doctrine with which I begin; in which intricate subject I confess my self to be in a *Wilderneys* before I come to the last part of my Text, if ever there were a question which troubled the whole world it is this, *How the will of man is guided unto Salvation by the supernatural help of God.* It is run into a Proverb, that there are three things almost impossible to be traced: The one how a *King* doth govern his Kingdom, (the secret reasons of state make the course of his actions so obscure; *Cor regis inperscrutabile*, says *Solomon.*) The other, how grace doth govern the soul; And the third, how *God* doth govern the world. We are sure divine motions move within us, and yet we know not how they move. Our Saviour did admonish us it would be a hard matter to understand, when he spake of the *Holy Ghost* who doth regenerate us, *The wind bloweth where it listeth, and thou knowest not whence it comes, nor whither it goes.* What impression a spiritual quality doth, or can make upon a spiritual substance, *Philosophy* cannot judge of it; but so far as the *Scripture* opens the myserie, *Divinity* may examine it, and faith must believe it. In these labyrinths wherein so many run upon this Point; I will give you my judgment in that method wherein I have
always

always directed my self, a method to give God the glory of all that which is good, to make sinners humble because they have no good in themselves, as of themselves, and to make us all diligent in good works, that we may not neglect the gift which is given us in Christ through sluggishness and security. The grounds upon which I will insist are these: 1. We must be led by the Spirit before we can work any thing which is good. 2. I will unfold how we are led by initiating or preventing grace, when we are first made partakers to taste of the hopes of a better life. 3. I will shew how we are led by preparatory grace, which goes before the complete act of our regeneration. 4. With what great and mighty power the Spirit doth lead us in converting grace. 5. How we are led by subsequent grace, and sanctification, which co-operates, and assists us after our conversion. To these heads I will briefly and peaceably reduce a volume of litigious disputation.

1. I enter into all by this door, before the Spirit come down upon us, and lead us with his sweet motions, our heart can produce nothing which is good. The heathen are no competent witnesses in this cause, how far nature is weakened in all virtue, and how much it is prone to all evil, they know no supernatural strength above nature, and therefore could not acknowledge the efficacy of it. In a word, we must not believe man how far he is corrupted, but God, for man must not be judge in his own cause. The Pharisees likewise shall not be heard to speak in this Point, whose arrogancy made them enemies to grace. You remember with what contempt they ask'd Christ, *are we blind?* Joh. ix. 40. Alas of our selves we are all under that woe, *Vae vobis duces cæci; Woe be to you blind guides,* Mat. xxiii. 16. Whether will a blind mans feet carry him but into a pit, or into a snare unless he have a leader? By nature this dark blindness is upon us, for else why have we a Leader? *Omne id natura deesse intelligitur, quod spiritus sancti opera communicatur,* says St. Austin; Whatsoever is put into us by the Holy Ghost manifests how much was wanting by nature. The good Spirit may say of his direction as Job did of his charity, *I was eyes unto the blind, and feet unto the lame,* Job. xxix. 15. The heathen erred from the truth through ignorance, the Pharisees through arrogancy, among Christians none offended more foully than the Pelagians, partly through subtilty of wit, partly through arrogancy. What shifts did they not invent rather than confess the truth? Sometimes calling the endowments of mans nature, even under this great blemish of depravation, by the name of *grace*. When that would not serve, yet they would allow no grace to support mans free will, but the external preaching of the word, and dispensation of the Sacraments. 3. When this would not satisfy the Church, they went thus far, they did not hold there was grace of sanctification to prevent us from sin, but grace of mercy to remit our sins. Yet they stood under condemnation, and at last this was all that could be wrung from them, supernatural grace was necessary, not simply to strengthen us to do good, but only to do good with greater facility.

Whereas it behoved them to have accused nature in this present state of malignity so far, that now it is become that accursed ground, which of it self brings forth nothing but thorns and thistles. There is not only a possibility in our will to sin, as there was in Adam before the Fall, but a violent and a precipitious inclination to transgress the Law. The Saints, and the heaven are not clean in Gods sight, says Job, *How much more abominable and filthy is man, which drinketh iniquity like water,* Job xv. 16. The will of man is of that nature it cannot rest naked, destitute of all desires, unfurnished of an object, and since in its own rebellion it hath forsaken God, there is no relief but it will betake it self to the unlawful concupiscence of the Creature. Mark how peremptorily St. Paul concludes against man, as he is left to the will of his own flesh, Rom. viii. 7. *The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be.* In the state of this miserable captivity under sin (for we are servants to that which we obey) the will of man is partaker of its own freedom which grows with it, and cannot be parted, that it is not held under necessity to commit this or that sin, naming any particular act, what you will; but under sin it is held, so that the evil which we would not, we shall do, and the good which we would, we shall not do. But Christ is our Advocate, and he will speak for us more than we could or durst say for our selves, hear his testimony, Job. xv. 4, *The branch cannot bear fruit except it abide in the vine; no more can ye, except ye abide in me.* Because these words are parabolical, he speaks roundly in the next verse, *Without me ye can do nothing.* It is not meant of natural or animal works, as eating, drinking, walking; indeed we can do none of these things unless his omnipresence

and omnipotency support us ; but here it is meant of such things as are praise worthy before God ; *without me*, that is, without the divine assistance and help which I have merited by my obedience ye cannot bring forth the fruits of righteousness to eternal life. Yet I pray you mark one thing to qualifie some mens severe opinions, Christ did not say, whatsoever ye do without me, even with the best moral rectitude and justice shall plunge you further into damnation. Every thing which comes from a meer natural man is so bad and defective that it shall do him no good toward the attaining of everlasting life, but some things have a moral honesty according to the law of *nature*, which do not deserve *Hell* fire, but rather they are such things as shall make their damnation more tolerable. The branch can bring forth no fruit unless it be in the tree, *Frugiferum opus est quod ad vitam aeternam refertur* ; That is a frugiferous work which God rewards in his Kingdom. No such fruits can grow from nature which wants the conduction of the *Spirit*. St. Paul very cautiously, 1 Cor. xiii. mustering up the works of an unregenerate man, which want *Charity*, says he, *If I do all these things, and want charity, they profit me nothing* ; not simply, that the continence of *Socrates*, the temperance of *Scipio* should hurt them ; but *they profit me nothing*, a natural man brings forth nothing which can profit him to eternal life.

St. *Austin* doth so diligently ponder every word of the Text now cited, that I must impart his sweet labours unto you. *Without me you can do nothing*, so our Saviour. Had he said without me you can do *little*, or without me you can do *no excellent thing*, or without me it will be hard and difficult for you, or without me you can perfect no good work, then there had been some evasion for a man to trust in his own abilities, but to say without me you can do neither *much*, nor *little*, greater things, nor inferiour things, with ease or with difficulty, neither finish nor begin ; this chops off all boasting in the powers and industries of the natural man, *Without me ye can do nothing*. The Eunuch plainly felt this impotency, and when *Philip* askt him, *Understandest thou what thou readeest* ? Says he, *How can I unless some man should guide me* ? As the sick person complained at the Pool of *Bethesda*, he wanted some man to put him in when the water was troubled ; *Verè homo fuit illi necessarius, sed homo ille qui Deus est*, Says St. *Austin* ; He wanted a man indeed to cure him, but no other than he that is God and man *Jesus Christ* : So the Eunuch wanted no other man to guide him but he that was made the Son of man, that we might be made the Sons of God. And upon those words of the Eunuch ; thus St. *Hierom*. We come not to walk in the paths of life, *Sine praevio & monstrante semitam* ; Without celestial aid to prepare the way, and go before us. Let me strike these two strokes more upon this point and I have done with it ; first when I say nature is so unfit to produce any good, so indisposible to attain the Kingdom of heaven ; let no man say, Why should I strive then against the stream of my inbred corruptions, I will give myself over to work all filthiness with greediness. This is a devillish resolution : But rather say, I will be very instant in prayer with my God, that he will take away this heart of stone, and give me an heart of flesh. For in the like case, the Tongue can no man tame, it is an unruly evil, full of deadly poyson, *Jam. iii. 8*. So St. *James*. It is not his meaning, that we should suffer this unruly evil to do what it list, and permit it without any manner of reformation, but with all contention of heart to implore the divine assistance, that this member of unrighteousness may become an instrument to serve the Lord. Secondly, Those Nations whom we perceive to be led by the viciousness of their own nature, and not to be led by the spirit ; we cannot say without great error and obstinacy that these are appointed to everlasting life : if the *heathen* had sufficient means of salvation, what priviledge had we in the Church who have the *Word* and *Sacraments*, and the infusions of sanctification to make them profitable. Thou knowst, Lord, why these do sit in darkness and in the shadow of death. *Bonus es in beneficio certorum, justus in supplicio ceterorum*, says St. *Austin* ; Thou art very good to those to whom thou art gracious, thou art very just to those that are punished. This is St. *Pauls* doctrine up and down, *Eph. ii. 12*. It cannot be controuled. He describes the wretched estate of the *Gentiles*, before salvation appeared unto them. We were aliens from the Commonwealth of *Israel*, and strangers from the Covenants of promise, having no hope, and without God in the world. How can it be affirmed that they want not help to bring them out of this captivity of sin ? When St. *Paul* says, *Spem non habentes*, they have no hope. This is the condition of nature which is not aided by the Spirit.

*Aug. lib. de
nat. & grat.
c. 15.*

2. Now I will unfold how we are led by initiating, or preventing grace, when we are first made partakers to taste of the hope of a better life. In this Point I will annex the explication of two things: First, That there is such an initial preparatory grace in them that are not yet justified and converted. 2. That in the first entrance of it the *Spirit* doth produce it in us solely and entirely, the will of man conferring no strength at all. Concerning the former of these two conclusions; I say there are many good internal effects wrought by the power of the Word, and the illumination of the *Holy Ghost*, which enter into the hearts of them that are not yet converted, as some knowledge of the divine will, sense of sin, fear of punishment, grudgings of sorrow, some earnings to be delivered, some hope of favour. This is a middle state between natural corruption, which is altogether enmity with God, and between perfect regeneration when we are called to adoption of Sons. I marvel this should not be easily admitted for these reasons. The *Philippians* had fellowship in the Gospel; St. Paul calls this *the beginning of a good work in them*; and he trusts God would perform and finish it, *Phil. i. 6*. Yet more clearly, *Heb. vi. 4*. he shews there are antecedent portions of grace in many, before they are converted and made heirs with Christ, yea, in such as never were ingrafted lively in Christ, he calls it there by the name of *illumination, tasting of the heavenly gift, tasting of the power of God, tastings of the word of God*, and in some wise being made partakers of the *Holy Ghost*. Yet these having but these first preparations of grace, may backslide, crucifie the Lord of life, and put him to an open shame. The similitudes, which are used to shew how grace doth possess the soul, do plainly shew as much: 1. As in natural generation, there are many previous dispositions, which go before the introduction of the soul into the matter: So there must be many antecedent preparations of the divine blessing before our spiritual regeneration, that we be born again, and become the *Sons of God*. 2. *Gratia se habet ad animum sicut sanitas ad corpus*; Grace doth raise up the soul from sin, as health doth affect the body, and bring it out of sickness, but there is a middle state of recovery before health be perfectly regained; so there is a previous illumination, and good direction in the mind and will, which go before our conversion, that we be actually made the living members of Christ.

Some are afraid to call this grace, and yet they cannot avoid it; for they are compelled to call it *auxilium Dei*; a special help of God flowing from his providence. Sometimes they abhor not the name, but say it is *gratia reprimens*, an assistance of God, whereby such as are not converted may repress the occasions, or commissions of some heinous sins. Either they allow it to be as much as *true grace*, or no better than *nature*; for many evils may be avoided, and repress'd by nature, no good thing can be done without grace. It is therefore that internal calling wherewith God doth seriously invite those to repentance, and belief in Christ, who have the tidings of salvation brought unto their ears. I say, I speak of those only, who are called to hear the word of faith, and of none other. God might have left them in their blood, as the Prophet *Ezekiel* speaks, and given them over to the reprobate sense of their own mind, but because he requires a new Covenant from all those to whom Christ is preached; therefore he gives them new abilities, lest he should seem to invite them in vain; but being supplied with these internal excitations of supernatural help they are unexcusable. This is the way to give God the glory, and to make all the hearers of the Word know what talent they have received: But the force of exhortations, and expostulations were taken away, if a sinner were converted by Enthusiasms, and sudden inspirations. If God would immediately bring a man to himself without feeling of his sin, without hating it, without desiring pardon, it were superfluous to say, *We beseech you that ye receive not the grace of God in vain*. I marvel you are so soon removed from him that called you to the grace of Christ, *Gal. i. 6*. They that heard St. Peter's Sermon, *Acts ii. 37*. at the beginning of it were unbelieving and rebellious Jews, before he had ended, they were terrified, felt the guiltiness of innocent blood upon themselves, desired freedom, submitted themselves to direction, *Men brethren what shall we do?* All these were good internal effects, but as yet they were not converted and regenerate, as yet unbelievers; for had they believed, they had never made that question, *What shall we do?* They come to that in the next verse, says Peter, *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins*. Well, they followed this counsel; and then, at the soonest, and not before, they were justified in Christ, for thereupon it is said, *There were added unto the Church above three thousand souls*. So I have

have made that conclusion undeniable, I think, that Christ doth produce some effects of initial grace before conversion.

The next conclusion is, that since the natural man hath no powers in the freedom of his will to do good, therefore the first effects of grace that are brought forth in us, the *Holy Ghost* doth produce them solely and intirely, the will of man conferring no strength at all. As the ground receives the seed which is cast into it, so a natural man takes the good seed from *God* which he casts into him, *passive & receptive*, only passively, and by way of reception. Even they that will not be beaten off from their tenet, but that the will of man hath some cooperancy with *God's* grace in the act of conversion, yet they give their suffrage to this doctrine, that this preventing grace, or grace of preparation is *res infusa*, not *comparata*, a thing infused from above, not gotten by our diligence or acquired, even as the air doth not dispose it self to admit the light of the *Sun*, but is illuminated by the presence of the *Sun*. They are best known by the name of *Semi-pelagians* who would not admit this truth; for it was taught in their School, that the beginning of faith was from man, and the increase from the power of the *Holy Ghost*. But why did they teach that the beginning of faith was from man? Because they imagined that the talent of grace was promised to them that used the talent of nature well; *Habenti dabitur*, to him that hath it shall be given. But I would have them find me any such Covenant in all the *Scripture*, which *God* made with man, that such as negotiated the talent of *nature* well should have an increase of grace for their reward. It is a trespass, and a foul one, to bely a man, and to father Covenants upon him which he never made; the offence is greater to alledge Covenants from *God*, and yet no tittle leaning that way in all his *Testament*. The powers of nature are blindness of understanding, obdurateness of will, perverseness of affections, what reward can be due to these but eternal death? *when thou wert in thy blood*, *Ezek. xvi.* that is, when thou wert under the loathsome filthiness of sin, and under the condemnation of death, *I said unto thee live*, that is, I began to extend my mercy of vivification upon thee.

Lib. de Pre-
dest. sanct.
c. 2.

The beginning and introduction of all Christian vertue is to think of *God*. From whence comes this? From any good parts wherewith we were born? Go to the fountain of wisdom, and ask there; *We are not sufficient of our selves to think any thing of our selves, but our sufficiency is of God*, 2 *Cor. iii. 5.* The next *abc*, and first rudiment of goodness is to pray to *God*. Is nature a sufficient *Mistress* to teach you that? Is it not the *Spirit* which the *Lord* sends into us crying *Abba, Father*? I will pour upon the house of *David* the *Spirit* of grace and supplications, and upon the Inhabitants of *Jerusalem*, *Zach. xii. 10.* Thus *St. Austin* proves that the very firstlings, and proems of all our Christian dispensations are from *God*, because *St. Paul* said, *I obtained mercy of the Lord to be faithful*, 1 *Cor. vii. 25.* *Misericordiam consecutus sum ut fidelis essem, non ut fidelior essem*; That I was made faithful, or had any faith it was the benefit of *God*, and not only by way of increase or augmentation that I was made more faithful; otherwise we should lead the *Spirit* to take his aim from us, and not be led by the *Spirit*, a *Passive Verb*, and fit to express that we are merely passive in the first preparations of faith. I shall speak anon touching that efficacy of the *Spirit* upon the heart of man: But touching the work of preparatory grace, in the first onset it brings illumination with it, it dispels darkness from our understanding, it makes us perceive we are gone astray in our sins like sheep that are lost, it makes us know *God* is to be feared, it makes us discern that we are in a wretched estate; this illumination cannot be resisted; *Mens nostra ipsum scire effugere non potest*; Philosophy doth dictate that we cannot repel the knowledge of a thing palpably demonstrated before us though we would, it pierceth as easily into the mind as a needle through a thin cloath. Yet I do not say, this grace which first possesseth the soul, and makes it willing to good motions, which was most averse before, doth compel a man or force him; compulsion is a word of hostility rather than of favour. It comes with that sweetness and authority together, that it will not be said nay. Thus *we are led by the Spirit* in the first introduction of preparatory grace.

The third thing to be considered is, how the *Spirit* doth lead us all the while we use this preparatory grace before conversion? *St. Austin* comprehended all in this short rule, *Primum gratia Dei operatur bonam voluntatem, deinde per eam.* First, *God's* grace doth effect a good will in us, and then by that will so illuminated and excited it produceth good effects. Then the will of man according to that free liberty it hath

hath (which is helped toward good works, not taken away) doth all things with that indifferency, that it may cast away this initial grace or embrace it, work fruitfully with it, or unfruitfully. This is that qualification, and condition of grace which some wicked ones are said to resist, this is *that Spirit* which other sensual men are said to grieve. They will not understand, they will not be gathered together, they will not follow their Leader through the servile liberty of their own concupiscence. It is this first pittance and portion of a good life that many are said *to begin in the Spirit, and to end in the flesh*. In the work of conversion, though a man hath power to resist, it being founded in the natural liberty of the will, yet no man doth actually resist the grace of conversion, yet this grace of preparation many do resist out of the pravity of their will, in which respect they are said to quench the *Spirit*.

I cannot speak so much as I might in this subject, but because the understanding of *Gods* favour and justice, and the provocations of our own duty depend much upon it, therefore I will give you some short rules and corollaries to bear away :

1. I do not say all men, but as many as are invited by the preaching of the Word are made partakers of some preparatory grace, for as a *Vein* and *Artery* run together in the body natural to convey blood, wherein the life consists, so the Word preacht and some measure of supernatural grace go hand in hand in the mystical. Therefore *St. Paul* says, *We are Ministers, not of the Letter, but of the Spirit*. It is told to no man in vain that *Christ* died for him, the possibility of apprehending the benefit of that sacrifice is offered him, if he do not hinder the work of *God*.

2. In this previous grace, and for the good use of it we apply unto you the exhortations, comminations, invitations of all the *Prophets* and *Apostles*, giving you truly to wit that *God* hath given you the means to be saved, if you do not reject them. The last end at which we drive in all our Sermons is your conversion and regeneration, that is the Crown of all diligence in this world ; but the immediate and next end that we labour is that men and women do their diligence to make good use of this preparatory grace.

3. This grace of preparation before conversion is shorter in some than in others ; *God* did presently hasten the conversion of *Paul*, of *Lydia*, of the *Taylor*. Why may he not do what he will with his own ? And give a Penny to them that have laboured one hour, as soon as to them that have laboured ten ? But usually there is large trial, and with some this preparatory grace continues alone till anon before they end their life.

4. *God* forsaketh no wicked man within the *Church*, till he hath quenched this grace, and interrupted the chain of those means which were prepared for his conversion. *Præsumptio deseratur neminem deserit, & multos desertores sæpe convertit*, says *Prosper* ; which is in part thus Englished, *2 Chron. xxiv. 20. Because ye have forsaken the Lord, he hath also forsaken you. Solomon* was an excellent *Divine* as well as a *Philosopher*, *Prov. i. 24. Because I have called, and ye refused, ye have set at nought my counsel, they hated knowledge, and did not chuse the fear of the Lord, therefore I will mock at their calamity ; but though he forsakes none untill they forsake him, yet he forsakes not all that forsake him. So said Prosper, Multos desertores sæpe convertit. Peter and Judas* both did reject this grace of preparation, and fall from it, yet the one hath efficacious grace given to convert him, the other hath not. This inequality is from the pure pleasure of *God*, and no man can sound the depth.

5. Some are much more largely watered with this heavenly dew of preparatory grace, all may drink their fill, but some have their cup brim full ; some are endued with more patience, proved with fewer tentations. Yet none can justly grudge, why hath he *five talents* and I *but three* ? Why doth *God* stand longer at the door to knock for him than he will for me ? *God* is not bound to follow men with all manner of grace.

6. If these works of preparation be not hindred, if this grace be not quenched, *God* will follow the soul with saving grace. Not that any man in the world did ever use this precedaneous help so well, but that it deserved to be taken from him. How many sins do we incur ? How stubborn, how disobedient is the heart of every man ? Here we might be for ever forsaken according to our misdeeds, but the *Lord* will accept of small endeavours as great accomplishments. In a word, the good use that we can make of this gift of *God* is no way meritorious to salvation ; the ill use of it in those that perish is demeritorious, and makes them justly undeserving

to be called to salvation. This I am perswaded is the true doctrine of this Point, to stop the mouth of them that are lost, and to shew the plenteous riches of *Gods* mercy in the *vessels of Election*.

Fourthly, I labour for the easiest notions I can invent to make these intricate things plain, the *fourth* Point will require an intelligent Auditor, with what great and mighty power the Spirit doth lead the children of *God* in *converting grace*. I have spoke of the first preparation of grace, and the will prepared, so I must speak distinctly of the act of renovation, and the will renewed; and the nature of renovation or conversion is best conceived in these six heads: 1. What this converting grace adds above that preparatory help. 2. *God* doth work it alone, and the will doth passively receive it. 3. It doth infallibly attain its effect. 4. It is no violent compulsion upon the will. 5. It is more than a moral perswasion. 6. This is not repugnant to the Promises, to the comminations, or to the exhortations of *God*. First, It adds this above preventing initial grace, that it doth but dispose a man to life, but after this act, we may say justly, this man is born of *God*. That is common to them that are lost, who quench the first beginnings of divine assistance by their own evil will, this is only given to the elect servants of *Christ*. *God* works by several quantities and doses of Sanctification. 1. That they can resist if they will, as in *Adam* before his Fall. 2. In others that they will not though they can, as in those in whom he doth conserve his preparatory grace. 3. In others, that they will not, nor cannot in the introduction of that act, as in them whom he doth actually convert. 4. In others that shall never can nor will, as in the Angels and Saints of heaven. *God* foresaw if he should only give this grace of preparation, all men in the *Church* would either resist it at the first, or fall off at the last, (for if *Adam* did pervert that grace which gave him possibility to stand, before his will had declined to evil, how much more will we pervert that grace which gives us no more than possibility to serve *God*, who have a depraved disposition to evil?) therefore he decreed to give converting grace, especial grace, efficacious grace to some, out of the riches of his mercy, by which they should infallibly be brought to Salvation.

The next branch which I drew from the root of this Point was, that *God* alone doth work first the act of Renovation, and the will doth passively receive it; The *Pelagians* ascribed *Free-will* to man, to do that which is spiritually good, without any beam of grace, therein both *we* and the *Pontificians* decry them: But many of the *Pontificians* ascribe to mans will, that it doth co-operate with *Gods* grace in the act of conversion, and hath freedom to take or refuse it: That the *Holy Ghost* leads the will no further than a middle state of indifferency, *Hoc agite sultis*; and then a man doth either mar himself, or else make himself the child of *God*. This is a famous controversie between many *Divines*, now I had rather say, there is a *passive power* to receive this *supernatural transmutation*, where *God* will confer it, but no *natural power* to produce this act either by it self, or with any other. For I did ever conceive, that which is left to man to specificate the act, and as it were by his choice to perfect it to be saving grace, should be more than *Gods* work, to bring the will by exciting grace to an equal poise, and to say to man as it were, now turn the scale which way you will. Further, I could never like it, that *God* should be present at our conversion by his *Spirit* not principally, infallibly, predominantly, but contingently concomitantly, for so there was a possibility that *Christ* should come into the world, die for the sins of the world, impetrate grace for all the Members of the *Church*, and yet not one be saved, there being no determinate ordination, but that all might refuse it.

I had rather say with the Prophet, *Turn thou me and I shall be turned, thou art the Lord my God*, Jer. xxxi. 18. I had rather examine it by such terms as the Scripture useth, than by mans Philosophical constructions. When I read that the conversion of a sinner is to make a man a new creature, to raise him from death to life, it impresseth this notion in my mind. What doth the Creature confer to *Gods* act when it is created? Nothing. What assistance doth a dead man afford when he is raised to life again? Nothing. Such a thing is the heart of man when it is regenerated, and in that moment when it is exalted to be an heir of the Promise. Put this Text into the balance of humility, and it will weigh down all that can be said against it, Joh. i. 13. *We are born not of bloud, nor of the will of flesh, nor of the will of man, but of God*. From the warrant of this very Oracle St. Bernard dispersed that common saying, *Quid agit liberum arbitrium? Breviter respondeo salvatur, &c.*

turn, &c. What part doth mans free-will perform in conversion? I answer briefly, it is saved. This hath reference to God that doth the deed, to man in whom it is done. God is the Author of that Salvation, free-will is receptive, and takes his benediction. Whether St. Paul also doth not decide it judge ye, Eph. ii. 10. *We are his workmanship*, his *ποίημα*, (that is, all due to him, nothing to us) *created in Jesus Christ to good works*; it is he that hath made us, and not we our selves. And is it not he that hath regenerated us, and not we our selves? The Psalm runs on, we are his people, and the sheep of his pasture: He that made us men without concurrence of our own help, will not he make us the sheep of his pasture without our active co-operancy? I am sure the Parable says, when the sheep went astray, the good shepherd did not lead it home, or direct it home, but took it home upon his shoulders. St. Austin most perspicaciously and plainly strengthens this Doctrine from the word which the Lord spake to Elias touching those Israelites, his chosen ones, who had not gone after Baal, *Yet have I left me seven thousand in Israel*, all the knees which have not bowed to Baal, and every mouth which hath not kissed him. It is not said seven thousand are left, seven thousand have left themselves unspotted from Idolatry, God takes it wholly to himself, *I have left me seven thousand knees which have not bowed to Baal*.

Lib. de bona
Persec. c. 18.

Thirdly, I make up the sum with this Proposition, Gods act in the conversion of any sinner is not frustrated, but doth infallibly attain its effect. For in those that are called according to his purpose, he doth not only bring them so far as to have a power to believe, and to have certain spiritual habilities which can chuse the good and forsake the evil, but by the efficacy of a secret and ineffable operation, I confess, he doth bring forth from our will being renewed the very act of believing and conversion. *It is God that worketh in you both to will, and to do of his good pleasure*, Phil. ii. 13. For if he should only give us *posse credere, posse converti*, we should do as our first Parents did, and much sooner than they, as I shew'd before, start aside like a broken bow, and never bring that possibility into act, therefore this eminent special grace is not an act produced by the will, but a bonity infused into the will, called by Prosper, *Prima supremi agricolae plantatio*, God is the husbandman that doth ingraft that first plantation in us. That secret influence and illapse from heaven is sooner believed than demonstratively learned; but this methinks the most litigious may grant, that it is easie for the *most high* to draw the will after him powerfully, infallibly without any violence offered to the nature of it. Resistency is taken away only for that act, not the full and final power to resist. It hath ever a bitter root in this life, which hath an eagerness and pronity to resist the counsel of God, I only say that that resistibility is suppress'd for this moment, that it should not break forth into act. What should repel this grace, says St. Austin? Nothing but the hardness of our heart. Now that malignity is curb'd, for it first takes away the hardness of our heart; and how can our perverseness resist this admirable work of God, when it prevents that perverseness, and frames a right spirit within us, that we will not resist? This is the proper notion of this phrase in my Text, *agi Spiritu, to be led by the Spirit*. As Aristotle says of beasts that follow an instinct of nature, *Non agunt sed aguntur*: So in the act of renovation we are not fellow-workers, but are led, and carried whither the Spirit will, *And as many as are led by the Spirit of God, they are the Sons of God*. Rom. viii. 14.

4. We know divine mysteries best by negative expressions, and therefore I go on fourthly, that this immission of efficacious grace is no violent compulsion upon the will. Compulsion, I said, was a word of hostility, and not of favour. When God doth his work in us thoroughly, energetically, that it shall not fail, by a *Catachresis* it is called a coaction: So it is said in the Parable to them that were sent to bring in the blind and the lame, *Cogite intrare, compel them to come in*. I say this is a *Catachresis*, so Prosper the great director of this way that I take, *Hanc abundantiore gratiam ita credimus potentem, ut negemus violentam*; We believe this eminent abundant grace worketh with great power, but not with violent compulsion. For because of those previous preparations I spake of, which make us know, and have some desire of heavenly things, God saves no man against his will, therefore it is no violent attraction; for no man is ordinarily saved that hath positive repugnancy, though in the momentary act of conversion he doth add no auxiliary co-operancy. Nay, so far is this most abundant benediction of the Spirit from offering coaction, and force to the will, that the will of a regenerate man doth instantly shew its complacency, and turn it self to God. This efficacious motion is infused from God,
and

and in the same moment exercised, and put into act by man; for to that end it was inspired by God, that man should produce the act of believing and adhering to Christ. This is an Altitude for faith to look upon. *Voluntas est subiectum istius volitionis, & causa sua volitionis in eodem instanti?* I think verily the not marking of this hath caused much debate, that the will of man in the act of conversion is the subject upon which God works faith, and it self the cause which doth produce the act of faith in the same instant. They have my suffrage that say, how these two cannot well be divided in time one from another, Gods operation converting a sinner to be his Son, and the act of believing in that man converting himself to God (no object can be for a moment in the will, but it must affect it one way or other) but in order of nature Gods inspiration is first to be conceived, and then mans embracing and assent. Thus it appears the agitation of this divine motion is not by force and compulsion, but with a sweet and fatherly attraction; and the effect is no way rough, and against nature, but above it: For to limit, and determine the indifferency of the will is not the destruction of free will, but the perfection; witness the *Saints* and *Angels* who are confirmed in grace that they cannot sin. If the Son make you free, then are ye free indeed; which is thus expounded by the *Apostle*, *Where the Spirit of the Lord is, there is liberty*, 2 Cor. iii. 17.

Fifthly, I annex, that the powerfulness of this converting grace is not well expressed, when it is entituled but a *moral perswasion*. The hearts of *Kings* (and surely of all other men whose power is less free) are in the hand of God, and he inclineth them which way he will; perswasions may labour upon the affections, it is the scope of an *Orator*, but the most flexanimous *Rhetorician* that ever spake cannot be said to have the hearts of his Auditors in his hands; that is a phrase out of humane capacity. What moral perswasion was there in this? *Christ* called *Peter*, and *Andrew*, *James* and *John*, and *Mathew* from the receipt of custom, and they left all and followed him. Shew me any ground here for *moral perswasion*, that is, probable allegation of reason? Not a word more spoken than *follow me*, or perhaps, *I will make you fishers of men*, few words God knows. But a mighty efficacious impression was secretly instilled into the heart; there it was, it must needs be that celestial irradiation which made them leave all to follow Christ, whose outward appearance was most contemptible, and his society, according to the wisdom of the world, most dangerous. Perswasion can but propound an end, and as every man is affected, so he likes the end which is offered. We that disperse the Word have the Office to perswade you to the *Kingdom of heaven*, but God forbid he should bring us no further. The *Devil* can suggest and perswade likewise, and prevail above his Makers perswasions, as it appears, *Gen. iii.* therefore ascribe the honour due unto the Lord, that his *Spirit* is more efficacious to produce good than *Satan* to produce evil; therefore his work consists not in perswading, but in governing and inclining the heart.

Finally, To dispatch this Point, I said, this potent and infallible assistance of converting grace doth well consist with the Promises, and Threatnings, and Exhortations of *holy Scripture*. There are other matters objected against this, but at the last you will find all sticks at this knot. For after some wrangling in the end it is confessed God can restrain the liberty and indifferency of the will, and make it bring forth what act he please; and it must be allowed that the taking away that liberty to work either good or evil is not the destruction, but the perfection of the will. The angry question is, Whether the removing away that liberty and indifferency from the will in the act of conversion can consist with this order, that a man shall be commanded to convert himself to God upon the condition of eternal life, and upon the commination of *Hell fire*? Now I must tell you, this was the very thing that *Pelagius* quarrelled *St. Austin*, for saying, *Da Domine quod jubes, & jube quod vis*; Give me to do what thou commandest O Lord, and then command what thou pleasest. But take all my answers like grapes upon a cluster: 1. They that make this objection know we are commanded to have the first grace of illumination, and they acknowledge it is freely and merely wrought by God; Why then do they stumble at converting grace, that conversion should be commanded us, and God altogether cause it, and yet allow it in preparatory grace? 2. Doth not the *Scripture* frame our tongue to speak thus? *Make you a new heart, and a new spirit*, *Ezek. xviii. 31.* there is a command: *I will give you a new heart, and put a new spirit within you*, *Ezek. xxxvi. 26.* there he doth execute in us what himself commanded. It is to be magnified and admired, not to be disputed of, when God will work that good by his

his *spirit* within us, which he might in rigour without that extraordinary help exact of us. 3. Whither will Divinity be tost about if this be not certain? That our just and omnipotent *Lord* commands such excellent things, which we cannot attain to perform, that we may be excited to pray unto him for succour with a vehement and a flagrant devotion. 4. He commands, and he fulfils, and he rewards crowning his own gifts, and no works of ours, that glory may be ascribed to his name for evermore. The *Synodal Epistle* of all the *African Bishops* (St. *Austin* being one of the Society) encourages me that these answers are far more reasonable than the objection. *Fabet Deus homini ut velit, sed Dominus in homine operatur & velle, jubet ut facias, sed operatur & facere.* He hath charged us to will that which is good, but he effecteth that willingness in man, he says, *Do and thou shalt live*, his grace enables thee to do, and thou shalt live for ever. Let this suffice to teach you how we are led by the *Holy Spirit* in converting grace, and I think it most comfortable to put our hope in God, and not in our selves; Cursed is every one that putteth his trust in man, *Jer. xvii.*

5. To dispatch all I will be brief in the fifth Point, how we are led by subsequent grace and sanctification, which co-operates and assists us after our conversion; this is that truth wherein all dissensious parts conjoyn and accord: That *Voluntas liberata concurret ad bonum opus eliciendum cum gratia divinâ*; the will of man having conquered the dominion of sin by converting grace is made free, and then it freely conjoyns it self with *Gods* grace to produce a good effect. Then it lies upon our own diligence, never wanting the directing vertue of the *Spirit*, to increase the good gifts of Sanctification by acts of often doing well; then we do further and promote those holy inspirations to a plentiful or un plentiful increase. This is not passively to be led by the *Spirit*, but to walk in the *Spirit*; as it is *Gal. v. 16. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* In a word, this distinction reacheth over all which can be said upon this matter. There are some actions which principally concern the well being of a justified man, without which regeneration cannot consist; these are they, the turning of the heart to *God*, a true belief, a faithful conclusion of our life in the fear of *God* and the peace of a good conscience; justifying grace doth so attend the production of these actions, that the *Lord* in his own good time makes us able for these things, willing to do, and actually to perfect those necessary parts of salvation. Other works of obedience, as to do this or that good, to shun this or that evil, all these especilly and particularly considered, do not concur to our saving health, as to the very making or marring of it. In the practice of all these particular good instances the motions and conduct of the *Spirit* are never wanting to them that are regenerate more or less, but sufficient to have kept them blameless in every particular; but in many of these we sin often, and are wanting to the co-operation of grace through our own stubbornness in the will, and sensuality in the affections.

I will conclude. You see how diversly we are led by the *Spirit*, how many sundry ways we are assailed from Sin and *Satan* by the direction and efficacy of grace. The natural man is able of himself to bring forth no spiritual good work. The *Lord* doth totally, and with no assistance of vitiated nature, bring forth the first good preparatory grace in the will. From thenceforth unto conversion this previous preparatory grace is made effectual or un effectual by mans free-will. In the act of conversion and renovation (wherein all the controversie about free-will is moved) the *Lord* doth turn our heart unto himself, the will for the act being the passive subject, and at the same instant it is the cause of a good action in turning it self to *God* in subsequent grace unto the end of our life, the will being made free from the dominion of sin works together with the motions of celestial inspiration. This is the sum of all: If any thing be delivered too briefly, impute it to the compass of the time: If any thing be hard to be conceived, impute it to the deep discourse of the matter; If any thing be defective in the discourse, give *Gods* grace the glory of all, and impute it to my infirmity.

THE FOURTH SERMON UPON Our Saviours Tentation.

MAT. iv. 1, 2.

*Then was Jesus led up of the Spirit into the Wilderness to
be tempted of the Devil.
And when he had fasted forty days and forty nights, he was
afterwards an hungry.*



Any things were rightly applied by him, that compared the success of the Children of *Israel*, upon their entrance into the Land of *Canaan*, with the circumstances of this combat between Christ and *Satan*. 1. the *Israelites* were miraculously brought through the Red Sea; so the first glorious Apparition of our Saviour, which went immediately before this business, was the Baptism which he received of *John* in *Jordan*. 2. The *Israelites* pass from the Red Sea into a great and solitary Wilderness: So our Saviour was led after his Baptism into the greatest Wilderness of *Judea*, a place uninhabited by man, for he was with the wild beasts, *Mar. i. 13*. Then the *Israelites* were in great distress for foot, hungry and thirsty, their soul fainted in them: And Christ had nothing to eat in that place, he fasted forty days, and forty nights, and was afterward an hungry. 4. As the *Israelites* were pined with hunger, so they had bloody Wars with all the Nations of *Canaan*, many a time have they fought against me might *Israel* then say: So many a time did the Legions of Hell attempt me, might our Lord and Saviour say, yea, many times did the powers of darkness compass me about, but they have not prevailed against me. On the one side here was first the Red Sea, then a journey into the Wilderness, then scarcity of Food, then War and fighting: So on the other side, here was first a Baptism, then a sequestering into the Wilderness, then a long Fast, and then a long conflict with the Prince of Devils.

Moreover, the men of *Israel* did appear in that forlorn and despicable fashion before the *Canaanites*, that they were much scorn'd and vilified (so God provided) we seemed in their fight but as Grasshoppers said, *Caleb* and *Josuah*; this drew the Kings of *Canaan* forth to beat them back, and so were overwhelmed in their own pride and cruelty. Thus in all points did our Saviour deal with *Satan*, the Eternal wisdom against the wisdom of the Serpent. He flies into the Wilderness as one abandoned of the World, there he continues in great necessity, as one whom none would succour; not a morsel of food supplied him by God or man; *Adversarium non virtutis jactatione, sed infirmitatis ostentione provocat*; thus he provokes, and draws *Satan* out against himself, not by a boasting challenge, but by the appearance of much infirmity. No mans counsel at hand to comfort him, for he was in the Wilderness; nothing to strengthen his feeblefs, for he was fasting and hungry, much abated in the vigour of his body. *Christus non solum provocat, sed velut arma ministrat hosti*, says
St. Austin;

St. *Austin*, this might seem as if he did lend his enemy weapons to overcome him. But what the Apostle said of himself through the grace of Christ, Christ might more truly say of himself by his own power, *when I am weak I am strong*, as will appear in the sequel. This is premised, to let you know, that the present matter which I have in hand consists herein, to unfold with what outward infirmity Christ addressed himself to this terrible bickering with the Devil; and that in four Points: 1. From the place, it was the *wilderness*; the greater solitude, the more dangerous the tentation. 2. He was *fasting*; the more feeble the body, the more flat and dull are the operations of the Spirits. 3. The continuance of the fasting was as great as ever was read, *Forty days and forty nights*; a large while to get nothing for bodily sustenance. 4. The consequent is, he was afterwards an hungry: Though the divine power had underpropt nature a long time, yet nature was now left to it self, still the more advantage for the enemy.

This Wilderness, whatsoever it was for a barren desolate place, it deserves my labour to survey it, because it received this guest for forty days, our Lord and Saviour. A worthless, and therefore a nameless piece of ground, unprofitable to bring store into the *Barn*, but profitable to yield some pious meditations. Some devout Christians who lov'd to visit those Countries and Regions, which Christ frequented, have given it a name, which it holds in Cosmographical descriptions to this day, *Quarantena*, *quaranta* implying no more than Christ's continuance there for forty days. There are other small Desarts in *Palestina*, the Desart of *Maon*, the Desart of *Ziph*, the Desart of *Judea*, this was distinguished from all these by being called the great Desart, where there was no habitation. They that retired thither, unless they brought their provision, must resolve to keep a fast. At this day our faithful relators say, nothing grows upon the ground but a few Dates, and Christ was there at such a time when the trees did bear nothing. His Baptism at *Jordan* is calculated to fall out at *Twelfth-tide*, and his departure into the Wilderness being next after his Baptism, those forty days were in the Months of *January* and *February*, when, above all other seasons, the Trees of the field, a few excepted, have not so much as Leaves to hang upon them. The Devil could not have offered the first tentation in the Cities, or Villages, or in the fruitful grounds neighbouring to any habitation, a bare Heath, that yielded nothing but Flints, did occasion this Proposition, *Command that these stones be made bread*.

The first emergent observation from hence is noted in the interlineal gloss, *Tunc maxime instat Diabolus ad tentandum, cum viderit solitarios*; The Adversary doth especially take hold of a man to tempt him upon a melancholy solitariness; beware of those sad oppressing thoughts, which a man loves to keep to himself alone; take advise of them, whose judgment can direct you, and whose charity can comfort you. When you feel instigations of iniquity grow upon you, the chief thing which Satan desires is, that you would smother them, and not reveal them, that you would break off conversation from all your friends, and avoid Society. He knows his advantages; when he gets a man into a wilderness, I mean, a melancholy retirement. *μὴς γὰρ χειρὶς ἀδυνάμει μαχῆ*, says *Euripides*; one hand can fight but weakly. As a Dear that is struck knows by instinct what a danger it is to be single, and therefore will heard himself if he can; so do not separate your self from the face of men upon tentation, that is the way to betray your soul, but unite your force against the Tempter by mixing your self with good men, and praise the Lord, as *David* said, in the great Congregation. *Quæ facilitas? Quæ securitas? Quæ jucunditas Lib. de amicitia habere cum quo æquè audeas loqui tibi?* As I read it in a certain work that carries *cir.* St. *Austins* name; What felicity? What security? What hearts ease it is to talk to another with as good confidence as thou wouldst unto thy self? Two are better than one, as *Solomon* shews it in a threefold similitude: 1. If one fall dangerously in- Eccl. iv. 10. to a pit, a good companion will lend him his hand to raise him; he that is alone hath not another to help him up. 2. If two lie together they have heat, St. *Hierom* makes an Allegory of it between *David* and *Abisag*, *Frigidiores ferventiorum societate in virtute incallescunt*; They that are colder in Piety will be warmed by their Society that are more fervent in charity. 3. If one prevail against one, two shall help him; united force is a strong safeguard, 2 *Sam. x. 11.* *Joab* divided the battel between him and *Abisbai* his brother. Says *Joab* to *Abisbai*, If the *Syrians* be too strong for me, then thou shalt help me; but if the children of *Ammon* be too strong for thee, then I will help thee. Thus judgment will order the battel in our spiritual warfare, I will not trust to my self alone, lest tentation press me sore, but I will have succours at

need. We are not like *Eagles*, which never flie in a flush, but one by one, because no bird is so strong that it can prey upon it: But we are compared to *sheep*, that must be led to the Pastures in a flock, and take heed of stragling.

This Doctrine is no way repugnant to that which I shall deliver by and by, that it is profitable to abandon the contagion of the wicked world: neither do I disrespect those tractates of the *Fathers*, which extol the benefit, that some have found, by retiring for a while into an *Hermitage*, or the Cell of an *Anchorite*. A few examples of some admirable men, that have sped well in that fortune, ought not to be a leading Card, that it should be a condition of life to which weak ones should be exhorted. What was good in a very few, in times past, says one with a good distinction, it was *Secundum preminentiam gratia, non secundum congruentiam nature*; It sorted well with the pre-eminence of the extraordinary grace which they had, but it was not agreeable to the ordinary complexion of humane nature. A man sequestred into a Desert and Solitude, as he cannot always have his affections intent upon Prayer, and divine Meditations, so his vacant idle hours, which must be very many, will proffer him innumerable imaginations of the worst condition. Grant, says *Chrysologus*, that for many hours he think of God, yet for almost as many he hath nothing to think of but himself, *si nihil excellens in seipso reperit, tristatur de seipso cogitando*; when he finds little good in himself worth his cogitations, it will put a discomfortable sadness into his mind to offend the soul: But I could retort in this Argument as *Tully* did in such another case; says he to some Idolaters, who defended the Deity of *Neptune*, you say many sea-men came safe to Land that called upon *Neptune*, but let me see how many were drown'd for all their calling upon *Neptune*. So some have made a Catalogue of those good despisers of the world, that served God excellently in the solitary Wilderness: But let me see all their names that took the *Hermite* Staff and Weeds upon them, and fell into a remediless melancholy, and lost their wits, and their comfort with the delusions of the Devil. It may do well with some for a while, it is not to be continued, if they fancy strange Apparitions to themselves, and have hard struggling with the Tempter. *Aristotle* could say, a man that is evil is not fit company for himself. Some strong working fancies, though they could retire where the Devil could not find them out, yet they carry their own Tempter about them, they carry fire within them, therefore it is not solitude that will help such, but a commerce with wise and discreet men, and such stirring negotiations as will scarce give their fancy leave to be vacant to it self, and to be idle. *Bonaventure* hath one distinction full of good matter: *Mala est solitudo per inopiam dilectionis, misera per defectum consolationis, honesta per quietem contemplationis*; To eschew Society for want of brotherly love and charity is very wicked: To eschew Society for want of comfort in Christ is very miserable; but to take up a solitary retirement sometimes for quiet contemplation is holy and delectable. But he that knows himself obnoxious to tentations, and affects solitude and privateness, is *Damon solitarius*, as *Aquinas* calls a Monk that goes abroad without his Mate, and his infirmity is much too weak to encounter that great Adversary, who sought out Christ in the Wilderness.

Lib. 3. Pol.
c. 7.

Lorinus in
cap. 4. Eccles.

1. And now I turn to another inquiry, why Christ abode in the Wilderness, and at this time, so immediately before he did first preach the Gospel in *Judea*? The time was now expired of his subjection to his Parents, and it could be no way convenient he should return unto them again, when he was now to begin the work of him that sent him, to preach the kingdom of heaven throughout all *Judea*. But had he entred into any City or Village, his enemies would have said his message was devised by men, some subtil conspiracy had set him on, therefore the furthest from all suspicion was to sequester his Person into the Wilderness. *Moses* was forty days in the Mount alone before he brought the Tables from God. *John the Baptist* had abandoned the company of men, and lived many years in uncouth places almost like a Savage before he preacht the doctrine of repentance. A new form of Religion came forth with more admiration from those unknown solitudes, and would be more steadily believed that it came from God, and not from man. And it is not a thing to be attributed to the blind chance of fortune, but to the wisest providence of God, that Christ was in solitude, disparted from all other company, and left to himself alone, when he fought our battels against the Adversary of our Salvation. I have trodden the Wine-press alone, and of the people there was none with me, *Isa. lxiii. 3*. In his Transfiguration *Moses* and *Elias* did appear in glory with him, but shortly they vanished, and he was left alone. In his Agony in the Garden
- 2.
- 3.

Garden he went up to pray apart by himself; *Peter, James, and John*, that were with him were so heavie that they could not choose but sleep: And well might they sleep for any thing they had to do in that business, the whole work of the Mediatorship lay only upon his shoulders; neither *Angel*, nor *Saint* could sustain the least part to be his Coadjutor. This was a conflict in a place which none frequented, that it might be said of some of his noble works, all shall believe, yet none did see. *Singulariter inspectorem, adiutoremque Deum volunt habere hac certamina*, says *St. Cyprian*; None but *God* must behold him, none but *God* did assist him in this Duel. There are some works of *Christ*, say the *Schoolmen*, which are not necessary to be seen of all, yet it was expedient that some witnesses should be present at them, because they were done to make the World believe in him; and himself said, The works which I do openly, they testifie of me. Those Miracles which did demonstrate his power had ever some Spectators; some saw how he gave up the *Ghost* upon the Cross, how he was risen from the dead, how he ascended into heaven; therefore *St. Luke* says, he received his Gospel from them that were eye-witnesses of the Word. But there are things, which especially tend to Moral Doctrine and Instruction, as that he prayed all night alone, that he was tempted alone in the Wilderness, and fasted forty days, it concerned not such things to be seen of any, but to be barely related by the *Evangelists*, that we might believe them, and use them to the information of our life upon fit occasion. But I reduce all to this Head, The solitude of the Wilderness did best besit him in this work, because he began, continued, and ended the work of the Mediatorship by himself, and by no other assistance.

Where some of the Fathers have given *Christ's* Humility large praise, to banish himself as it were for a time into the Wilderness, I will follow them likewise in their observation. The immediate Miracle which went before was the descending of the *Holy Ghost* upon him in the shape of a *Dove*, and the voice from heaven, *This is my beloved Son*; If *Christ* would have prosecuted the honour which the people would have given him upon these wonderful Signs, he might have rode to *Jerusalem* in triumph, and been received with an universal admiration; but he chose rather to decline the Exclamations and *Hosanna's* of the City, and retired into the Wilderness. *Adam in horto superbus, Christus in deserto humilis*; Much better it is to be humble with *Christ* in a barren Desert, than to be proud with *Adam* in a delicious Paradise. This miserable solitude was not capable of the provocations of those sins that *Eden* was; this was a Land of penury, where *Satan* was overcome; that was a garden of abundance, where he got the victory. And by how much that Paradise was too glorious a dwelling for the Sons of men, therefore they were driven out: So this desolate Wilderness was too mean a receptacle for the *Son of God*; for *St. Mark* debaseth it with this description, *That the wild beasts frequented it*. And perchance the tamer, and more tractable company than the *Scribes* and *Pharisees*, and the Rulers of the People; those beasts proved more innocent and harmless to him, and at last he was fain to tell the men of the Land, that they were metamorphosed into beasts, and into the worst kind of all, *O ye Generations of vipers, &c.* Son of man, says *God* to *Ezekiel*, thou dwellest among *Scorpions*: But *Son of God* thou didst die, and wert crucified among *Scorpions*; he changed for the worser company when he came from the beasts in the champion fields to the *Pharisees* in *Jerusalem*. But to what a diminution of his excellency did *Christ* descend? To what a low fall from that glory which was due unto him? To be cast out from among the company of *Angels*, into a desert to be a companion of beasts. He, before whom thousand thousands are said to minister, and ten thousand thousands are said to stand before him, *Dan. vii. 10*. Instead of this Royal Train, none but the savage cattel compass him round about. His humility is the expiation of our pride, he consorts with beasts that we may have fellowship with *Angels*; He lives peaceably with Wolves and Tygers, to obtain grace for us, through the merit of his obedience, that our brutish affections may be subject to reason, and to the Law of *God*. So *St. Hierom* made me bold with this Allegory, *Tunc bestia nobiscum sunt, cum caro non concupiscit adversus spiritum*; Then we and the beasts live quietly together, when the Flesh doth not covet against the Spirit.

None of these descants, which I have drawn from the best antiquity, upon *Christ's* removing into the Wilderness, but were fit to be noted. I have my own share to cast in, that herein *Christ* was a lively exhibition of the Type of the *Scape Goat*, of which you shall read a strange Ceremony, *Lev. xvi. 20*. The *High Priest* was not to come at all times into the holy place within the Vail, no more than once a year.

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Abulen. in
cap. 4. Mat.
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year. First, he was to offer a Bullock for a sin-offering for himself; then he was to present two Kids of the Goats before the Lord at the door of the Tabernacle, according as the lot fell, the one Goat was slain, and his blood sprinkled within the Vail: As for the other, this Ceremony was appointed; Aaron put both his hands upon the head of the live Goat, and did confess all the iniquities of the children of Israel over him, and did put them upon the head of the Goat; and the Goat did bear away their Iniquities into a Land not inhabited, and he was let go into the Wilderness. The Learned in their best conjectures do expound it after this sort in an Allegory: By the Goat which was slain and sacrificed they understand the *Humane Nature* of Christ, (for Christ suffered only in his flesh:) By the Scape-goat they understand his *Divine Nature*, (for according to his Divinity he could not die, he could not be crucified) and yet it was the infinite value of that nature that bore away all our Iniquities: For as God could not suffer for sin, so man alone could not satisfy for sin. Thus by very good Analogy our *Saviour Christ* is the Scape-goat, upon whose head we laid all our sins. And the better to give light to this Mystery, he was really sent into the Wilderness, in my Text, to put us in mind, that the Goat which was sent away into a Land uninhabited was a Type of him; and therefore St. Mark speaks of a violent expulsion, *Expulsi cum in desertum*; The Spirit did drive him into the Wilderness.

A little spoken concerning these Typical shadows will quickly rise to enough. I come to that Doctrine, which is aptest to conclude the first general part of my Text, how Christ made himself often a stranger to this world, and shewed it by retiring unto unfrequented places; *Quasi in mundo extra mundum ageret*, says one, as if he minded another world much more when he lived in this. His flesh was not ill pampered, or fatned for sin, and yet he fasted: His integrity was untaintable, ill examples could not seduce him, the viciousness of the age could not infect him, yet he drew back sometimes from those scandalous contagions, as if he had said to one of us, or to every one of us, give thy soul such respite sometimes, that it may abandon all earthly cares for a time, and have leisure to talk with God. As Christ invites his Church from the empesting of multitudes of people, and secular businesses, *Come my beloved, let us go forth into the field, let us lodge in the Villages.* Cant. vii. 11. We had need of longer Vacations than Terms, more rest to serve God than stirring days to enrich our selves; that we may ask God forgiveness at leisure for the sins which we did commit in our business. *Come ye apart into a desert place, and rest awhile*, says our Saviour to his Disciples, Mar. vi. 31. All cannot receive this saying, you will say, all have not the way and opportunity to retire themselves bodily from the conflux of the world; but there is a way for every man that his mind may pluck it self out of the throng, and adhere to God. So St. Cyprian bears off all objections from this exhortation, *Et si omnes diversorum non excipiat loci, animi tamen omnino necessaria est solitudo*; All men cannot cast the World behind their back, and go alone into remote places, but it is necessary for the heart of every man to say often, my God and I am alone together, I am solitary with him often in the midst of troubles.

God hath made man a sociable creature, if the contagion of the world doth not make him unsociable. Who can live with patience or comfort, where he sees the Creator of Heaven and Earth dishonoured daily? No reverence in the lips of children, but swearing and prophanation: No faithfulness in mens words, but deceit and guile: The trust of Guardians turn'd to supplantation; the league of Friendship turn'd to treachery; the bond of Wedlock so impiously, so often wronged in Adultery. Whom can the Living trust for righteous dealing? Whom can the dying trust for an upright Executor? What good man doth not feel the passions of Lot within himself at the recital of these things? His soul vexed with the filthy conversation of the Sodomites, and therefore from thence he was glad to fly, and retire to Zoar. This made the Prophet Jeremy complain, *O ye that dwell in Moab, leave the Cities and dwell in the Rock,* Chap. xlviii. 28. *Fuge seculi mare, & naufragium non timebis*, says St. Ambrose; Sail away into some little streams, and leave that Ocean of ungodliness, which is in the most frequented places, and ye shall not fear Shipwrack. St. Basil extols it in the height of Gorgias the Martyr his praise, that he left his native soil, and all society, and made the desolate woods his habitation. ἐμίσητε τὰς πολλὰς τῆς αἰῶνος, τὰς ὑμῶν, τὰς ψευδόμενας, he detested the buyers and sellers; the forswearers and liars. I told you before that *Eremitical* solitariness was much in danger of tentation, but one answers it, better fight single against Satan, one to one

one in the Wilderness, than fight against *Satan* and wicked men, who will entice you to sin as fast as *Satan*. Therefore let them take out my Lesson, and eschew the frequent Societies of populous places, who find the Contagion of pestilent multitudes rub some rust upon them, and infect their integrity. It is not the place, but the corruptions of the place, which the meditations of the *Fathers* gathered out of my Text, do lead you to abandon; therefore the words of our *Saviour* shall stand in the last place to shut up this Point, *Joh. xvii. 15*. I pray not that thou shouldst take them, that is the Disciples, out of the world, but that thou shouldst keep them from the evil. So much for the circumstance of the place.

My Sermon thus far hath been upon the *Wilderness*; against the handling of the next Point it is fit to ask, *What went we forth into the Wilderness to see?* Why, to behold Christ fasting before he fought with the *Devil*: Though that is not all he did there, (for there is much more behind) yet this is enough to make it worth our labour, *Esurivit panis, sicut defecit via, sicut vulnerata est sanitas, sicut mortua est vita*, says *August. in Evang. Job. Serm. 41.* By the same wonderful dispensation that the way of life was weary, health it self was wounded, life it self died, by the same dispensation the bread of life fasted, and was afterwards an hungry. A sanctified fast hath two religious ends in it, *ὑποτάξας τὸ σῶμα*, as *St. Paul* says, 1. To chastise our own body, and to take revenge upon it. 2. To put it into a good temperature for the minds sake. Neither of these causes could be set before Christ in this long fast, for his Flesh had never rebelled against the Spirit; neither was there any inordinateness in his natural constitution which could be corrected by temperance. Some therefore hold an opinion that Christ went not into the Wilderness to fast, that fell out so indeed, and was a necessary accessory, because there was no food to be had. You know the people ran after Christ into these spacious fields to hear Christ preach, and not to fast with him, yet there they continued three days fasting, and had nothing to eat, until four thousands were fed miraculously with five loaves, and two fishes. In like manner *Moses* went not up into the Mount to fast, but to receive the *Tables*: and truly this opinion is not to be contemned; for *St. Mark* remembers that he was in the Wilderness tempted of *Satan*, and quite omits his fasting. This is prest the more zealously by some, and with sufficient probability, to shew upon what weak foundation they build, who fetch it from hence, that Christ observed the fast of forty days, on purpose to constitute a yearly *Lent* in the Church for ever, or a *Quadragesimal* fast, for if it were by accident that Christ fasted here, that can be no constitution of his intendment. Nor indeed did he appoint any such thing, as I will shew in just time. Yet I concur not in the main sentence with those Authors; for it seems to me, this was purposed by Christ to go into the Desert and spend his time in Prayer and Fasting: Now was the conflict at hand, now was the first institution and undertaking of the greatest matter in the world, the salvation of mankind, and could not begin with a better *Preludium* than an extraordinary Fast. In this I will be directed by the interlineal gloss, *Jejunat ut tentetur, tentatur quia jejunat*; He did fast that he might provoke tentations against himself, and he did provoke tentations because he fasted.

For the better explication of the causes why he was pleased to fast, I will lay down the distinction of Christs will, as I find it considered in the *School* three ways: *Sicut ratio est unibilis corpori, sicut est omnino conformis Deitati, & ratione membrorum.* 1. The soul is united to the body, and for that union sake the will desireth the good of the whole man. 2. God and man were united in Christ into one person, therefore his will was subject in all things to the divine Law and pleasure. 3. He was the head of the body, which is the Church, and therefore his will did graciously affect the prosperity of his members. In these three respects there are so many causes of moment why *Jesus* fasted: 1. Because it is profitable to conserve the whole man against tentations. 2. It was the divine pleasure to provoke the *Devil* to give the onset, by macerating and enfeebling his body, and *Satan*s foil was the greater, because he was the challenger. 3. He had regard unto his members, to avenge himself on the Tempter by the victory of temperance, who brought sin into the world through our first Parents by the sin of Gluttony. Other causes I leave behind for refutation.

First, I say, it gives us a lesson to fast, and withdraw the ordinary sustenance from the body, when we perceive our selves in likelihood to encounter some temptation. *King Jehoshaphat* had a great battle to fight with the *Ammonites*, and before the conflict he set himself to seek the Lord, and proclaimed a Fast throughout all *Judah*, 2 *Chron. xx. 3*. So did *Esther* when she undertook the great danger to go in

in to *Ahasuerus* against the Law, to intercede for the deliverance of the whole Nation of the *Jews*, he would not venture upon so great a peril unless all the *Jews* would fast three whole days before the *Lord*, and neither eat nor drink, *Est. iv. 16*. What should I say more out of many examples? *Ezra* suspecting what great opposition he should find to re-edifie the Temple of the *Lord*, he proclaimed a Fast, that all the People might afflict themselves before *God*, *Ezra viii. 21*. And *St. Basil*, a great Practiser of this doctrine, as any was in the world, which is better than a Teacher, bid all his Scholars take it upon his word, that Sobriety was the best Antidote in the world to expel the venom of the *Devil*. This *holy Father* was so good a spiritual Physician, that the *Church* had not a better since his time, I think, to prescribe a good diet for the soul. *Adam* went out of Paradise with a full stomach, poor *Lazarus* went fasting to heaven, scarce fraught with the crumbs of the rich mans Table. *Moses* did fast upon *Sinai* for forty days when he talked with *God*: But the People, who in the mean time did commit Idolatry, fate down to eat, and to drink, and rose up to play. *Daniel* refused the meat and drink allowed him from the Kings Table, *καὶ τὰς λείψανας ἐσθίουσιν ἰσχυροῦς*, to honour his temperance and fasting, the very Lions, into whose Den he was cast, were taught to fast and hunger, and not to eat up *Daniel*, who was thrown before them to be a prey unto their teeth. Thus far he.

If you ask me wherein we honour *God*, in what part it may be referred to his glorie, to deny all manner of sustenance to our selves for a time. Beloved, thus it stands, that we acknowledge our selves in fact, not in word only, to be unworthy of all those good gifts, with which he hath replenisht the earth, that we deserve no longer to be fed with his liberality, and so we humble our selves before *Almighty God*, confessing we deserve not, with the little Whelps, to pick up the crumbs under his Table; and desiring that they who deject themselves under his mighty power, may not be trodden down by *Satan* and his Ministers of perdition. Moreover, take away Oyl from the Lamp, and the flame will go out by little and little; and surely hunger and thirst, and afflicting the body, joyned with prayer and repentance, shall obtain this mercy, that the violence of Voluptuousness and Luxury shall be abated in our sinful flesh. Not that a Fast is acceptable to *God* of it self, without other good offices of Religion, but being well accompanied with Prayer and godly sorrow (for as the *Apostle* speaketh, *Bodyly exercise profiteth nothing of it self*;) it disposeth and inclineth us to mortification and chastity. In times of old, abstinence and fasting more than ordinary were held a special part of their praise that did practice them. It is the character of *Anna*, the religious widow, how she continued in prayers and fastings, *Luk. ii*. And our *Saviour* himself teacheth how to fast, and proposeth a reward to them that did it well, and not for ostentation and hypocrisie, *Mat. 6*. There *Christ* taught it, and here he did it; this is the true demonstration of the Spirit, *Cum dixit quid faciendum sit, probat faciundo*. As the old bird will fly forth sometimes, not upon necessity, but to teach her young ones to fly after: So *Christ* fasted in the Wilderness, not to gather strength by that means in his own person against the *Devil*, but to teach his young ones as well as they could to fly, or flutter after him, and he tells us there is a kind of *Devil* which will not be cast out but by prayer and fasting, *Mar. ix. 29*. If any man put in a cross, saying, How can Fasting have a defensive force in it against temptation, since almost all Writers say upon weighty considerations, *Christ* had not been tempted but that he fasted? I answer, Our case and this are far unlike: *Satan* durst not assail *Christ* so long as he doubted him to be the *eternal Son of God*, but upon his fasting and hunger he took boldness to joyn issue with him, because he falsly collected from those signs he was but the *Son of man*. Neither do I deliver unto you, that he will not tempt such as fast and pray, (for I have taught already how envy drives him on, that where there is abundance of sanctity, there will be abundance of temptation) but I do deliver, that Fasting and Prayer shall have prosperous success to overcome temptations. So *Aquinas*, *Si non profuit jejunium ut non tenteris, tamen profuit ut à temptationibus non vincaris*. I do not promise you peace from tentations, though you fast often religiously before *God*, but I promise you victory.

The second part of *Christ*s will and pleasure in this Fast is *ratione membrorum*, to do our humane nature honour by temperance, for the reproach which it suffered by intemperance, and to triumph over the *Devil* upon the same conditions that he overcame our first Parents. There was the *First Adam*, here was the *Second*; there was a Paradise where the first man had store of all things, here was a Wilderness where

where Christ had nothing: that disobedient Son of God eat of that which was forbidden, this most obedient Son of God refrained from those things which were lawful. Adam did not eat for need, but for his lust, he was not an hungry: Christ was so abstinent that he would not satisfy necessity, for he was an hungry. By gluttony we lost our honour, and fell low to be compared to the beasts that perish: But here is one that continued and maintained sharp hunger against all tentations, who in the beginning of this story kept company with the beasts, but in the end was ministered unto by Angels. *Uno tanto jejuniio universam Johannis abstinentiam superavit*, says Cajetan; This one fast, and his constant continuance in it, mauger the devices of the old Serpent, did exceed all the abstinence of John the Baptist, who for many years fed upon Locusts and wild honey. For John was abstinent to himself, Christ fasted to bring us out of the thralldom of Satan, and for the expiation of our Gluttony. *Qualibet actio Christi fuit nobis meritoria, passio ejus & meritoria & satisfactoria*, it is commonly said of the School Divines. The Death and Passion of Christ did both merit for us before Gods mercy, and satisfy for us before his justice; but every part of Christs obedience, as this fasting among the rest was meritorious for his members. Such wits as delighted in holy ingenuity, have applied the several parts of Christs merit, and sufferance, and passion untous in the notions of Physick and Chirurgery. *Curavit non per dietam cum jejunavit; per electuarium, quando corpus & sanguinem dedit in cenâ discipulis*, &c. He took upon him to cure us by the prescription of a diet when he fasted: By an Electuary, when he gave his body and blood to his Disciples in his last Supper: By a Sweat when drops of blood trickled from him in the Garden: By an Emplaster, when his face was smeared with Spittle: By a bitter potion, when he drank Vinegar upon the Cross: By cutting and lincination, when his feet and hands were pierced with nails, and his side with a Spear. There was no disease of sin whereof we were not sick, there was no kind of cure to be invented which was not practised to restore us. And so much for this exercise of fasting, as he made use of it for the members of his body.

Thirdly, As his will was always subject to his Father, according to that Prayer in the Garden, not my will, but thy will be done, so the Divine Nature did suggest a reason to his Humane Nature to fast, to put a fallacy upon Satan; that he might peremptorily conclude Christ was no more than a man, who suffered hunger, and sought for somewhat to eat in the Wildernets and was not replenished. As if a Lion should put on the skin of a silly sheep, to draw on a ravening Wolf to set upon him, and thereupon devour the Wolf who came to be the devourer: So our Saviour walked about the Desert in the person of a silly man half famish'd, the Tempter was in great suspense, and knew not what to think of him, and stood ambiguously in this Dilemma says St. Chrysostome: He hath fasted forty days and eat nothing, I dare not meddle with him, this is no man; but after forty days ended he is hungry, and wants food, I will give him the onset, this is no God. So Jesus grazing about like a poor sheep that could find nothing but stones for fodder, the Wolf grins upon him, but he proved to be the Lion of the Tribe of Judah, *Impar congressus Achilli*; and the wild beast of the Forest was repelled by him that led captivity captive; the more infirmity pretended on Christs part, the more glorious the victory. *Fames Domini pia fraus est, ne caveat tentare Diabolus*, says Bonaventure; This fast and hunger was a pious fraud or stratagem laid by God to draw on Satan to tempt his Lord and Maker, and so prove him guilty of a most foul rebellion. St. Austin doth so receive this opinion, that he rejects all others; it may be said, says he, that fasting came after Baptism, even as a good diet is to be kept after health recovered for fear of a relapse, but that is impertinent, *Illius causa jejunii non Jordanis tinctio, sed Diaboli tentatio fuit*; This fast had no reference to the dipping in Jordan, but to cozen Satan, and make him rashly adventure upon the ensuing temptation. So St. Ambrose likewise, and almost all the best Authors of the best antiquity. It is a fatal requital upon some busie wits, that as they are sharp and sore deceivers, so when their own turn comes about, they are as sorrily deceived. Marcus Crassus was one of the cunningst flatterers that ever was; and yet no man so easily, and so notoriously gull'd with flattery. So Satan is the grand Impostor of mankind, and yet this grand Imposture was thrust upon him, to enter combat with Christ, who is invincible and omnipotent. And let cheaters and cunning practisers beware, that their own shot rebound not upon themselves. God hath a retorsion in store, a *fallere fallentem*, which will fall upon them in spight of subtilty and circumspection. They think they work closely, and no harm shall happen unto them, I am sure that David

Alef.

Serm. de
Temp. 157.Plut. in vita
Crassi.

prophecies how certainly they shall be stew'd in their own sawce, they are taken in the crafty wiliness that they imagined for others, in the same net that they hid privily is their foot taken. The ways of a Serpent are slippery, and treachery shall be tript up with treachery: The Lord hath spoken it, and the Lord hath done it.

I have set these three reasons why Christ fasted in the formost rank, because they are warrantable. *Brentius*, I think, mistook when he interferred this for a reason: It is a great anxiety, or a great sickness which keeps a man from his meat for a few days; so, as he thought, the tentations of Christ were so violent and horrible, that for forty days he eat nothing. I suppose, when I come to shew, at what time the Devil began his work, I shall make it appear, that no temptation was offered to Christ until the fortieth day. Howsoever the Author took his aim amiss; for although we read that our Saviour endured a most violent conflict in the garden, when he sweat drops of blood in his Prayer, the case is not the same in this conflict with the Devil. In the Garden he stood before his Father, representing himself not as the beloved Son in whom the Father was well pleased, but under the imputation and malediction of all our sins, and he struggled with his Father's justice, that he might bear our iniquities in his own body upon the cross. This was a wrestling indeed to put all his strength and powers in a heat, and all his spirits in an agony. But to beat down the suggestions of the evil one it put him to no sollicitousness, or anxiety, never was victory got so easily. None of those poisoned darts could stick in him, this was the Lamb without spot that could commit no sin, but came to take away the sins of the world.

Alf.

This error is easily put off, the next opinion is maintained more pertinaciously, that this fasting was part of that obedience, by which he merited exaltation of his Father, and in like manner the pennance of fasting is meritorious to the obedient members of his Church. Thus they. I will examine this strictly by several pieces. First, to enter into a tedious disputation how, or what Christ did merit by his obedience, cannot consist with the time, and it doth not piece well with my Text. But take a little knowledge of it by this similitude; the Angels of heaven have a double operation, one that they stand always before the face of our Father which is in heaven, another that they are ministring Spirits, and do good offices to the Church upon earth; as they do always stand before God, so they must needs be completely blessed, having the substance of their reward, but as they assist and help us, so they have some kind of increase, or as it is called accidental addition to their reward: So Christ in the union of the two natures could not but ever behold the divine glory, so that the fruition of that eternal happiness was ever conjoyned to him; but inasmuch as the dispensation of our redemption was his continual exercise upon earth, so that deserved him some additions to his glory, in the glorification of the sensible part of mans nature, the speedy resurrection of the body, his speedy ascension or exaltation into heaven, and as some do add, that at the name of Jesus every knee should bow; or if so be these things were so intrinsic to the hypostatical union, that they could not be parted from it, yet thus it may be well agreed, *Mereri est de debito facere majus debitum*; These things accrued to Christ meritoriously, because that which was due by the hypostatical union was made more due by his humiliation. I add secondly, that the great abstinence and sweet temperance of our Saviours life was part of his humiliation, but for the forty days wherein he fasted I concur with them that maintain this was no part of his abstinence. What abstinence could there be, says one, in this miraculous act, when all that while he had no provocation in his appetite to long for meats, no more than the Angels have who taste no corruptible things? The faculties of nutrition call'd for no sustenance. God repressed the appetite, says *Cajetan*, from feeling the provocations of hunger and thirst, even as he suppressed the devouring quality of the fire, that it should not burn the three constant Saints that were cast into it.

Calvinus.

I make it my third reply, though Christs obedience in his humiliation was meritorious, yet there is so much disparity between his obedience and ours, that men can take no measure of it. I do not only mean in this difference, which is so well known, that he did exactly fulfil all the Law of God, and for our part in many things we sin all. There is another thing which puts as wide a difference between us, Christ obeyed his Father because he would, we because we must; He obeyed without any terrour pronounced to compel him; we obey under the commination of

of hell fire, if we be slack in our duty. We are servants commanded to our task, he did the works of him that sent him, as a *Prince* receives the dignity of a province from his *Father*, to administer it to his honour, and if he had refused it, it could not turn to his prejudice; therefore both *Angels* and men owe as much obedience for their own part as they can perform; but the dispensation of *Christs* humility was not imposed, but freely undertaken, and by that vertue and title meritorious. In the last place therefore, all the effects of *Gods* will are pleasing unto him to be done, and so it is pleasing unto God to have us humble our souls sometimes before him with fasting and mourning, but a good duty is wronged when the more rigid defenders of merit of condignity say, that there is an equivalency and proportion between the studious keeping of some appointed Fasts with other voluntary afflictions, and the reward of eternal life. Is it not enough to say that our imperfect obedience pleaseth *God*, and shall be rewarded according to his own promise and free grace? Will it not satisfie us to go to heaven by mere mercy, and undeserved liberality? Beware to gild your works by the name of merit (why should the ungodly make such proud boasting?) Dip them in the name of free remission of sins by the blood of *Jesus Christ*, and *God* will give glory to us his adopted Sons because we give all glory to the only begotten Son, who is in the bosom of the *Father*. A M E N.

THE FIFTH SERMON UPON Our Saviours Tentation.

MAT. iv. 2.

And when he had fasted forty days and forty nights, he was afterwards an hungry.



LET it not trouble my Auditors, because I shall speak at this time of that *Fast* which our *Saviour* kept forty days; this is not the proper season, I confess; and if any man be ready to say, as one Philosopher in *Laertius* quipit another, *τι το δειον εν εν το δειον*, Why do you handle a matter that behoves us in a time that doth not behove it? My answer is, If I pickt out this for a single Text at this time, my oversight were unpardonable; but you know I take the parts of this Story in order, and must follow my subject as it hapneth to be discuss'd. Indeed our *Church*, which doth always follow the steps of pure *Antiquity*, hath appointed this portion of *Gospel* to be read yearly upon the *first day of Lent*. For the memory of any great thing is better preserved, when it is remembered solemnly about the time that it hapned. So *God* said to the Children of *Israel* upon their coming out of *Pharaohs* bondage, *Remember this day continually in your generations*, *Exod. xiv. 3.* And upon a great memorandum thus the Lord said to *Ezekiel*, *Son of man write the name of the day, of this same day, the King of Babylon set his face against Jerusalem this same day*, *Ezek. xiv. 3.* And many have cited *Nazianzen* when they commend a word spoken in season, *Ex verbo illud potissimum quod est tempori convenientissimum*; That which best suits the time is best spoken out of the Scripture. I subscribe to this wise direction; and I do not violate it now out of neglect or contempt, but upon apparent necessity; that I may leave no gaps in this Scripture, which I handle about our *Saviours* conflict with *Satan*, but fill up the exposition of every verse as I proceed, with such meditations as I am able to afford.

I come therefore to the remainder of this verse, which is due unto you to be explained, and it consists in two things: The continuance of our *Saviours* fast, and the consequent. The continuance that *he fasted forty days and forty nights*; the consequent, *that he was afterwards an hungry*. The one is a supernatural elevation, the other is a natural condition. In the first he shewed his divine vertue, in the second his humane infirmity. Upon the former the *Devil* feared he was the *Son of God*; upon the latter he perswaded himself he was no more than a mortal man. Whether is more strange, that having flesh of our flesh, and bone of our bone, he should make his appetite forget to ask for sustenance so long? Or being the *Son of God*, who filleth every living thing with food, himself should hunger and want? In the first we admire him, *Be thou exalted Lord in thine own strength*; In the second we love him, because he was made poor that we might be made rich; in both we magnifie him. Attend to these particulars, and first that he had fasted *forty days*.

Forty

Forty days and forty nights, not now a day, and then a day, at several times, for that is easie and ordinary, but all at once without intermission. The *Grammarians* have medled with this Point to confirm it by this rule, *Jejunavit quadraginta dies* Beza Annot. *non diebus, quia tempus continuum ferè quarto casu ponitur.* Nouns of time expressed plurally in the Accufative case do betoken such a distance of time continued, and not interrupted. Therefore Christ observed a continuation of fast from the first day to the fortieth; no man, I think would understand it otherwise; and if any were so captious St. *Luke* would not suffer him, for his words are, in those days *he eat nothing*, *Luk. iv. 2.* There is no efficacy in numbers said the wiser *Philosophers*, and very truly; but some numbers are apt to enforce a reverent esteem towards them, by considering miraculous occurrences which fell out in *holy Scripture* in such and such a number. So *Tolet* in a sort magnifies this number of *forty days*, that it is *numerus mysteriis significandis accommodatus*, a number coincident very often to the greatest mysteries, and noblest works of *God*. *Forty days* it rained upon the earth in the days of *Noah*, when *God* cleansed the great sins of the world by water. *Caleb* and *Josuah* returned from searching of the Land of *Canaan* after forty days, *Num. xiii. 26.* Christ continued upon earth forty days among his *Disciples* after he was risen from the dead before he ascended into heaven. The *Ninivites* were forewarned that they should be consumed after forty days if they did not repent, and turn unto the *Lord*. Thus it came to pass, for what reason we cannot tell, but *God* knows why his Providence doth so exactly, and so often keep that measure of time in great signs and wonders; *Non potest fortuito fieri, quod tam saepe fit*, says one, whom I never find superstitious in numbers. It falls out too often to be called contingent, and the oftener it falls out, the more to be attended.

*Maldon. in
hunc locum:*

Yet it is the safest conclusion, and hath least impertinency in it to say, that *Moses* fasted forty days at the institution of the Law, and *Elias* as long at the restoration of the Law, so Christ kept even with them, and fasted just as long as they before the publication of the *Gospel*. As *Jonas* was three days and three nights in the belly of the Whale, so shall also the Son of man be in the lower parts of the earth, as if Christ had been studious, or rather would teach us to be studious to keep the pattern, as near as we can, of the good Generations that went before us. I would be sorry such ignorance should be in any here to make a question, whether Christ could have continued to fast not only for the space of so many days, but all his life, without the corruptible aliments of meats and drinks. But if he had produced his abstinence from all food longer than *Moses* and *Elias* for the space of many months, or many years, it would have been incredible to many, that he had been perfect man of the substance of his Mother, and Heresies would have had strong grounds for delusions, that he had not a fleshly, but a celestial body. How much better did his humility condescend to the likeness of his own Prophets? And because he came but in the shape of a servant, he would not exceed all example, or outgo the miraculous fast of his fellow-servants; he would have the world take knowledge of him to be a mighty Prophet, at least no ways inferiour to the best that ever lived, therefore he fasted forty days and forty nights like *Moses* and *Elias*. But in this the one is as divers from the other, and as much excels the other as can be imagined; *Moses* and *Elias* were preserved by *Gods* mighty arm, that their natural complexion might subsist without sustenance, but Christs vertue was in himself, and of himself, absolute, independent; they were kept safe by an external power, Christ by his own *Godhead*, and by no derivative vertue.

Such glorious miracles are rather to be adored with admiration than to be followed with imperfect imitation. And because a large field of controversie lies before me in this Point touching the observation of our *Lenten* temperance for forty days, whether that ordinance were regulated by the example of Christ. I will lay down three several heads of opinions in their order, and bring you by degrees, I hope, to the truth of the controversie. 1. I will enquire whether Christ did intend to ordain a prefixt time of abstinence in the *Church* for forty days by his example. 2. If that be not so found to hold, yet whether it were an *Apostolical Tradition*. 3. If that can neither be proved, yet whether it be a *laudable Ecclesiastical Constitution*. To the question of the first enquiry many of the greatest *Doctors* in the *Church* of *Rome* answer, that the observance of the *Quadragesimal Fast*, binds all Christians from our *Saviours* example. So *Cardinal Bellarmine*, *Non verbis praecepit hoc jejunium Christus, sed exemplo praecepit*; we have no such ordinance in expresse words throughout all the *Scripture* to say, do thus, but it is an ordinance from Christs example. And *Maldonat* the

Lib. de be-
ret. bapt.

the *Jesuit*, though *Lent* be not founded upon Christs Commandment, yet it is founded upon his Example, and that is enough to say it leans upon divine Authority. Beloved, it behoves not us to lay burdens upon mens shoulders which God himself hath not imposed. Whatsoever is commended to us for *decorum* and order sake, we do it for conscience sake; but whatsoever is no more but indifferent in it self, and is obtruded upon us, *sub opinione necessitatis*, as necessary and irrefragable from divine Authority, when it is not so, we reject it. *Stand fast in the liberty wherewith God hath made you free*, says St. Paul, Gal. v. 1. So St. Cyprian in the like case, opposing them that invented traditions of their own, and called them Gods Ordinances, *Periculosum est in divinis rebus ut quis cedat jure suo*; It is of a dangerous consequence to yield any thing to be a divine injunction which is not.

Therefore advising upon these rules, I give a flat *Negative* upon the *first question*, the *Quadragesimal Fast* is not necessarily to be observed from Christs example. The old rule of divinity is a sure one, *Imitatur in moralibus, admiratur in miraculis*; in miraculous works we adore Christ with admiration, in Moral Institutions we will follow him with imitation. He anointed the eyes of the blind man with spittle and clay, contraries to the cure according to nature, and therefore we magnifie him; is it not a most *Heterogeneous Mimick* from hence to make a mixture of spittle and oyl to an Infant baptized, as if the *Apostles* had wanted ceremony to the Sacrament, when they baptized with nothing but water? *If any man love me he will keep my sayings*, says our Lord; but he never added, *If any man love me he will tie himself to my example where I never prescribed him to follow me*. For my part that which hapned to St. Peter works exceedingly upon my understanding in this case; when he saw his Master walk upon the Sea as upon a solid Pavement, he desired he might do the like, and to let him know such miracles are to be lookt upon with the veneration of faith, he sunk into the waters, and was in peril of his life. To stop every cranny of objection that can be made, I read that the examples of Christs mighty works are sometimes pressed upon us to be drawn into an Analogical imitation, 1 Pet. ii. 21. *Christ suffered for us, leaving us an example that ye should follow his steps*. How is that? *Being reviled he reviled not again, when he suffered he threatened not*; and as he died for us, so we should offer our selves up to him as spiritual Sacrifices; and as he died and rose again the third day, so we should die unto sin, and rise again unto newness of life. From hence, says Maldonat, this is right our case; for we take not upon us to eat nothing for forty days as Christ did, but we keep a canonical temperance for forty days. *Imitatur quia sequimur, quamvis non assequimur*; This is no more than the Analogical imitation. Those other imitations of some similitude have a precept in the Book of God, and this hath none: Therefore let them teach, that their imitation, being not Scripture proof, is but a voluntary, and a diaphorous Constitution of the Church, and the Church of England will never be their adversary. For so it is frequent in the Writings of good Antiquitie, to alledge Christs example for their observance of the *forty days fast*, not according to the *Roman* Tenet at this day, that Christ established it necessarily in all places from that time forth unto the end of the world, but they alledged Christs example to countenance their voluntary and Ecclesiastical Sanctions.

Videl. in Ep.
ad Phil. apud
Ignat.

What can be more direct on my side than St. Chrysostome, Homil. 47. in Mat. Christ did not say, as I fasted forty days, so do ye follow me in fasting, but learn of me because I am meek and lowly, and ye shall find rest for your souls. Surely, if he had given any particular order for fasting in the New Testament, the most proper time to have settled it had been when the people told him, the Disciples of John and of the Pharisees fast often, but thine do not: But then he utters no more but this in general, *when the Bridegroom is taken from them they shall fast*; Here is no direction for time or manner, all that is left free to the sound discretion and occasions of the Church. They do but dally with Scripture that collect from the forenamed words when the *Bridegroom* is taken from them they shall fast, therefore the sixth day of the week in every week must be a day of fasting and abstinence, because on the sixth day of the week the *Bridegroom* was taken from them, and died upon the Cross. What more insolid than this? For by collections from Irenaeus, and others, it is evident, that even the *Roman Churches* did ceremoniously keep the fast of *Saturday* long before they observed a portional abstinence upon the sixth day of the week. But let me not make you lose the head of my argument by this Parenthesis, that Christ being demanded why his Disciples did not fast, he leaves an indefinite answer with them, *The days will come, when the Bridegroom is taken from them that they shall*

Videl. loc.
Predicatio.

shall fast, but for allotting any particular time not a tittle of Commandment. Let this be added, that when the ancient *Fathers* call their *quadragesimal* Constitution an imitation of our *Lords fast* (there is no hurt in the Word, if it mean not that his example was a necessary pattern to be followed) I say, they alledge also for the convenient observing of that institution, how *Moses* and *Elias* fasted forty days in the old Law; and indeed, they might lay hold upon one as well as upon another, for Christ made his Fast even with theirs, to shew that the *Gospel* which he brought did not dissent from the Law and Prophets. But the illation is good in this wise, as the *Jews* were held to no necessary imitation of *Moses* and *Elias*, no more is there any necessary obligation to hold the Christians that they should punctually observe a portional abstinence, according to the time of forty days, that our *Saviour* fasted.

So I have put off the first conclusion with good confirmation, I think, on our part. Now I have to do with another sort, that hold our *Lenten* temperance to be an *Apostolical* tradition; hereby they burden the consciences of men that a partial fast of forty days is not merely derived unto us by Humane Laws, but by *Apostolical* Authority, a Sanction which came from men immediately inspired from God, and therefore to be strictly held as any other Dictate of the *holy Gospel*. And they that break *Lent* are condemned as *Prevaricators* of the divine Law. But these opinionists are of two sorts, the one Sect far more severe and unreasonable than the other, who not only defend that a convenient abstinence is to be kept for forty days by *Apostolical* Authority, but that even the abstinence from the flesh of beasts for that time, and changing our diet into Fish and other Viands is by *Apostolick* command. But their reasons are far worse than their opinion, making a distinction as if one meat were more sanctified than another, whereas all things are alike unpolluted to him that eats *Gods* Creatures with thanksgiving, and a resolved conscience, and with temperance: But thus the *Friers* flash out, that the Seas were never cursed for the sin of man, the earth was cursed for his sin, therefore the food of the Sea is better allotted for times of sorrow and repentance, than what? Than the flesh of the Cattel, yea, by this reason than the herbs of the Garden, yet the feeding upon herbs and roots was ever accounted the clearer abstinence. Such another imagination is this, that Christ fed upon Fish after his Resurrection, so he did upon an honey Comb, and yet the Bees gather the fruits of their labours from the flowers of the field, and not from the weeds of the water. Such another rotten Argument is this, that all Flesh was destroyed in *Gods* anger in the Deluge, but Fishes were saved alive in the water. You need require from me no better confutation of this cause than the naming of these reasons, for who will not resolutely say that such frippery as this never came from *Apostolical* judgment. The *Decretals* of the *Pope*, (a work wherein I am sure the *Church of Rome* can have no wrong done it) but those *Decretals* attribute unto *Telephorus*, that he was the first that commanded the *Clergie* for seven weeks before *Easter* to refrain from the food of flesh, this is but barely said, and not proved; but if it were proved, all the *Apostles* were dead before *Telephorus* was born, therefore no way probable to be an *Apostolick* direction. And indeed I find certain glances in the *Fathers*, that the *Clergy* did admit of this institution before the rest of the people did, which makes it more firm, that it was *Abstinencia cibi secundum Ecclesie regulam*, an abstinence from some kind of food by a meer *Ecclesiastical* imposition to try their obedience. Surely they may name ten places out of antiquity before they alledge one to the purpose, that is for the commutation of their ordinary diet from flesh into fish. Some quote *Serapion* in *Socrates*, that entertained a Guest hard before *Easter*, and being destituted of all provision except a piece of dried salted flesh, he set that before the stranger, who scrupulously refused it, and said he would not break *Lent* because he was a Christian; *Serapion* answers, To the clean all things are clean, eat it because you are a Christian. From hence I collect, 1. That *Lent* was kept by a Canonical Ordinance two hundred years after Christ in *Serapions* days. 2. That to abstain from flesh was the *Civil* Law of the time as it is with us, but so easily dispensable, that you may conclude, it was no *Apostolical* Ordinance. I will adjoyn one place of *St. Austin* most falsely quoted by *Salmeron* the *Jesuite*, 1 *Tim. iv.* *St. Paul* says it was the Doctrine of Devils to forbide meats; *Fausstus* the *Manichean* infers, then *Moses* in the Old Law wrote the Doctrine of Devils: No says *St. Austin*, *Quadragesima a vobis sine vino & carnibus, non superstitiose sed divina lege servatur.* 1. You *Manicheans* abstain both from wine and flesh in *Lent*. 2. You observe it as from a *Divine Law*, that was the error of the *Manicheans*,

Manicheans, to receive it as from divine Law, it was not the Tenet of the Orthodox Christians; the Church of Rome it self will stand for me in this quotation, because no man is restrained from drinking of wine during that fast, no not by their Injunctions. So I have enough discovered their groundless opinion who take upon them to defend that abstinence from flesh in *Lent* is an *Apostolical* Constitution.

Therefore some state the matter in these words, that although the prohibition of some meats for forty days be corroborated by Ecclesiastical Law and Custom, yet a strict and severe abstinence for so long was delivered from the Apostles to the Church to be kept for ever. So *Cardinal Bellarmine* quotes St. *Ambrose*, but in those Writings whereof he is not certainly the Author. But St. *Hierom* is truly alledged I confess in saying it was the *Apostles* tradition; but the testimony of any Author, though a very reverend one, is little available, since no man said so before him from the *Apostles* age to his own, which is a long distance of four hundred years.

Videl. loco
Prædici.

Præfat. in
Comm. Luca.

Collat. 21.
c. 30.

Epist. 86.

Canon. 5.

Catech. 1.

A late Writer delivers his mind very roundly, that the *Fathers* took many things out of adulterated books, as *Pastors* Visions, *Clemens* Constitutions, the Gospel of *Nicodemus*, and such like, and called these *Apostolical* traditions. Indeed, nothing lets but the *Fathers* might be deceived by the Writings of Impostors. This answer I am sure deserves not to displease, that many things were called *Apostolical* Traditions which came not from any of the Twelve, but from the Scholars of the *Apostles*. So *Tertullian* calls *Luke*, not an *Apostle*, but an *Apostolical* man; and says *Maldonat* the *Jesuite*, those were called *Apostolical* men, *Qui quamvis Christum non audivissent, audivissent Apostolos*; Who, though they had not heard Christ, had heard his *Apostles*. Now it is a main odds whether the *Apostles* or their Scholars transfused such Traditions to the next generations, *Intererit multum Davus ne loquatur an Herus*. I will balance St. *Hierom* with *Cassianus*, and St. *Austin*, men of the same Age. Says *Cassianus*; while the *Apostles* lived upon the earth men were obedient to refrain from surfeit and luxury, all this while no times of fast were kept, because the whole life of *Christians* was addicted to Parsimony and moderation: But when these good men were gone to God, and temperance began to be forgotten, then was the fast of *Lent* bidden, and appointed to draw men to compunction and repentance. *Cardinal Bellarmine* hath no answer to this Authority, but *Cassian* knew not what he said. But St. *Austin* gave a studied and meditated answer to *Cassianus*, *Quibus diebus jejunandum sit aut non jejunandum Apostolos non constituisse*; There is a contradictory to St. *Hierom*. The *Apostles* did not constitute when we should fast, and when we should not. Alas what an impertinent labour it is to heap quotations that there was a *Quadragesimal* observance anciently in the Church, when they do not touch the question, whether it were by *Apostolical* Tradition. The *Nicen Council* doth appoint indeed that every year in all places two *Provincial Synods* should be held, one before the *Quadragesima*, that men might serve God the better when strifes were appeased. This is all, and *Cyril* of *Hierusalem* says a great deal less. Thou that loyterest all the year long, *παραπορευομεθα ημερας 40 εορτασμεν τη μετνοχη*, wilt thou not bestow forty days time in Prayer? There is mention of Prayer, nothing of Fast, and not one word of a Fast derived from *Apostolical* Tradition.

Ensch. lib. 5.

De Coron.
milit.
Præfat. in
Psalm.

And of all other Arguments this will never be satisfied. *Lent* was never kept uniformly in the former Ages, but after most different fashions almost in all the Churches of the world. In the beginning the term of forty days was so far from being usually kept, that it had no other name but *Jejunium Paschale*, the fast that went before *Easter*. Well, the name of *Quadragesima* grew on to be commonly received, but the Moon is not so variable as the several customs of that Fast, all Authors, who have wrote of this subject, toss that place of *Irenæus* up and down; Some keep strictly but one days fast for the devout penance of that time, some two days, some more, some forty; and some when they fast account twelve hours unto the day, some four and twenty. Is this like to be an *Apostolick* Precept where there was no unity in the observation? Among those that would tie themselves to forty days observation, the greater part of old did exempt the *Sundays*. *Dominico jejunium celebrare nefas esse ducimus*, says *Tertullian*; It is a great crime to keep a fast upon the Lords day. So *Hilary*, to name no more, *Constitutum est ne diebus Dominicis jejunetur*; It is appointed there should no Fasts be held upon any of the Lords days. Now for an exact complement of the number of forty, others did borrow four days from the precedent week; and *Gregory*, six hundred years after Christ, was the first that settled the time how *Lent* should begin from *Asbmednesday*; they that continued their fast

fast all that week, and all the space till *Easter* day called it *Quinquagesima*, the *Monks* brought it to a *Sexagesima*, the *Friers* to a *Septuagesima*, almost forty days doubled; is it likely, if the *Apostles* had set things in order the bounds at all times should be thus removed? Shall I give you full measure in two things, lest this discourse, which is laborious to me, be tedious to you? First, The *Disciples* of our *Lord* did not design out the limits or manner of this *Fast*, for no body knew when to begin their *Lent* till the *Council* of *Nice* had settled that discord, because the exact time for the observation of *Easter-day* was uncertain till that *Synod* had concluded it. All the while the *Church* was unresolved of the one, without question it was unresolved of the other. Secondly, For the most part these two *Constitutions* are yoked together to keep a solemn abstinence in *Lent*, and that none should fast upon any day of the week between *Easter* and *Pentecost*: The same obedience was required to both, both accounted equally laudable, but as ceremonies of decency and no necessity. So alterable that the one is quite forgot, therefore I conclude the other can be no *Apostolical Tradition*.

You have heard me discover their error, that maintained the yearly observation of a *Quadragesimal Fast* to be necessarily grounded either upon *Christ's* example, or upon *Apostolical Tradition*, now I will proceed to shew, that it is an *Ecclesiastical Constitution*, a lawful *Constitution*, and a laudible. There are many that speak very reverently of this time of moderation in diet, and yet they will acknowledge that the *Hereticks*, who are named from *Montanus*, did first begin it; and that the *Orthodox Church* did follow them in that, lest they should seem to be outgone in the thing of good praise, and austerity by the enemies of the *Gospel*. This were no discredit to a good Institution, for to imitate the *Heathen* in that which is just and honest cannot choose but bring forth a good effect. We may borrow a Jewel from an *Egyptian*, but not an *Idol*. Howsoever the original is not well known, but this is well known, that the custom hath been transmitted to us from generation to generation. Both by the *Greek* and *Latine Churches* without contradiction for the space of 1300 years. And *St. Austin* said in his time, *Ecclesia consuetudo roboravit*; The practice Ep. 119. of the *Church* hath confirmed at what time of the year all men should unanimously keep this *Fast*. And let me tell you, we do not keep the same time that our *Saviour* did. The learnedst *Calculators* of time ascribe his *Baptism* to the sixth of *January*, immediately he began his fast which continued to the middle of *February*: For the most part we begin our *Lent* where he ended; but many times later; *Ecclesia consuetudo roboravit*; that is the answer, the custom of the *Church* hath so confirmed it. So the observation hath descended to us from hand to hand, and our own *Church* treading in the steps of pure antiquity hath admitted it. Beloved, the days of the year, which are of especial observance, are either days of joy, or days of fasting and sorrow. The chief day of joy is that wherein *Christ* rose from the dead, and it appears that the *Apostles* appointed it for the solemnity of *Christian* meetings weekly, and called it the *Lords* day, but *God* left it indifferent to the *Church* to appoint themselves their own days of fasting, and mourning, and repentance; for we owe all our gladness to *God*, but we owe all our griefs and sorrow to our selves. And indeed *Fasts* are things to be dispensed with to sundry persons, and upon divers occasions, therefore *Almighty God* left these things to the discretion of *Authority* in particular places.

A great tyranny is exercised in this matter, when the *Roman Church*, which is but one particular of the whole, will prescribe *Laws* of abstinence from meats to all other *Churches*. The lesser *Churches* indeed, for uniformity sake, were wont to have a respectful regard to the *Ceremonies* and *Adiaphorous Rites* which *Imperial Cities*; and *Patriarchal Sees* did follow. Not, I say, as if the richer and mightier *Church* did; or could bind the smaller to the prestation of her customs, but because in things honest, and without exception it was meet that the noblest places should be rather imitated than descend to imitate others. But O the advantages that *Pride* will take! courtesie in a while was turn'd to necessity, and the *Roman Bishops* did dare to challenge all *Churches* for *Heretical* that do not profess uniformity with them in all *Fasts* and *Ceremonies*. But all the *Inke* in *Italy* is not enough to blot out the *Canon* of the *Council* of *Chalcedon*, consisting of six hundred *Bishops*, that the *Churches* of *Constantinople*, because the *Emperours* kept their chief *Palace* there, should have; *ἰσαριθμοῦντα* equal *Privileges* with the *Church* of *Rome*. And it is a *Story* known to all *Divines*, when *Monacha*, *St. Austins* Mother, came to *Millain*, *St. Ambrose* kept *Institutions* of *Fasts* divers from the *Church* of *Rome*, and was never quarrelled for it: Look among

all the reasons of the *Fathers*, which perswaded the fast of forty days, I find not one that says it was expedient to be kept, because so it seemed good to the *Roman Pontifical Authority*. The Institution depends upon a custom received from one to another in particular *Churches*.

A Constitution it is then propagated unto us from age to age. The next quære is, whether it be a lawful Constitution? That is, whether the *Church* hath power to make Laws for appointed times and qualities of Fasting? That the Magistrate may bid a Fast according to the convenience of some seasonable occasion it finds no contradiction, unless, perhaps, some *Anabaptistical* fury doth oppose it. So did *Ezra*, so did *Esther*, so did the *King of Nineveh*, so says *Joel*, *Proclaime a Fast, call a solemn assembly*; and in all occasions of woe and calamity to forget our food for a time, and to intend nothing but spiritual exercise, I know no Christian *Church* in the world but doth practice it. But admit there be no extraordinary woe apparently like to fall upon us, either by Sword, Famine, or Pestilence, may not certain times and revolutions of the year challenge an abstinence and parsimony in our diet, if the *Church* will have it so, as *Friday* in every week, some *Saints Eves* in every *Month*, the *Ember Fast*, as we call it, every *Quarter*, the *Lenten* abstinence and prohibition of some meats every year? I have said enough before that Primitive Antiquity was very constant and regular in these observations *de facto*; now I will refer you to the proofs of holy *Scripture*, that it may be done *de jure*. *Zach. vii. 5*. There it appears that for the space of seventy years, while the Children of *Israel* were in Captivity, in all that space, as the year turn'd about, they did solemnize Fasts in the *Fifth* and in the *Seventh Month*, not by *Gods Law*, (we find no such Precept) but by their own *Ecclesiastical Ordinances*. When ye fasted in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even unto me? Their hypocrisie is blamed, because they did not humble themselves before the Lord as they ought, but the Ordinance was irreprovable.

*Eccles. Polit.
lib. 5. com. 72*

The next stone that I will move is that *Text*, *Luk. v. 33*. The Disciples of *John* complain that they fasted, and the *Pharisees* fasted, but the Disciples of Christ did not fast. What Fast is this which they object unto him? For it can be no Statute of *Gods Laws*. Who would have kept it sooner than Christ and his Disciples? For he came to fulfil the Law, and not to break it. It could be no Fast of private devotion, for it had been most injurious to cavil with Christ for pretermittting their private Fasts; it follows therefore that they were Fasts publickly kept, enacted by the *Synagogue*, observed not only by the *Pharisees*, but by godly men, *Johns Disciples*. Only Christ did dispense with his train, because the Children of the Bride-chamber were not to mourn while the Bridegroom was with them, and to shew that he was above the *Synagogue*. Moreover, it is very strongly probable, that all the Jews were bound by their own rules, and by no other, to fast upon every Sabbath until the sixth hour of the day. *Josephus*, their own *Historian*, testifies so much; the *Gentiles*, among whom they lived, did deride them for it; and the *Scripture* gives us some light for it, *Neh. viii. 3*. The ears of all the people were attentive to the Law from morning until noon-day, and at the twelfth verse, they were dismissed, and went to meat. But our judicious *Hooker* argues very learnedly upon *Mat. xii. 1*. Christ walking through the fields the Disciples pluckt the Ears of Corn: The *Pharisees* challenge them for doing that which was not lawful to be done on the Sabbath day. The bodily labour to rub the Corn was no such great trespass that it should offend them; wherefore nothing could displease them but the breaking of the Fast before the sixth hour; and our *Saviours* answer doth apologize not for their bodily labour, not for making bold with another mans Corn, (it was no theft, for the detriment was not valuable) but he defends them that they satisfied their hunger by the example of *David*, when he eat the holy bread. And thus the *Scripture* approves the Doctrine which I teach, that it is lawful for the Supreme Magistrate of the *Church* to proclaime observations, both for convenient seasons, and for ordinary times of fasting. I find indeed that one, *Acris* by name, cried out for Christian liberty, and pretended that *Canonical Fasts* were unjust thralldom; but I find that the *Church* remitted none of her Discipline for all his clamour, and he was counted but an *Heretick* for his labour.

But is it lawful not only to ordain a time of abstinence, but also during that space to turn our ordinary food into another species and quality? It is. For that you may see what power the *Church* hath, the first Canon that ever the *Apostles* made in the face of a publick Council was an ordination to inhibit the Brethren
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from meats offered to Idols, and from blood, and from things strangled. A temporary Canon it was to last for the space, while the Jews took offence at the Gentiles converted unto the Faith, but after the scandal was taken away the force of the Canon ceased, witness one Text for all, 1 Cor. viii. 8. for in all appearance the worst of those meats forbidden was that which was offered to Idols; yet St. Paul, when he wrote that Epistle, says, it was lawful for a man to eat that meat offered to an Idol, so he did not eat it with the conscience of an Idol. Well then, the Church did frame an injunction to make all men refrain from certain meats for a time. As for this exception against some kind of diet for forty days, which is called the quality of Fasting, to say the troth, the conscionable Writers of the Church of Rome will confess it is nothing less than a Fast properly taken. Be it so that Flesh yields the most copious nourishment, yet the greater sort of men are better pleased with the delicacies of Fish, choice of Wines, suckets, and Electuaries; it can be no Fast to replenish a mans self with these, not only for necessity, but even to flatter his Palate, and to give his appetite satiety, therefore even these things, according to the intent of the Church, should be taken with greater parsimony and abstinence than we do at other times. And then I will shew, it was impossible for the Church to take better care for the avoidance of gluttony than to appoint order for the quality of diet; for no proportion can be set down in a general form and direction for the special quantity what every man should take for the space of forty days; for a little pittance is a great meal to some queasie stomachs, and a great allowance again would be too little to keep others in health, who are of strong and sudden concoction. Consider this reason, and it will satisfie you for what cause your diet is moderated for forty days in the quality of our meat, and not in the quantity. Daniel fasted but half a Lent, but three weeks, and he inhibited himself for that space not to taste of Flesh or Wine: In those days I Daniel was mourning three full weeks, I eat no pleasant bread, neither came Flesh or Wine into my mouth, neither did I anoint my self at all till three whole weeks were fulfilled, Dan. x. 2. Howsoever, to close this Point, obedience single by it self is better than fasting; for fasting is reduced to the vertue of temperance, obedience to the vertue of justice, giving honour to whom honour belongeth, and of all the cardinal vertues Justice is the fairest, and the principal.

A lawful Constitution I have proved it, but because many things are lawful which are not expedient, it remains to be sifted, and nothing remains but it, whether it be a laudable appointment. Certainly, it is laudable in a very great degree, both to rectifie our appetite in the concupiscible, and in the irascible part: In the concupiscible, to abate our inclination toward the pleasure of our Palate, and make us abstinent; In the irascible, to curb our lawless stubbornness, and make us obedient. Seneca, an Heathen, did perceive there was some defect in their Government, that the people were not prohibited some kind of food for a time, to make them know their subjection to the Magistrate, *Nullis animalibus nisi ex fastidio pax est*, says he. The Creatures can never be at rest and quiet any time of the year, when the Laws will have it so, but when we loath them; and we aim at temperance by our own palate and stomach, not by the Law of the Magistrate. Remember how directly you tread in the steps of Adam, and follow the first sin that ever he committed, if you set more by the pleasure of your Palate than by the duty of obedience. St. Austin conceived this benefit would redound by that partial abstinence, *Qui ista vitamus quae aliquando licent, imprimis peccata fugimus quae omnino non licent*; We that for a while deny our selves those things which are lawful, will be the better prepared to shun iniquity, which is altogether unlawful. I omit one thing, (for in this copious subject I must make an Epitome, not a full Treatise) I omit, I say, the enumeration of all Political Emoluments, those are in every mans tongue and knowledge, to maintain Fishing, to enrich the imployment of Mariners, to inure us to hardness in the times of peace, if Wars should exercise us abroad, or at home, to spare every young thing in the Spring of the year, and to preserve the multiplication of the beasts of the field, these things are commonly dictated from the bar of the Civil Governour: But will you know the spiritual advantages? Why, we appease Gods wrath by humiliation, and dejecting out selves for the sins of the whole year, which we committed before. It is a special time destined to sweep away the filth of the whole house; for as in Moses Law, Lev. xvi. 30. All the people once a year did afflict themselves for expiation of their common sins; so it is good to have a publick time allotted, to deprecate the Divine

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But is it lawful not only to ordain a time of abstinence, but also during that space to turn our ordinary food into another species and quality? It is. For that you may see what power the *Church* hath, the first Canon that ever the *Apostles* made in the face of a publick Council was an ordination to inhibit the Brethren

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from meats offered to Idols, and from blood, and from things strangled. A temporary Canon it was to last for the space, while the Jews took offence at the Gentiles converted unto the Faith, but after the scandal was taken away the force of the Canon ceased, witness one Text for all, 1 Cor. viii. 8. for in all appearance the worst of those meats forbidden was that which was offered to Idols; yet St. Paul, when he wrote that Epistle, says, it was lawful for a man to eat that meat offered to an Idol, so he did not eat it with the conscience of an Idol. Well then, the Church did frame an injunction to make all men refrain from certain meats for a time. As for this exception against some kind of diet for forty days, which is called the quality of Fasting, to say the troth, the conscionable Writers of the Church of Rome will confess it is nothing less than a Fast properly taken. Be it so that Flesh yields the most copious nourishment, yet the greater sort of men are better pleased with the delicacies of Fish, choice of Wines, suckets, and Electuaries; it can be no Fast to replenish a mans self with these, not only for necessity, but even to flatter his Palate, and to give his appetite satiety, therefore even these things, according to the intent of the Church, should be taken with greater parsimony and abstinence than we do at other times. And then I will shew, it was impossible for the Church to take better care for the avoidance of gluttony than to appoint order for the quality of diet; for no proportion can be set down in a general form and direction for the special quantity what every man should take for the space of forty days; for a little pittance is a great meal to some queasie stomachs, and a great allowance again would be too little to keep others in health, who are of strong and sudden concoction. Consider this reason, and it will satisfie you for what cause your diet is moderated for forty days in the quality of our meat, and not in the quantity. Daniel fasted but half a Lent, but three weeks, and he inhibited himself for that space not to taste of Flesh or Wine: In those days I Daniel was mourning three full weeks, I eat no pleasant bread, neither came Flesh or Wine into my mouth, neither did I anoint my self at all till three whole weeks were fulfilled, Dan. x. 2. Howsoever, to close this Point, obedience single by it self is better than fasting; for fasting is reduced to the vertue of temperance, obedience to the vertue of justice, giving honour to whom honour belongeth, and of all the cardinal vertues Justice is the fairest, and the principal.

A lawful Constitution I have proved it, but because many things are lawful which are not expedient, it remains to be sifted, and nothing remains but it, whether it be a laudable appointment. Certainly, it is laudable in a very great degree, both to rectifie our appetite in the concupiscible, and in the irascible part: In the concupiscible, to abate our inclination toward the pleasure of our Palate, and make us abstinent; In the irascible, to curb our lawless stubbornness, and make us obedient. Seneca, an Heathen, did perceive there was some defect in their Government, that the people were not prohibited some kind of food for a time, to make them know their subjection to the Magistrate, *Nullis animalibus nisi ex fastidio pax est*, says he. The Creatures can never be at rest and quiet any time of the year, when the Laws will have it so, but when we loath them; and we aim at temperance by our own palate and stomach, not by the Law of the Magistrate. Remember how directly you tread in the steps of Adam, and follow the first sin that ever he committed, if you set more by the pleasure of your Palate than by the duty of obedience. St. Austin conceived this benefit would redound by that partial abstinence, *Qui ista vitamus quae aliquando licent, imprimis peccata fugimus quae omnino non licent*; We that for a while deny our selves those things which are lawful, will be the better prepared to shun iniquity, which is altogether unlawful. I omit one thing, (for in this copious subject I must make an Epitome, not a full Treatise) I omit, I say, the enumeration of all Political Emoluments, those are in every mans tongue and knowledge, to maintain Fishing, to enrich the employment of Mariners, to inure us to hardness in the times of peace, if Wars should exercise us abroad, or at home, to spare every young thing in the Spring of the year, and to preserve the multiplication of the beasts of the field, these things are commonly dictated from the bar of the Civil Governour: But will you know the spiritual advantages? Why, we appease Gods wrath by humiliation, and dejecting out selves for the sins of the whole year, which we committed before. It is a special time destined to sweep away the filth of the whole house; for as in Moses Law, Lev. xvi. 30. All the people once a year did afflict themselves for expiation of their common sins; so it is good to have a publick time allotted, to deprecate the Divine

Wrath, that it may not fall upon the whole Nation. Again, all the Writers of all Ages cannot be deceived; and all confess with one mouth, that a moderation of diet, especially continued for some considerable time of temperance, must needs abate the violence of voluptuousness and luxury. And because we see it in the examples of *Peter*, and *Daniel*, and many more in *Scripture*, that Fasting doth elevate the mind, and make it more capable of spiritual thoughts, therefore it is well ordained, that the most notable *Fast* in the year should go before the great Anniversary Communion of *Easter*. I know some will say, divers of the Reformed Churches have disused this ceremony, to profess an abstinence in the quality of their meats for forty days. They can best answer for themselves, and do answer, that their people, if they retained that use, would be seduced with Superstition: But for our parts we have more cause to fear a pound of Gluttony than a dram of Superstition; and more reason they should conform to us than we to them, since some of their own do ingenuously confess of our *Divines*, that we are *Purioris antiquitatis retentissimi*; most retentive of purer antiquity. In a word, there is no necessity by *God's Word* to keep a *Lent* of forty days, therefore those Churches are not condemnable: But because the use hath been propagated to us in so many Ages, both in the *Greek* and *Latine Churches*, I presume to say that our custom is more justifiable, and more laudable.

One thing for the last relish, the *Quadragesimal Fast* is grounded upon long custom of time, upon *Ecclesiastical Constitution*, and *Political Confirmation*, therefore it is not like one of the arch Precepts of the Law *fac, & vives*, do this, and live; man was made for those vertues of Faith and Charity, to which *God's Laws* do immutably bind him, but the *Lent* was made for man, and not man for it. The Libertine is too scandalous that rusheth altogether at this Ordinance; but they that terrifie weak consciences, that do not punctually observe it at all times, are too rigorous, that I may not say too Pharisaical, who lay such heavy burdens upon mens shoulders under pain of damnation. The Laws of the *King* which belong to the especial good of the *Kingdom*, or for advancement of piety, cannot be broken without manifest incurring of a great offence before *God*; but the Laws of Fasts concern not the main substance of Religion, or the necessary welfare of the Commonwealth, therefore, according to the indulgence of the *Supreme Magistrate*, it may well be thought, that they are not rigorously to be understood, but civilly, that is; we are to give heed unto them, that we do not break them with open contempt or scandal, or out of the humour of a Libertine, or any such neglect, for then it is sin unto thee. But where such food cannot sufficiently be supplied, or if infirmity grow upon us, or where some honest or reasonable cause shall be offered, neither contempt being in our hearts, nor scandal given by our neglect, they that do contrary are not held neglecters of their duty, or contemners of the *Magistrate*. As upon *Feast-days* we dispense with mens necessities for bodily labour, so upon *Fasts* respect is had to our weakness, lest we should suffer harm in doing good.

Thus much hath been spoken upon the continuance of *Christ's Fast* forty days and forty nights, I will be brief in the consequent, *He was afterwards an hungry*. The *Devil* is exceeding subtil, and works much upon advantage; no greater advantage for his tentations than penury and necessity: Yet *Christ* would hunger, when he was to be tempted, as who should say, I am in that plunge, which the *Devil* wisheth, and yet let him do his worst. I know not how *Satan* came by the knowledge that he was an hungry, unless *Christ* discovered himself by searching for food, and making enquiry where it might be expected, and finding none. This is manifest, his appetite was destitute, and in some distress; all the time of the forty days going before he was sustained by the divine vertue that he should not hunger, afterwards he suffered nature to have its course. This only may be thought a little strange, that after *Moses* and *Elias* had ended their fast of forty days, we do not read in *Scripture* that they were an hungry; why should the *Holy Ghost* leave it written, that there was more infirmity in *Christ* than there was in them? Because no more is spoken of *Moses* and *Elias*, than to shew how the divine vertue did manifest it self upon them; but our *Saviour* did exhibite a proof that the vertue of *God* was in him, and the infirmity of man.

Only remember that *Christ* had satiety and hunger in his own power to manifest them when he pleased; *Qui Dominus est totius terra, Dominus est natura sua*, says *St. Austin*; He that was Lord of the whole Earth, know it, and mistrust it not, he was Lord also of his own nature; it was in his power to lay down his life when he pleased,

pleased, therefore it must be in his power to hunger when he pleased. Hunger and thirst, pain and sorrow were as naturally in Christ as they are in us, but with two marks of difference: First, *Christus non contraxit defectus naturæ sed assumpsit*; Christ took such defects upon him, he yielded to undergo them, but we do merit and contract them; to deserve infirmity, and to assume infirmity are two divers things. Secondly, Impotencies of nature do command us, we cannot command them. If we have watch'd and fasted any long time, sleep and meat are tribute which nature calls for, and must be paid; but our Saviour had them under subjection *quantum, quando, quomodo*, to take them not out of necessity, but voluntarily, in no measure but when he pleased, at no time but when he thought fit, in all respects according to his own wisdom and appointment. Now to that God who was made poor that we might be made rich, that was made exceeding sorrowful that we might rejoyce, that did hunger and thirst that we might be filled with good things, be Praise and Honour. AMEN.

THE

THE SIXTH SERMON UPON Our Saviours Tentation.

MAT. iv. 3.

And when the Tempter came to him, he said, If thou be the Son of God command that these stones be made bread.

PROV. XXX.
19.



FOUR things hard to be understood, one, says *Solomon*, is the way of a Serpent upon a stone or rock. *Via colubrina super petram*. Proverbs for the most part have some dark allusion in them, rather than a literal meaning, and so hath this. *Satan* is the Serpent, Christ is the Stone, Tentation is the way of the Serpent, and nothing more obscure than the way of that Serpents tentation upon this elect precious Stone in *Sion*, the chief Stone in the corner, as the Prophets call *him*. Concerning this Verse, which I have read, it is debated by learned Authors what fetch the *Tempter* had. Some say his scope was to satisfie his own distrust, and to find out whether Christ were the very Son of God; he found no sin in our Saviour, he heard the voice from Heaven at his Baptism, he had learnt what *John Baptist* testified of him, behold the Lamb of God that taketh away the sins of the world; this was enough to convince all the Furies of Hell, and to put it out of doubt; yet *Satan* was extreme unwilling to be perswaded of that, which would put him to so much sorrow, and for all this he is no further than if; If thou be the Son of God. Some say the Devils drift was to draw Christ to offend God with some capital iniquity, and if this project could possibly have succeeded the redemption of mankind had been utterly marred, for no Sacrifice would serve our turn, but a Lamb without spot, that is undefiled.

Surely, some sin or other was part of the intendment in this first Tentation, because it is evident he counselled Christ to sin against heaven in the Tentations following. Therefore in this first onset the Devil was not only an Explorator to sent it out what Christ was, but an evil Counsellor to allure him furthermore to disobedience. *Exploravit ut tentaret, tentavit ut exploraret*, says *St. Ambrose*. Yet I must resolve you, before I do any thing, what sin it was which the wicked one did drive at. Many are so curious to suit this Tentation in every Point with the tentation of our first Parents (and what need that be so exactly sought for?) That they give sentence it was the sin of Gluttony, and nothing else to which he was prompted. Yes surely, to some other sin as well as that, and much rather than that, for if *Satan* had required no more than to make Christ dissolve his fast, and eat, he would have brought him bread, and not put him to it to make bread of stones. Moreover, there is small likelihood that one should sin much in Gluttony by eating bread. And especially I would have you mark, that Christ answered the Devil out of the Scripture, not by a Text which should exhort to sobriety, but to rely upon Gods providence in all things; *Man liveth not by bread only, but by every word that proceedeth out of*

of the mouth of God. Wherefore if Gluttony be one skirt of the matter, yet certainly, according to Christs answer, the sin mainly proposed was to make him distrust in God, and to satisfy his wants by unlawful means.

And thus I have premised for your better understanding the drift of this wicked Fiend, what mischief he would draw on by the words of my Text. If he had other secret policies, which we cannot reach, peradventure he had, then let us say with the Spirit of God, *We have not known the depth of Satan*, Rev. ii. 24. But now I have made you able to conceive how my Text may be broken into conspicuous parts. The Tempter came to Christ for two ends, *Ut cognosceret, ut corrumpere*: 1. To know Christ. 2. To Corrupt him. To corrupt him two ways; principally, by Infidelity; consequently, by Gluttony. In the first we must watch *Satan* as a spie, and beside the words of espial two circumstances shall be enquired into: 1. When *Satan* made this address. 2. How he made this address, in what shape and fashion. For the tempter came; coming is a bodily motion; And he said unto him, speaking proceeds from corporeal instruments. These little circumstances have some weight in them, but the burden of the first part comes after; where *Satan* plays the spie and explorer, *If thou be the Son of God*; &c.

And when the Tempter came to him, is it not very natural to move this question upon those words, *When the tempter came to him*? Whether all the days that he continued in the Wilderness *Satan* was at his right hand to make him stumble at some stone of offence, or whether the wicked Fiend approached not unto him till the forty days were ended, there is the scruple. And perhaps there is truth on both sides, so I would judge it, if it were left to my arbitration. What more plain than St. Lukes narration? *He was led by the Spirit into the wilderness, being forty days tempted of the Devil*. So that it will agree with the Scripture, that there were certain light skirmishes of Tentations between Christ and the Adversary all the while he was in the Desert, but such faint assaults, that they deserved not the relation. Origen Homil. 24. is of this judgment, and this is his saying, As the World could not hold the Books if all things were written which Christ did, so the World could not hold the Books if all his Tentations were recorded. Why not altogether probable, that he passed not one day in the Wilderness without some Diabolical affront, since his whole life was full of those hellish indignities? Witness that praise which he gives to his Disciples, Luk. xxii. 28. *You are they that have continued with me in my tentations*; his tentations were continual. This is one part of Christs Passions and sufferings, which the World takes little notice of; the impostures of the Devil doing him molestation without ceasing. Well might the Greek Liturgie urge him in their Prayers with these words, *δι' αγνωστων βασανων*, By thine unknown torments sweet Jesu have mercy upon us. Gall and Vinegar were not so untastful to his mouth as the offensive objections of *Satan* did grate upon his ear. *Nec in aurem tantum Christi injecta sunt, sed penetrarunt cor ipsum, & perfoderunt animum ejus*, says a late one. Nor were these Tentations harsh only to the ear, but their hainousness pierced his very heart. Conceive thus much, if a solacism rudely spoken is able to move the patience of a polite Grammarian, then Blasphemy continually spoken by the wicked Angel must needs be a great contristation to the Son of God. This is pleaded on the one side, that in all the forty days some petty light tentations were darted by the Devil against our Saviour: And on the other side, again this is truth and reason, the red Dragon did not begin his main battel, nor did he propound those three infamous desperate Propositions upon which we entreat, till the forty days were ended. So I will alledge St. Cyprian to balance the Authority of Origen; *Postquam quadraginta dierum abstinentiam consummaravit accessit Diabolus*; After our Lord had gone through the abstinence of forty days, then the Tempter came unto him. It is as fairly seen as the light, that there was no ground for the first temptation till the long fast was absolved, and Christs hunger did press him sore, and call for sustenance, then he provokes him to contrive for bread by any means in the world rather than want it. Away with this tedious fasting, and satiate your appetite. *Signum panis petit, qui signum jejunii pertimescit*, the eloquence of Chrysologus. *Satan* could not abide this miracle of fasting, he had rather see him juggle for bread. So the first question when the evil one came is now no more doubtful unto you. He came oftentimes before with some weak provocations, but at the end of forty days he put his Plough as deep as he could into the ground, and harrowed up all the subtilties of Hell to prevail against him that is invincible.

Now for the shape and figure in which the Tempter came to our Saviour, that is another

Lib. 9. Civ.
Dei. c. 21.

Tolet. in c. 4.
Luca. Anno.
11.

another circumstance of inquiry, and very briefly upon it. In his own substance, you know *Satan* is a Spirit, and this was the Arch-spirit of infernal darkness, (for surely, says St. *Austin*, the Regiment of Hell would trust no inferiour Goblin to try masteries with the mighty *Son of God*.) Yet there is no likelihood that he did offer himself now unto Christ in his invisible spiritual nature. Undoubtedly he did exhibit himself in an humane body like some charitable good man, that came to condole with our *Saviour*, and was right sorry he had no sustenance. I commend his ingenuity that first observed it, how *Satan* did clamber higher and higher in every Tentation, and still changed his outward appearance to do the feat the better. First, as a man, he did commiserate humane wants and necessities, and insinuates the sin of Infidelity. Secondly, He transformed himself into an *Angel* of light, and urgeth him to presumption and vain-glory. In the last bout, having now deceived himself that Christ was not the *eternal Son of God*, he did truly manifest the *Luciferian* audaciousness and impudency, and in his own shape he provokes the *most holy one of God* to most horrid Idolatry. The Thief comes not but to steal, says our *Gospel*; and the Impostor of the world comes not but to deceive; *Totus quantus est mendacium est*; Every thing in him was lying, and fiction, and delusion: The promises which he made were lying promises, the pity which he pretended was lying pity, the Scripture which he quoted, as he quoted it, was lying Scripture, and the shape in which he came was a lying shape. Alas that man, who was made an excellent Creature after the Image of *God*, should degenerate so much in all goodness, that his shape should grow a fit coverture to cloak the couzenage of the *Devil*. Might not this be the art of this our capital enemy? That since *God* cursed the Serpent, because the *Devil* came in his shape to tempt our first Parents; so the *Lord* might be exasperated to curse mankind, because his *only Son* was tempted to wickedness in the shape of man. Beloved, this inference from hence may be our instruction; We know not in what form or transmutation *Satan* will come to seduce our souls, therefore be wise as Serpents. And since our own shape is not free from his Impostures, as it follows in the next verse, *Mat. x. 17. Beware of men*. Take heed that beauty tempt you not to wantonness: it is but dirt well tempered with blood. Let not pleasing words steal away your heart from the truth, that is but to dance when the *Devil Pipes*. Every man that speaks contrary to faith and holiness his mouth is become the instrument wherein *Satan* speaks his Oracles. And so much for that circumstance, how he disguised himself in the shape of man.

After this I will lay hold of one of the main parts of the Text. The Tempter had two ends in casting forth these words before our *Saviour*, *Ut cognosceret incognitum, ut corrumpere cognitum*; First, to learn more perfectly that which he terribly mistrusted; whether Christ were the *Son of God*; and upon this do depend some remarkable observations. And to make this Point profitable I begin from hence, that *Satan* had not yet perfectly discovered who our *Saviour* was, and therefore he wrought in this Mine in the first Tentation to find it out. Many of the *Fathers* do acknowledge that this was part of his business; and St. *Hilary* doth well express it, *Erat Diabolo de metu suspicio, non de suspitione cognitio*; The *Devil* being rather suspicious, than clearly resolved, took this course to find it out, whether this were the Seed of the woman that should bruise the Serpents head. And mark how his words lie to this purpose: He did not say, since you are hungry *bid this stone be made bread*, that were to entice him to bare gluttony; Nor thus, you are the *Son of God*; *bid this stone be made bread*, but in a doubting irony, *If thou be the Son of God*. It is strange that a Spirit so subtil by nature, so intellectual, so vigilant to espy Christ in all his ways, so able to understand *Jacobs Prophecie*, that the Scepter was departed from *Judah*, and therefore *Shiloh* should come, should hold off so long, and doubt of that which was clearly manifest. There were some Divines in St. *Hieroms* time that took a middle way for their opinion, how the Inferiour Furies of Hell did long before believe and tremble, and had cast it up for certain that this was the *Son of God*; but *Beelzebub*, the Prince of *Devils*, was so much blinded with malice more than all the rest, that he continued a time after all the rest in ignorance, and Infidelity. But this is meerly their own fancy without the suffrage of the holy Scripture. The darkness of unbelief was upon all the *Angels* of disobedience; for *Satan*, who is the accuser of the brethren, and no doubt complaineth to *God*, that many of his Elect are slow of belief, hath this malicious slander retorted upon himself, that after many evident tokens, better known to him, than to weak men, he faltered and doubted shamefully, as my Text says, *If thou be the Son of God*. This was like for like

like repayed unto him, he blinds our hearts with sundry fallacies, that we should not know good from evil; and God blinded his understanding, that he should not discern truth from falshood. And that you may not marvel that the Tempter should be dubitative in so manifest a case, and knew not which way to incline, recollect one thing that did infatuate him, he being the *Angel* of pride, and judging all events according to the pitch of his own ambition, how could it come into his mind that the *Son of God* would debase himself with so much humility? And so it hath fared ever since those days, nothing hath so much hardned their hearts, who are slow of belief, as pride and insolency; For it is the arrogant conceit we have of our own wit which hinders sometimes that we do not subject reason to the knowledge of God.

I must be careful in this Point that one place of Scripture may not make another obscure, especially to leave no shadow of contradiction between one Text and another. In this business *Jesus* fasting forty days in the Wilderness the *Devil* seems not to understand perfectly that he was Christ the Lord. In the *Synagogue of Capernaum*, *Luk. iv. 34.* the unclean Spirit calls him by his name, and title, and Country, *Jesus of Nazareth, I know thee who thou art, the holy one of God.* So intelligent above any of the *Jews*, that he is the first that ever called him a *Nazarite*. Nor do I reckon upon these words so much that the evil Spirit said, *I know thee who thou art*, for *Satan* is a liar, and must not be credited when he speaks truth: But the *Evangelist St. Luke* says in his own person from the inspiration of God, *he suffered not the Devils to speak, for they knew that he was Christ*, in the same Chapter, verse 41. Beloved, distinguish the times and the matter is reconciled. Before the encounter of this Tentation the enemy knew him not, Christs humility and extreme exinanition did shadow him that he was not discerned. After the infamous repulse that *Satan* suffered in these Tentations, and upon the admiration of some other subsequent miracles, he was compelled to confess, thou art he that art come to torment me, and to destroy my Kingdom, the holy one of God. So *Nazianzen* exprobrates to the *Arians*, how they resisted that truth after so much Preaching and Writing, which the very Devils believed, though unwillingly, after the manifestation of some signs and tokens, that the *Son of Mary the Virgin* was the *Son of God coeternal and consubstantial* with his Father.

All that knew Christ to be the Lord did not apprehend him after the same manner: His Disciples, and generally all that belong to the true Church, find him out *per lumen fidei*, by the revelation of supernatural faith, so you must understand that in *St. John*, *No man knoweth the Father but the Son, and no man knoweth the Son but he to whom the Father will reveal him.* Secondly, The *Angels of heaven*, who desire to peep into these mysteries, they know him *per lumen gloria*, by the illumination of celestial glory. Thirdly, The *Devils*, who are able to collect from signs and conjectures far more than any man, these were convicted by his outward works and miracles, as the *Centurion* cried out when the *Sun* was eclipsed, and the veil of the Temple was rent in twain, surely this was the *Son of God*. *St. Austin* hath two rules of great direction to them that would be satisfied in this question: 1. *Christus tantum innotuit* *Demonibus quantum voluit*; That cannot be denied, Christ was disclosed to the Devils so much at a time as he saw fit to reveal himself, and no more; therefore their reason lacks weight that object, how the very evil *Angels*, being at first created full of rare perfections, must needs know the mystery of the *holy Trinity*, and that was such a principle of divine knowledge as could never be lost, and by consequent they could never misconceive who was the *Son of God*. This Argument is sand without chalk, and doth not hang together: For all that rebellious Regiment being cast out of heaven, they were bereft of that excellent knowledge, and of all other supernatural endowments, and now they apprehend no more of God than God thinks it expedient for his own glory. So stands the second rule of *St. Austin*, *Sic eis innotuit sicut eis terrendis innotescendum fuit.* Christ opened himself to *Satan*, even as in the revenge of his justice he thought it fit to increase his terrour and amazement. It was not a saving knowledge to the Devil, no, nor a knowledge so much as to make him cautious, but a knowledge that increased sorrow, and inflamed him with hatred. Concerning the most wicked of men it is said, *None of the Princes of this world knew him, for had they known him they would not have crucified the Lord of life.* But *Satan* knew him, and knew the Prophets, what a glorious triumph the ignominy of the Cross would be unto him, and as *Isaiah* saith by his death, *My righteous servant shall justify many*; he knew he should destroy his own kingdom by the death

*Civ. Dei
lib. 9. c. 21*

Estim.

of Christ, yet *Satan* did prosecute against him, and put it into the heart of *Judas*; for since *God* had appointed his *Son* should die, the *Devil* could not hinder his counsel, and an outrageous malice made him run desperate upon his own ruine. This sprig of the *Devils* condition is planted in too many, who are maliciously carried away with that Hell within them which hunts for vengeance: Here is one drives his neighbour through all the *Purgatories* of the Law, and yet perceives it must eat out his own estate and beggar him: Here is another will quarrel to the death, though nothing more certain than fall under the Sword, or hang under the Gallows. How many bloody *Assassines* have crept out of *Friers* Cels and *Jesuites* Colledges, and have lifted up their hand against *God* himself, I may say, in the person of *Gods Anointed*? This blow they are sure shall both curse the Miscreant that did it, and the Religion that taught it. These are not weakness of men, infirmities of the flesh; though men would be wicked, yet unless the *Devil* were in it, and his desperate malice to boot, such apparent sottishness could not be in their wickedness.

The agitation of this first Point lies but one question further; whether this argument of the Tempters were strong enough to discover the true *Son of God*, *Command that these stones be made bread*. Creation is an act proper to the Lord, and certainly incommunicable to any creature; for there is an infinite distance between something and nothing, therefore nothing but an infinite power can make something of nothing. Now to create is either simply to give a being, where there was none before, as to make the earth and the heavens of nothing, or to produce a thing out of such matter as was no way prepared for such a form, as to make a man of the slime of the earth: For it is as much to produce one substance out of another in a moment, which was no way prepared for alteration, as it is to create it out of nothing. These could not choose but be *Satans* principles to be confident in this experiment, *If thou be the Son, &c.* You will say perhaps, did not *Elisba* the Prophet increase whole vessels of oyl from a little Cruse? And yet this is no warrant to say he was the *Son of God*. Beloved, *Elisba* did make the Prayer for the poor Widows sake, and *God* did multiply the oyl into that mighty quantity; therefore we must run to this answer: Either *Satan* hath more quickness and insight than men have, to know when a miracle is done immediately by *God* himself, or by his Servant; whether by the prime Independent power, or by the second and derivative power, or else there is no evasion but we must say, for all his art, the *Devil* required no sufficient argument to convince his Infidelity. This Christ might do as the *Son of God* by excellent adoption, not by eternal generation, and this will make that frequent saying of *Athanasius* true, that the *Devil* was an *Arian*. Cardinal *Tolet*, a man of no small wit, goes further in his conjectures than any man hath done before him. Thus he objects, Whither would this Serpent wind himself? Or what would he find out? The very *Son of God* by such a miracle as this? Did not *Moses* work stranger conversions before *Pharaoh*? And yet *Pharaoh* did not say, this is the *Son of God*, but truly this is the finger of *God*, or the power of *God* that worketh in *Moses*: Nay, the evil one himself is able to bring about strange prestigiations, as were seen in *Pharaohs* Sorcerers. You see how hard it is to ground our faith, as the *Devil* would do his upon miracles. Yet *Satan* was more cunning in this way than any man can be, for his judgment did lean upon two principles, first, if Christ turned stones into bread, the hand of *God* was in it, for our *Saviour* was holy and unblameable, no way tainted with Magical Sorcery, and if any *Dæmoniackal Art* were in the fact, the Prince of *Devils* must needs be aware of it. Secondly, *God* worketh no miracle by the hands of his Prophets or holy men to confirm delusions, but to testify to truth and innocency; therefore if he did provoke him to turn stones into bread, it would be for a true testimony, that he was the very *Son of God*: If he do this miracle and be not the *Son of God*, the eternal truth should confirm a lie, which is impossible. This was *Satans* cunning Philosophy, and now you see the very nerves of his Argument.

Let me draw out one Corollary for your Instruction. The first part of *Satans* engine was *ut cognosceret*, to prove *God* a liar if he could. I heard a voice say, you are the beloved *Son of God*; but are you so indeed? This desire to litigate and quarrel with *Gods* truth made him fall into a strange doting ignorance, almost incredible in so intelligent a substance. What, he that is *divinus quasi deus*, of a most vast capacity of understanding, because of his spirituality, and so many thousand years experience. He that thought he could open the market of knowledge, and sell what

what he pleased to our first Parents, *ye shall be as Gods knowing good and evil*, that he should stagger, and for a long time mistake the very foundation of all truth, that *Jesus* was the *Son of God*; Is not this passing wonderful? Why, this comes of it, when any will bend their wits to object against the plain truth, when it is manifest, then *God* requites their iniquity with this dulness. *2 Thes. ii. 1. For this cause God shall send them strong delusion, that they should believe a lie.* Strong delusion, we read *εἰς πᾶσαν ψαῦδος*, so *St. Paul*; and I had rather translate it *the efficacy of error*. Tentation is from the enemy, the efficacy of Tentation is not from him, but in the power of *God*: So falshood is from the *Devil*, but the efficacy of falshood, that this error should prevail to seduce the Reprobate, that is in the hand of *God*; For if the efficacy and event of error were from the Tempter, nothing would help us, but that all men should be deluded. The event and prevalency of errors comes from *Gods* permission upon them that would not obey the truth. Let me put this now into your mind; it is the fashion of the World to have mens persons in admiration, some are carried away with the opinion of their learning and good life that walk not after the wholsom Injunctions of the Ceremonies and Discipline of our Church, as *Salvianus* says very well, *Tantum dicta existimant quantus est ipse qui dixit, nec tam considerant quid legunt, quam cujus legunt.* They measure truth, not in it self, but by the opinion of him that defends it, nor so much consider what it is they read, as whose it is they read. Purge out this leaven, I beseech you, and remember, when men would expound all things by their own private spirit, *God* will turn their good gifts into vanity. Likewise if some others stand upon it, that there is no sort of Learning but abounds in the Church of *Rome*, and why should not the most Learned wear the Garland? Let them know this is as foolish an inference, well considered, as his in the Proverb, that the Peacock must sing best of all birds, because it had the fairest train. *Julian* the most learned Emperour, *Galen* the most learned Physician, *Porphyry* one of the learnedst Philosophers, all were *Atheists*, and without *God* in the World. The Novices of the *Roman* Colleges are sworn to particular opinions, and to a particular belief, and then study their course of *Divinity* to maintain it. So it comes to pass, They study to maintain a lye, as *Satan* did against *Christ*, and thereby they are catcht in strong delusions. And let this suffice for the first general part of the Text: That one end of these words which *Satan* cast forth was *ut cognosceret*, to learn more perfectly that, which he mistrusted before, that *Christ* was the eternal Son of *God*.

And because he had more Hooks than one to his Angle, remember that beside his curiosity to explore him, his words likewise are full of malice to corrupt him; *Command that these stones be made bread.* The boldest and most flagitious attempt that ever was, to make *Christ* sin. Murdering of Sacred Princes, devices to blow up the Majesty of an whole State, conspiracy to root out whole Nations, endeavouring to burn up an whole Empire with *Nero*, betraying *Christ* himself to be crucified with *Judas*, all these ugly sins, not only single, but put all together, have less horror and impiety in them than this attempt, to lie in wait to draw sin and impurity from the most pure *God*. We cannot compare *Satan* so well as with himself, therefore I go further, the great rebellion of *Lucifer*, for which he was first cast out of heaven, made him not so guilty of high disobedience as this Proposition did, to tempt *Christ* to Gluttony and Infidelity. His first presumption is collected out of these words of *Isaiah*, *I will be like the most High*; but this presumption hath more rancor in it by far, the most High shall fall into wickedness, and be made like unto me. *Ero similis altissimo.* I will ascend as high as the glory of *God*, so the evil Angel coveted his own perfection in excess; but *Altissimus erit similis mihi*; I will bring down the most High to trespass as I have done, that is to cover *Gods* imperfection. The very Angels are not pure in his sight, says *Job*; now this was the Devils practical gloss, neither shall he be pure in the sight of the Angels; But how foolish is the Serpent become, the subtillest of all Creatures, how foolish is he become because he will not understand the truth of *God*? O Lord thou art purer than the heavens, thou art Justice, and Righteousness, and Innocency it self; and therefore the Church doth sing a *τεῦχος* to his honour, *Holy, holy, holy, Lord God of Hosts.* One Scripture says, he cannot lie, another Scripture, that he cannot deny himself, and another, that he cannot be tempted; Where was *Satans* prudence to make an impossible motion? How had he forgot his cunning to pump for an iniquity out of the Well of everlasting purity? Some pretension yet there was for this plot, and some hope, no question; as the Jews cloak'd their own malice before *Pilate* with this excuse,

Had he not been a Sinner we had not brought him unto thee; so there was some likelihood to make him offend, as it appeared to *Satan*, and surely thus he collected it.

If *Joseph*, who was espoused to *Mary*, be his *Father* I shall prevail, whatsoever is born of flesh is flesh, whatsoever is begotten by carnal generation is conceived in sin: But if it be true that the *Angel* said unto *Mary*, the *Holy Ghost* should over-shadow her, yet the will of every man, if he be true man, is indifferent, and apt of it self to turn to evil, as well as good. Now perhaps it was not possible for the *Devil* to understand, how the union of the *Godhead* did determine that indifferency of the will only to good, and did exempt it from all possibility or inclination to evil; and the rage of malice dulling the sharpness of his intellectual parts, he proceeds upon the Premises, the *second Person* of *Trinity* is become flesh, and born of a woman, that in the same nature, wherein mankind sinned, they might be redeemed; but if this fleshly nature could be contaminated with sin, *God* would dissolve the *Hypostatical Union*, and cast it off: Dissolve the Union, and he cannot be the *Mediator* between *God* and man, and then the Sons of men shall be left without hope of redemption for ever. And it may be the *Devil* had that foolish forecast in his mind, when he stirred up *Judas* to betray him, that by his death he might dissolve the union between his *Godhead* and our humane nature. If any man will answer these *Scholastical* discourses, and say, the *Devil* hath no where revealed his own counsels; I reply again, we need not be ashamed of the modesty of *St. John*, *Rev. ii.* *We have not known the depth of Satan*, but this one thing is not dubitable, he would have tempted *Christ* to sin. We can all easily discern the *Devils* deformity out of this Sermon, what a grievous crime it was to sollicite *God* to do unjustly; but what if this be our own fault many times (*dearly Beloved?*) Will you not diligently amend it for the time to come? When you see it is the blackest crime in the *Devil*. 1. He that sweareth by the name of *God* and lies, what doth he but implore the name of *God* to bear false witness to his Perjury? Would man make *God* sin for his sake? And is not man a *Devil*? Again, he that pretends he hath made a Vow unto the *Lord*, and that his Vow constrains him to do some wicked thing, doth he not make *God* the impulsive cause of his abomination? Another prays for nothing more heartily, than that the *Lord* will pour out his vengeance upon those whom he hates, although they be innocent. What is that else but to say? Do thou kill that man for my sake, who art a most just *God*, whom it becomes not me to hurt, that am a most wicked sinner. And though we have not *Satans* opportunity to tempt *Christ* himself face to face, yet remember that *Kings* are *Gods Vicegerents* upon earth, and whosoever wrongs their ear with any corrupt communication, or flattery, he comes the nearest of any man to this sin in my Text to tempt *God* himself to evil. *Non ab acervo, sed à semente furantur*, says *Plutarch*: They that propound evil things to the Ruler of the People, they do not steal from the Barn, or from the Stack, but from the seed-corn it self, and by the *Civil Law* that is double *thievery*.

There are underparts likewise of this Tentation, and certain insinuating ways to wriggle it in, which are fit to be discovered. First, He closeth with *Christ* upon a most artificial obtestation, *If thou be the Son of God*. It is good Oratory, you know, to importune a man to do a thing by that which he will not for shame deny. If you be an *Israelite* serve the *Lord*; if *Christ* be your *Master*, follow peace and humility. These are deep adjurements: So *Satan* turns this Rhetorick upon our *Saviour*, *If thou be the Son of God, command that these stones be made bread*. But *Beloved*, be strong to resist these adjurations, when they are turned upon you as stones of offence. It is vulgar and trivial to cog a sin into a man with these lispings, if you love me let me obtain this at your hands; if you be my friend deny me not, as you are a Gentleman refuse me not in this, or another evil association; retort such evil adjurements as these in the name of *God*. I know no such sweetness in love and friendship as to serve *God* together in the unity of the same Spirit; I know no such obligation upon the honour of a Gentleman as to keep a good conscience. Sell not your soul away for a few fair words, for which so dear a price was paid as the blood of *Christ*.

What other device do you mark? Why, two in one word; *Command that these stones*, says *Satan*; Mark what a great believer the *Devil* is turn'd, it is in your power you can command it. Nay it is in the Greek Text, *αὐτῷ* say the word. *God* made all things by the word of his power, and you are that Word, if you say it, it is done. As if he would profess such a faith as the *Centurion* was commended for, *dic verbo, say the word and my servant shall be healed*, *Tantum religio potuit suadere malorum*. I will

will not make a long Narration, for the honour of Religion, what mischiefs have been brought to pass by colour of Religion; but I will tell you for a warning of such hypocrisie, that as the curse of *Jacob* stuck close unto his Sons, who made Circumcision their stratagem to kill the *Sichemites*, so the curse of *God* shall stick close to them, who cheat, and betray, and sow discords, devour Widows houses, make merchandise of holy things, upon pretence of Sanctity: For how is *God* abused by this fraudulency, when he may truly say, many sins are done, which had never been committed, if there had been no Religion in the World. The other insinuation is, the facility of doing it, he perswades to that which is as easie as to breath, speak but half a word and these stones are made bread. Sin indeed is like suretiship; it is an easie thing to get into bands, but very troublefom to get out of them; *Facilis descensus Averni*. It is a wide gate, and no rub in the way, that leadeth to damnation, but these foul actions, which are so easie to wicked men, that they cannot avoid them, the *Lord* makes them very difficult to them that are regenerate and born again. He hath set a watch before their lips, so that they cannot speak the word, which is dishonourable to his holy name, or if they do speak it, it is with much reluctancy; and by this you shall know that heavenly grace is in your heart, when you cannot do those things at all, or at least with much unwillingness, which the children of *Satan* do with great facility. This touch and away for those three insinuations, upon which the *Devil* did slide in his tentation.

Hitherto I have spoken upon no more, but in general that the *Prince of Devils* attempted to make Christ a sinner. And whereas his allurements in particular partly struck upon Gluttony, partly or rather upon Infidelity, how he urged unto Infidelity shall be deferred unto a larger explication, and I will only add a few words upon his tentation to Gluttony before I conclude. A marvellous subtil beginning, he propounds nothing but that which nature necessarily calls for; the most spiritual, the most holy men in the world must have somewhat to content hunger, therefore supposing that there is most Angelical sanctity in Christ, yet since there is humane infirmity likewise, it must be repaired with sobriety. Nay, if any religious purpose of fasting hinder him, yet what holy man did fast for any long space, but he would take bread and water of affliction sometimes? That, it seems, did not dissolve the religion of his Fast. Is not this a fair curtain to draw before the mischief of his tentation? Nay, many Expositors are so puzzled with the legerdmain of this craft, that they conclude that sin of Gluttony was not so much as aimed at; for alas there is small likelihood that one should sin in gluttony by eating bread when he was an hungry: And as small likelihood that he should sin if he made bread miraculously out of stones, when he was pressed unto it by Famine. For twice he multiplied the Loaves and Fishes miraculously in the Wilderness, when he had compassion of the People, who were ready to faint for want of bread, and who did ever find fault with it? *Theophylact* was driven into such a straight with this objection, that he answereth, Christ was tempted to gluttony because he was tempted to superfluity. *Cum panis unus sufficeret, postulavit lapides in panes converti*; When one loaf would have sufficed to have asswaged his hunger, the *Devil* demanded no less than all the stones that were before them to be made bread; and the Relators of the *holy Land* say, that in that Desert where Christ fasted, called the *Mountain of Quarantena*, divers stones black in colour, and large in quantity are shewed unto travellers, as the very stones remaining to this day, at which the *Devil* pointed in his tentation. St. *Matthew*, it is true, relates that the *Devil* spake Plurally, *Command that these stones be made bread*. St. *Luke* tells the same story in the Singular number, *Command that this stone be made bread*. It is well reconciled, as if the Tempter had over-reacht himself at first, and made an unreasonable motion, and then comes off, if it like you not to change all these stones, yet at least be pleased to turn this one into bread.

Since therefore the Tempter at last moved for no more than the supply of one loaf of bread, wherein lies the suspicion of gluttony that he perswaded him to that? In a word thus it was; No man could have called it intemperance in Christ, if being very hungry after a fast of forty days he had made bread, and brought it miraculously out of the hard stones: but upon occasion of hunger to obey the *Devil* in procuring our meat, it had been a grievous gluttony. He that cannot abstain, and should marry because the *Devil* bad him, to him it were incontinency. He that should use lawful recreation because the *Devil* bad him, to him it were voluptuousness: He that should rest his weariness, when the *Devil* requested him to it, to him it were

were idleness: So to eat bread upon his motion, whom we must fly and abhor, it would come into the rank of the deadly sins, and pass by the name of Gluttony. We deceive our selves, if we think so well of *Satans* kindness, that he is tender of our health, and would not have us fast too long, rather he desires our death, and that all humane nature were dissolved into dust and ashes, what cares he to have stones turned into bread? But to have men turn'd into beasts, into Swine that wallow in fulness of bread and luxury. If he can get *Sodom* to delight in fulness of bread, he knows their end will be fire and brimstone. *Signum panis petit, qui signum jejunii pertimescit*, says *Chrysologus*; He loves to see the miracles of bread and feeding, he cannot abide to see the miracle of fasting and temperance. Your sobriety shall make the *Devil* drunk with wrath because he cannot overcome you. And when the Tempter is vanquished, and hath given us over, yet the judgment of *God* is to come, his dreadful judgment which is to be feared, if we live in riot and wantonness. But will you not fear that judgment? Mark our *Saviours* counsel, after a long description of the wofulness of that last day, thus he concludes; Take heed to your selves lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life; and so that day come upon you unawares, *Luk. xxi. 34.*

Chrysologus.

Mark, I pray you, how *Satan* useth to speed those with his courtesie that will be obnoxious to him. Instead of some relief for hunger he brings stones. *Lapides esurienti offert, humanitas talis est semper inimici, sic pascit mortis autor, sic invidius vita*; What man is there of you, whom if his Son ask bread will he give him a stone? *Mat. vii. 9.* It were no humanity indeed; but look for no better courtesie from the Fiend of Hell. A stone and bread are most opposite substances. Hawks may take pebbles for casting, but there is no nutrition in them; yet this is our enemies courtesie, you want bread, here is a stone for you, *ἐχθρὸν δόξα ἀδωκα*. Thus the Author of death will feed you, who envies the life of men: But our *God* is very liberal, he openeth his hand and filleth all things living with plenteousness, he openeth and never shutteth his bowels of compassion against his children; he withholdeth no good thing from them that lead a godly life. On the contrary, *Satans* service is most bare and wretched. The Prince of *Poets* sets Famine and Scarcity next to the suburbs of Hell.

*Ænead.
lib. 6.*

*Vestibulum ante ipsum, primisque in faucibus Orci
— male suada fames, & turpis egestas.*

Judas presently gave up all that he got in the *Devils* service, and his life to boot in a most hideous death: But Honesty, howsoever some wicked *Proverbs* say it ends in beggary, I say, if it be kept constantly without halting, it is seldom a looser in this life, but I am sure it is an infinite gainer in the life to come. Serve the *Lord* therefore with zeal and innocency and your wages shall not be denied you. I know he will outbid all the world, all the Princes of the world, and *Satan* himself the Prince of riches. Did he ever put such a scoff upon the hungry, as make you bread out of stones; He opened the hard rock indeed, so that waters flowed out for his people, but he did not bid them bite upon the rock for bread, but he rained down *Manna* from heaven. Convert your hearts and your thoughts to the holy Sacrament. Doth *God* put us off there, Command that stones be made bread? No, he makes bread become the body of his dearly beloved Son by the application of faith, and he that eateth of it worthily shall be made one body with Christ, and live for ever. *AMEN.*

THE SEVENTH SERMON UPON Our Saviours Tentation.

MAT. iv. 3.

If thou be the Son of God, command that these stones be made bread.



OUR present business consists herein, to refute one of the Devils Arguments. *when he speaketh a lie he speaketh of his own*, when we Joh. viii. 44 oppose him with the truth, we speak from God. And God give us understanding in all things, for it is no easie task to bolt out the mischievous imaginations of this Adversary. As it is accounted the chief Art of an Orator, that his words may seem to be but plain Narration, and no Art at all: So it is the sharpest strain of Wit, which makes it appear to be nothing less than wit, but plain simplicity. Take heed, and beware of this deceit in Satan. But as David enquired of the Lord how he should go to battel against the Philistins, and the Lord said, *Thou shalt fetch a compass behind them, and so smite the Philistins*: So we must not view this tentation of Satans in the front, and seek after no more, then all he said will appear to be full of faith, and full of pittie; but let us fetch a compass behind him, and you shall find strange iniquity covered under the cloake of simplicity. They that will craftily infer some falshood will tell some truth, but this subtil Disputer hath conveyed his words with those artificial colours, that he hath spoken nothing but falshood, and yet nothing but truth. 2 Sam. v. 23

If you will take him in this sense, thou art the Son of God, and thou canst make bread of these stones, both parts of the speech are very true: Or if you put it into one Sentence, the Son of God can turn stones into bread, that is very certain; the Lord can bring forth effects above nature that shall astonish us. Nay, take it hypothetically, as if he would know Christ better by a sign from heaven, if thou be the Son of God command that these stones be made bread; it is the voice indeed of a weak faith to require a sign, but of a faith that fain would be strengthened. *Quo senecam nodo mutantem Prosea formas?* None of these ways can you say this is falshood, or this is a Diabolical stratagem; therefore we must fetch a compass behind him, or look through his secret intentions to discover the worst, for their inward parts are full of wickedness, says the Psalmist. First, *If thou be the Son of God* includes a negation upon a false perswasive, his meaning is, you are not the Son of God, you are not his beloved, the voice which spake from heaven at your Baptism did but flout you, you want the very necessities of life and sustenance; doth God deal thus with his Sons? No, ground your distrust upon this penury, and scarcity, you are not the Son of God. Secondly, The other part of the tentation, *Command that these stones be made bread*, it is not spoken to extoll his excellency, as who should say, do this miracle, because you have the power of God; but thus, provide for your self by any means lawful or unlawful rather than starve, that you may not die like man.

This

This is the enemies *Chain-shot*, two deadly bullets made fast together, discharged out of one Canon; two such impious rules, that I may well call them the two Tables of the *Devils Law*. This is the first, whosoever is in distress let him think himself to be none of *Gods children*, for *God* doth not care for him. The second on this wise, whosoever is in want let him raise his own fortune by hook or by crook, and as it were in despite of *God* let him care for himself. You do not read indeed that the Tempter himself spoke so broadly; no, there were no policy in that: but this is the very fetch of his grave seeming counsel, when you have transposed all his words in their right place. Now to make all fit for your instruction by severing one part from another observe these four things: 1. That the *Devils dubitative* is a *Negative*, if thou be the Son of a God, is a deceitful perswasion we are not his Sons, he would dissolve the confidence we have in *God*. 2. To resist the Devil we must labour to take away this Spirit of distrust, and have affiance that we are the *Sons of God*. 3. Much less must we leave our trust in him, because we are driven to hard necessity, and want bread. 4. Though we should want, and somewhat distrust, yet lest of all must we fly to projecting, to couzenage, to extraordinary devices to help our necessities, which impiety the Devil covers with a neat, finical phrase, *Command that these stones be made bread*. All this Preface must needs go before, and now, I think, the sequel will be very perspicuous.

My door of entrance is at this Point, the *Devils* supposition was more than half a denial, that Christ was not the *Son of God*: Therefore we gather from the first fruits of his Temptation, that he would extinguish our faith, and fill us with doubts and objections, that we might not trust in the rock of our salvation. You know what your Adversary useth to suggest upon every small trouble, upon every slight occasion, you are not the *Son of God*, you are not in the state of grace, his providence sleepeth, his eye of compassion is not upon you. If he can but loosen your faith by this murmuring and diffidence, he is sure he hath stopt the way against you for entring into your *Fathers glory*. The Lords of the *Philistines* had two Pillars to bear up their house, we have but one to bear up all the spiritual building of *Christianity*, and that is faith; if that be bowed down, better the roof of our house had fallen upon our head, for the wrath of *God* will fall upon us. All Metaphors, all Figures, all Words were too few for St. Paul to commend unto us a stedfast belief, *As ye have received Christ the Lord, so walk ye in him, rooted, and built up in him, and established in the faith*. If Satan take away our root, how can our branch flourish? If he break our band, all that is bound up will shatter in pieces; If he cut off our Anchor, our Vessel will be driven upon the Rocks. If he overcome our trust in *God*, he will subdue all unto himself, for this is the victory that overcometh the World, or we shall never overcome it, even our faith, 1 *Joh. iv. 5*. How did the Serpent fasten his sting in our first Parents? But by perswading them that *God* cared not for them, he had created them to be base, and ignorant, and dishonourable: He would not let them eat of the tree of Knowledge that they might better their condition. How did he expose the *Israelites* to shame and nakedness but by disclosing their distrustful and rebellious heart? At *Massah* and *Meribah* they chid with *Moses*, and tempted the Lord, saying, *Is the Lord amongst us, or not?* *Exod. xvii. 7*. The Devil knows when we fall out with *God*, we will the sooner serve him, and retain to the contrary faction. You see (Beloved) our whole fortune is embarked in one bottom, in this resolute affiance, that *God* is with us from the beginning to the end of our life, in want and in abundance, in liberty and captivity, in evil report and good report, and he will never forsake us. The words of the Prophet *Isaiah* are sweeter than the dropping of an honey-comb, *Isa. xlix. 14*. *Sion* said the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the Son of her womb? Yea, they may forget, yet will not I forget thee. I have graven thee upon the palms of my hands, thy walls are continually before me. St. *Austin* attributes so much to the power of faith against all the machinations of hell, that he says the very Lesson of it being said by rote is able to defend us. *Ipsa recitatio symboli retundit inimicum*: The very repetition of the Creed doth beat off the enemy. How much more mighty is the true feeling of faith when it lives within us? *If thou canst believe, faith Christ, all things are possible to him that believeth, Mar. ix 23*.

Let Satan therefore keep his demur, his hesitation, his *If thou be the Son of God* unto himself. Let him not take away your Garland by wavering, for he that wavereth is as a wave of the sea, sometimes rising aloft, sometimes carried down to the

Col. ii. 6.

De Symb. ad
Catech.

the Deep. Let him not dry up the very fountain of grace. So the *Greek Fathers* did always entitle faith, *πηγή αἰώνια ζωῆς*, the mother, the spring of all celestial gifts. If any man say, what faith, what spring is this so much commended? Briefly I will borrow this description to make it facile. No man can have so much as an historical faith, and well attend it, but he must taste of some fiducial application, that he is under the wings of the *Almighty*, and looks for safety under his custody. *Nemo recte potest credere Deo, quin & in Deum*, is no bad rule, but I stand not upon that. The faith of the Elect, by which we shall be able to overcome our Ghostly enemies, is not that which taketh all the *holy Scriptures* in the lump to be true, but it is a willing, a lively, and an effectual assent to the Promise of the Gospel, that *Jesus* the Son of the *blessed Virgin Mary* is the *Son of God*; and is the *Saviour* of all those that repent and believe. I say, it is a willing; and approving; a rejoicing assent; not forced, like that of the *Devils* and wicked men, who are convicted by the evidence of truth, and with great horror and disdain confess it. Moreover, I said it was an effectual assent, not a knowledge swimming in the brain, informing the judgment, but not reforming the heart, such as hypocrites have: But the understanding being enlightened by the *Holy Ghost* the will embraceth that which is good, the heart is purified by it, it works by love, and transforms us into a new conversation answerable to that which we believe. Now this belief in Christ, which is the keeping the condition of *Gods* Promise, doth imply three acts: The first of assent, that he is the *Saviour* of all those that believe in him (which assent when it is lively and effectual is the proper act of that faith whereby we are justified before *God*.) The second act is of application, when believing truly he is the *Saviour* of all that believe; I therefore believe that he is my *Saviour*, which is the act of that special faith, by which we are justified in our own conscience. The third act is of trust and assurance, that because I do believe not only that he is the *Saviour* of the World, but also my *Saviour*, therefore I rest upon him for salvation. So says our *Saviour* to his Disciples, *Let not your hearts be troubled, ye believe in God, believe also in me, Joh. xiv. 1.* But this is not the act of faith as it justifieth us before *God*, nor yet the proper act of special faith, which doth justifie us in our own conscience, but a fruit and consequent thereof: and such a fruit as the Devil would pluck from the tree, with this scrupulous injection, *if thou be the Son of God*.

Now I will let you see as in a Map, by pointing at spots of ground for whole Countries, how faith is the fountain of all divine graces, and therefore when *Satan* can make us reel and totter in our opinion, whether we are the *Sons of God*, there is not one Christian function in us stands sure, but all the parts of true Religion are out of frame. For first, how can a man hope and wait for the performance of the Promises, that doth not believe that they belong unto him? *Faith being the substance of things hoped for*. How can a man have true peace of conscience, who is not persuaded that *God* is reconciled to him? How can a man rejoyce in *God*, who is not assured of *Gods* favour towards him? How can a man be thankful to *God*, who is not persuaded of *Gods* love and bounty to him? They that have sinned how shall they be persuaded to turn unto him, if they be not persuaded that his mercy is ready to receive them? No man can perform obedience who is not persuaded that his endeavours are accepted of him. No man can pray fervently, who doth not assure himself that he shall be heard. For so the *Apostle*, *How shall they call upon him in whom they have not believed? Rom. x. 14.* Who can patiently bear afflictions, who is not persuaded that those fatherly chastisements proceed from *Gods* love, and tend to purge him, as the Chaff is Winnowed from the Wheat? Who can worship *God* with zeal and devotion, who is not resolved and comforted that his service is accepted of him? Hope, Joy, Peace, Thankfulness, Repentance, Obedience, Prayer, Patience, Worship, all these will vanish away like a morning-mist before the *Sun* if the Devil can make you distrust with such a temptation as this, *If thou, &c.*

And no marvel if in the first place, and before all other parts of sin, *Satan* labours to fill the World with little faith; he can spare enough of that out of his own store to infect all the earth; for who so great an Infidel as himself in this very temptation? The words indeed come off very roundly and confidently, that the *Son of God* with one word can command all the stones in the Wilderness to be made bread. But to what end I pray you? Whether you say for *Christs* sake, or for the *Devils* sake, every way it will chime Infidelity. Argue in the first place why it should be done for *Christs* sake? For if he were *God*, what need he make bread of a stone,

that could make it of nothing? Or though he were hungry, what need he make bread at all? Is not the bread of heaven able to live without material bread? And *Chrysologus* revies it with his objection, *Nonne potest panem vertere in saturitatem, qui potest in famem lapides immutare?* He that can turn stones into bread, is it not as easie for him to turn hunger into satiety? And had this been a good *Angel*, as he was, I believe, the worst of the bad, should he instruct Christ what to do? *Sus Minervam?* who hath been the Counsellor of the Lord? Says the Prophet. *Quid illi consilium tuum, cui sua sufficit virtus?* What Spirit can teach him wisdom, who giveth wisdom to the simple, and hides these things from the wise and prudent? Now argue if there be any thing but infidelity to ask such a sign for the Devils sake? The working of a miracle is ever destinated to win some to the faith, that were weak before, or upon some other divine reason to promote Gods glory. Where the *Fathers* glory could not be advanced by signs and wonders, the *Son* kept his miracles to himself. No sign was wrought before *Herod*, though he did much desire it, for his heart was set upon perverseness to withstand the power of God. And Christ did not many mighty works in his own country because of their unbelief. And so says *St. Cyprian*, it had been against all rule and equity to have wrought a miracle in the Desert, *Coram inemendibili Diabolo*, before that Fiend of hell who is incorrigible; and incapable of faith. He that can turn water into wine can turn stones into bread; but the Devil is so obdurate in malice, past all grace and repentance, that the very stones in the street shall sooner confess that *Jesus* is the *Christ* than he will give glory to the living God. *Chrysologus* plays his part again upon this Point. You that haunt the Wilderness to tempt the *Son of God*, what would you do with a sign from heaven? *Cui nihil subvenit ad salutem, cui totum restat ad penam, cui & signa proficiunt ad ruinam;* Nothing will help thee, nothing will restore thee. All the good that is done in thy presence shall turn to thy punishment: All the miracles that ever were wrought shall make for thine everlasting torment. And so I have shewed, whether the Tempter called for stones to be made bread for Christs sake, or for his own sake, every way it was unjust, every way it was the note of Infidelity.

So far I have taught you from the first Point, that the scope of this first temptation was the sin of Infidelity, and from thence I have illustrated, that, above all other mischiefs, Satan suggests deceitful perswasions, that God careth not for us, and labours to dissolve the confidence which we have in God. Now this is the sum and head of the second general part of the Text, that we must strive to take away the Devils IF, *this spirit of distrust*, and have affiance in Christ that we are the *Sons of God*. And because this Doctrine comes all to one pass with that which is called certitude of Salvation, a Doctrine which in my judgment is abused very often both by them which defend it too rigidly, and by them that oppose it totally, therefore I will institute a methodical tractate upon it in these five members: 1. That the *Holy Ghost* doth beget a true and an humble assurance in many of the faithful touching the remission of their sins in this life. 2. The *Holy Ghost* doth beget this assurance in them, by causing them to examine what good fruits they have produced already from a lively faith, and do resolve to produce thereafter. 3. This comfortable assurance is not the formal act of justifying faith, but an effect which follows it. 4. This assurance is not alike in all that are regenerate, nor at all times alike. 5. No mortified humble Christian must despair, or afflict his heart, because scruples arise in his mind, so that he cannot attain to a strong confidence or assurance in Christs mercies. He that can attain but to a conjectural hope, or some beginnings of gracious comfort, shall be blessed before God, who will not quench the smoking flax. And upon all these I will be very plain, because it is a necessary Treatise for the weaker capacities.

You shall hear the first conclusion again, and the proofs upon it, That the *Holy Ghost* doth beget a true and an humble assurance in many of the faithful, that their sins are remitted. There are two degrees of justifying faith, the one is a lively assent to the general promise of the Gospel, that Christ came into the world to save all those that believe: The other is the application of it to a mans self, that he is thine and my Saviour. By the former we are justified before God, by the latter we are perswaded in our conscience, and in some measure assured of our justification. The former degree is the work of the Spirit regenerating us, the latter is the Spirit of adoption sealing it to us after we have believed. Every man is bound upon pain of damnation to have the first degree of faith, to give assent to the Promise of the Gospel: And the second degree may be attained unto out of the former, and

and ought to be endeavoured, for the great increase of our love and obedience to God, and for our own most singular comfort; yet it is not commanded to all the faithful upon pain of damnation. Many times a true justifying faith, but a weak and imperfect faith, cannot get so far; therefore I said the *Holy Ghost* did beget this assurance in some measure in many of the faithful, I had said false if I had said in all. And I called it, you must mark, an humble assurance; for first, it hath many quiverings and trepidations, many symptoms of fear and trembling, no rash and audacious presumption. Secondly, It grows out of the acknowledgment that for sundry iniquities we deserved the condemnation of the Law. For they that feel not their misery will neglect their misery, and never care to apply Christ unto themselves. But the humble will seek the Lord, and rejoyce in his saving health; and then they have not only an intellectual, but a fiducial assent to the Promises of the Gospel; and that *fiducia* or assent doth arise out of the very nature of true faith: yet I do not say, that true faith in all that have it doth put forth this act as it ought, and as it may; but every faithful man hath such a foundation, upon which he may build an actual assurance, if he will rightly consider his own state to which God hath called him, the Lords custody over him, and the faithfulness of the divine Promises.

The efficient cause of this fiducial perswasion I said was the *Holy Ghost*; and I am sure I have it from our Saviour, Joh. 14. 20. *at that day, that is, after the sending of the Holy Ghost, you shall know that I am in the Father, and you in me, and I in you.* Can any thing be plainer? Indeed, general Promises are particularly applied by the Sacraments which seal unto us the blood of Christ, that it was shed for the sins of this and that Receiver. Also we apply general Promises to our selves by the word of absolution: For although God only pardons sins, yet he hath promised to his Priests, if our hearts be well disposed to admit their work (*Quicquid recipitur recipitur ad modum recipientis*) what they loose upon earth shall be loosed in heaven; but the special motive is the inward testimony of the *Holy Ghost*, speaking in the conscience of true believers by the effects of grace. This last is it which is opposed by some, namely, that there is no assurance ordinarily begot by the Testimony of the Spirit to a mans private spirit, that he is the child of God. But this I will prove. This is not denied, that this is the faith of the Gospel, on which we lay hold for eternal life, whosoever truly believeth on Christ he shall be saved; and cannot a man infallibly infer, but I do through Gods grace truly believe in Christ? Cannot a man search into his own heart, that he doth receive Christ, not only in his judgment by a firm, willing, and unfained assent, but also by an earnest desire to be made partaker of him, and by a settled resolution to acknowledge him to be his Saviour? Surely the mind is not ignorant of its own actions when it understandeth, when it assenteth it knoweth it self to assent; when it desireth it knoweth it self to desire; when it resolveth it knoweth it self to resolve. Much more is it able to examine it self, being holpen by the Spirit of God. I may boldly say, the Letter of the Scripture is not more plain for any point of Divinity than for this, Rom. viii. 16. *The Spirit it self beareth witness with our spirit, that we are the children of God.* Either we can feel this witness, and make use of it, or to what end is it given? And why else are we bidden to feel and try that good work of the Spirit, if it be in our selves? *Examine your selves whether you be in the faith,* 2 Cor. xiii. 5. The true sorrowful penitent hath not less comfort now, than if Christ were still upon the earth. But to some of them, while he lived in *Jury*, it was graciously spoken, *Daughter be of good cheer, Simon, be confident thy sins are forgiven thee.* And again, I have prayed, *Peter, that thy faith may not fail;* he let Peter know so much, that he might enjoy that comfortable perswasion. They that oppose, frame this retorsion: Some of the most excellent Saints, as Peter and Paul, knew that Christ did live in them, and that they were living members of his body for whom God had received the Crown of life; yet this they attained unto, not by the ordinary strength of faith, but by extraordinary revelation. No such matter, for says St. Peter, *Give diligence to make your Calling and Election sure;* This exhortation were frustrate, to stir up our diligence for that work, if certitude of salvation come only by extraordinary revelation; and St. Paul protesting, that neither life nor death could separate not himself only, but us, many more of the Elect from the love of God, draws his perswasion from such reasons as were common to him with all the Saints, Rom. viii. 32. to the end of the Chapter. Because God hath not spared his own Son for our sakes, because with him he would freely give us all things; because Christ is risen from the dead, because he sits at the right hand of

God, and makes intercession for us. And now I will draw up my meaning in this first conclusion. 1. Nothing but true faith can breed this particular application, that any regenerate person should have affiance for his own salvation. 2. That true faith doth not attain it in all, but is kept back in many by tentations, afflictions, weakness, want of instruction. 3. Every good Christian ought to endeavour to get this assurance. 4. Many, without presumption, have that stedfast and infallible comfort of Christs mercies applied unto themselves. 5. In all that are truly justified it hath a sure foundation to beget it, if they would well examine it. Let no man therefore cavil upon any of these Points single, unless he remember them all together.

The second conclusion follows: the *Holy Ghost* doth beget this certitude of salvation in some measure in the faithful by causing them to examine what good fruits they have produced already from a lively faith, and do firmly resolve to produce hereafter. Let a well-guided conscience search how contritely we have repented us of those sins which we have committed: What good works we have brought forth (I mean good in their kind according to the manifold imperfections of our frailty) examine whether they were done to be praised of men, for fear of the Magistrate, for fear of infamy, or for *Gods* glory. Whether we would not willingly leave all we have, life and all, rather than lose our integrity. Examine all these things after *Gods* Word, and not after the fashion of the world, and what strong and serious resolutions you have for the time to come, and upon strict inquiry if you find a good account, then conclude, I feel the *Lord* dwell in me by his holy Spirit, I feel by these good effects he will not forsake me. If any look for Enthusiasms, as if *God* should whisper this to them in their ear, they are much deceived.

Rom. viii. 1. Mark by what Index St. *Paul* directs us; by the marks of sanctification, *There is no condemnation to them which are in Christ Jesus*, who walk not after the flesh, but after the Spirit. And St. *John* clean throughout his *first Epistle*, Hereby do we know that we know him, if we keep his Commandments: And by this we know we are translated from death to life if we love the brethren. St. *Austin* thus upon it for an interpreter: Let every man enter into his own heart, and if he find there *brotherly charity*, let him be secure, for he is passed from death to life. I confess it, and I admonish you upon it, it is no such easie thing as the most imagine, to try and find out whether our charity be rooted in a lively faith. And in examination of particular actions, from whence it must be manifested, there may be much deceit, much mistaking; this causeth doubtings and fears, and suppositions, and intermissions of confidence. Yet this is a possibility to sound the depth of a mans own heart, and so St. *Austin* pleads on my side again, *A man may know the charity wherewith he loveth his brother, better then he knoweth his brother.*

In 1 Ep. Job.
tract. 11. 5.

Some there are, and not a few, who would cloy the Doctrine of special faith with this absurdity, That many are encouraged thereby to run on in all manner of iniquity, as if it were no matter how many, and how grievous sins they committed, so long as they were assured by this special application of *Christ* that all their sins were remitted. But mark this second conclusion, and it is abundantly enough to put to silence this cavillation. For if we say we feel our selves translated from death to life by the fruits of mortification and vivification for the time past, and by a firm resolution to produce better fruits for the time to come, how will this agree with continuing in the works of the *Devil*, and yet to collect we are the *Sons of God*? There is no coherence in these two; nay, there is a flat contradiction in the terms: For the practice of sin, especially of any great crime, cannot possibly stand with the assurance of special faith. You cannot say, I do verily believe I shall persist without interruption in the grace of *God*, unless you add, I do firmly purpose to walk in all the ways of *God*. Eternal life is given conditionally, believe, that is, believe effectually, and thou shalt be saved; Now it were extreme folly to make *God* a liar, to think we should attain everlasting life without keeping the condition, or giving all diligence to keep it. As for the rejoinder to this, it is altogether as weak as the objection, that many live debauchedly, and yet presume and crack of special assurance. I know that the most wholsom truth that ever was taught may be distorted to ill use, and so this Doctrine taken with the left hand may prove hurtful to some; evil men will distort the *Scripture* to their own perdition. Yet it is against reason, and against the grounds of special faith if any man will look upon them but with half an eye: For whosoever live like Libertines, regardless to please *God*, so far ought they to be from being certain of life eternal, that according to that

that present state of bitterness wherein they are, unless they mend, they are certain of eternal damnation. The Grasshopper feedeth only on the dew, and *Ephraim* feedeth on the wind, *Hos. xii. 1.* A man that is in a dream may be deceived, and think he sees what he doth not, shall he that is awake therefore, and knows what he sees, misdoubt that he is deceived?

I do defend it, and maintain it, and that upon good consideration, that there is no motive in Divinity of greater force and efficacy to encourage a man to do well, or to preserve him from hainous sins, than to fix in his heart that Christ died for the sins of the *whole world*, and for his sins in particular; and albeit he is laden with iniquity, and hath abused the blood of the Covenant, yet by repentance and newness of life he is perswaded that blood shall not be in vain to him, but that God hath remitted his sin; and is this a stumbling-block to make a man a hypocrite? Will any but a most riotous unreclamable Son run on in leudness, because he knows he hath an indulgent Father? Or waste and consume his means because his Father hath entailed his Land upon him? The Prodigal in the Gospel came to himself, and turn'd a new leaf, because he knew he had a Father would receive and forgive him. *Shall we abide in sin because grace abounds?* *Rom. vi. 1.* St. Paul cries out upon it as the greatest Solecism in Divinity. The more a man is assured of Gods love towards him in Christ in pardoning his sins, in redeeming him, in glorifying him hereafter, the more will his heart be enflamed with love towards God, and towards his neighbour, yea, towards his enemy for Gods sake; the more studious he will be of his glory, the more desirous to please, the more careful to obey, the more ready to return and repent when he hath offended. I say it will be so, not barely it ought to be so. *Paul and Peter*, and divers in the Gospel were assured upon Christs words of their Salvation, do you ever read they were less faithful in their ways, or any whit the more presumptuous? If words can be clear and legible these are in *St. John, 1 Ep. iii. 2, 3.* We know when he shall appear, we shall be like him, for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure. As if he had said, A man cannot stedfastly hope for glorification but it will make him purifie his heart. I must gather up my meditations briefer in the three following Conclusions.

And the third is in part already opened, that this special assurance is not the formal act of justifying faith, but an effect which follows it. Faith is called special faith two ways: 1. Because our Lord Jesus and his merits is the object of it, and so it is called *faith in his blood*, *Rom. iii. 5.* For although by that faith which doth justifie we believe all the Articles of faith, and the whole Word of God, as well threatnings as promises, yet the object of it as it justifies is Christ, and in regard of the general compass of belief it is called *special faith*. 2. It is called special faith in regard of the effect, by which particularly and specially we apply Christ unto our selves. Some have most inconsiderately taught, That this special faith in the latter sense, or particular application is the very essence of justifying faith. Which opinion hath drawn upon it self a world of scandal, and absurdity. By faith we obtain remission of sins, that is, the Covenant of the Gospel. But by what faith? It cannot be by this special assurance. For certainly a mans sins must be forgiven, before he can be assured they be forgiven, what more idle than to be assured by special affiance that we were reconciled to God, before we were reconciled: therefore in order of nature there is another degree of faith which goeth before, by which we are justified before God, and that is a lively and effectual assent that this is most true, that Christ came into the World to seek and to save that which is lost. This is eternal life, that we might know thee the *only God*, and *Jesus Christ* whom thou hast sent, *Joh. xvii. 3.* And as that is a plain speculative Text, so we have the exercise and practise of it, *Mat. xvi. 16.* Our Saviour ask'd his Disciples, *whom say ye that I am?* Peter answered, *Thou art Christ the Son of the living God.* This was his intellectual assent to the truth of salvation, and thereby he was justified: *Blessed art thou Simon Bar-jona*, blessed for that confession. Therefore special assurance is not the formal act of justifying faith: In a word, our confidence is begotten by Gods mercy, our confidence doth not beget Gods mercy.

We live in our Mothers womb as soon as ever the soul possesseth the body, yet we feel not when life was first given: So we live by faith, and we are justified by acknowledging the mystery of salvation, as it is *Rom. x. 9.* *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead thou shalt be saved.* Yet we do not feel or perceive we are justified, till the actions

and fruits of faith put themselves forth abundantly in us. Infants are ingrafted into Christ by Baptism, before they can perceive their infirmity; and do not say this reason holds not in us, we are of age to understand our own belief. It is not our understanding that makes God gracious unto us, but his own free mercy: And in this respect many like new-born babes receive the kingdom of heaven. I mean, that divers go out of this World into *Abrahams* bosom, who never overcome distrusts and tentations, at least till they are even going out of the World. But this charitable and most true assertion were invalid, if particular application of Christs mercies by firm assurance did justify a sinner. I resolve it therefore unto you, that general assent goes first in order, that Christ, perfect man and perfect God, is the *Saviour* of all those that believe; then we draw a particular assent, that he is my God, and my *Saviour*; then our boldness and assurance, that by him we shall pass from death, and reign with him in glory, is the effect of that particular assent; and so the Scripture speaketh, *Eph. iii. 12. In whom we have boldness and access, with confidence by the faith of him*; Here is *magis*, which causeth us to speak with alacrity to God, here is *minus*, which may assure it self any thing, and these are effects produced by faith in him, that is, by justifying faith. Not to cloy you with more than one other quotation, *1 Tim. iii. 13. They purchase themselves a good degree, and great boldness in the faith, which is in Christ Jesus*. The object of faith is *verum*, the object of certitude and assurance is *bonum*. Faith is a persuasion or assurance of the mind, though working upon the heart. Assurance is an affection of the heart, though proceeding from the assurance of the mind.

Now hear the fourth Conclusion speak; This assurance, or special assurance is not alike in all that are justified, nor at all times alike in any man: This Conclusion will serve to quiet the troubles of the Conscience two ways: First, When the same man at sundry times finds himself so divers from himself, now full of spiritual Consolation, a few days after that his comfort is but luke-warm, at another season almost stark cold: let no man think his case remediless, because of these alterations in his Spirit. Many times doubts will arise, and continue long with a terrible perplexity. Nevertheless, *though I am sometime afraid, yet put I my trust in thee*, says David. *Psal. lvi. 11*. When these flat contrary persuasions come into your mind, yet God will never leave you so destitute of his grace, but that you shall have some strength left to pray to be delivered out of those tentations, that the bones which he hath broken may rejoice, and a happy wading out of those doubts may prove to be the greater confirmation. The spirit of a good man is sometimes well enlightened with assurance, sometime a little obscured, sometime very dark, after there shall be a long and a lasting serenity in his Conscience. As a woman that hath newly conceived begins to suspect her conception, by and by some other signs cast into her mind that she is deluded: Afterwards she feels the fruit of her womb quicken, and then her opinion is constantly confirmed. Faith after the manner of alterative qualities hath its growth, its declension, its reparation. It grows to an infancy, then to youthfulness, then to a stronger age, and the more it lays hold of the Promise for its own blessing, the more it cleaves fast to the foundation.

Besides, this should procure them peace of mind, who cannot alledge that great confidence for their own part, and strength of assurance that others seem to challenge to themselves, yea, and truly have. Every tree doth not shoot out his root so far as another, and yet may be firm in the ground, and live as well as that whose root is largest: So every faith stretcheth not forth the arms of particular assurance to embrace Christ alike, and yet it may be a true faith, that lives by charity, repentance, and good works; some faith abounds with one sort of fruits, some with another. God is delighted with all that are good, and he will reward them. In all kind of Divine Conclusions some are more doubtful spirited than others. In our very meats one believeth that he may eat all things, another eateth herbs, *Rom. xiv*. One man esteemeth one day above another, another esteemeth all days alike. Let not him that is strong in faith despise him that is weak: So one hath examined himself, is persuaded especially by his good endeavours to please the Lord, and by the redemption of Christs blood which he felt effectual in him in the Sacraments, rests every way assured that Christ will glorify him at his second appearance: Another dares not take such solid comfort, for he is more oppressed with tentations, more afflictions come upon him, and chiefly perhaps ignorance darkens his understanding, give this man leave to say, and he shall be heard, *Lord I believe, help thou my unbelief.* Because

Because I said that ignorance especially darkens the understanding of them that are so weak in faith, you shall know wherein. Many are pluckt back from particular affiance in Christ because they know not the method how to proceed. For they are taught that nothing is to be believed with the certainty of faith, unless it be contained in the *Creed*, or in *holy Scripture*; but they cannot find this or that mans Salvation written there, therefore they are posed how to apprehend it with the certainty of faith. I make my answer, First, how easie it is to reduce it to one of the *Articles* of the *Creed*, or more than one, but especially to this, that we believe the *forgiveness of sins*. But to the main Objection, all the Doctrine of Faith which we believe is written or deduced out of *holy Scripture*; but the act wherewith we believe is in our selves, and not to be lookt for in Paper and Ink: No, but that is wrot in our own hearts through the testimony of the Spirit by good examination. Now the *Major Proposition* is, Whosoever believeth stedfastly shall be saved in Scripture: The *Minor Proposition*, but I believe stedfastly, is wrote by the Spirit in our own heart, therefore the Conclusion is divine and good. And because it dependeth upon an Argument, whereof the principal part, which draws on all the rest, is totally and immediately revealed in Scripture, therefore the assurance of a mans particular Justification is lawfully reduced to the assurance and certainty of Faith. Another fair pretence causeth divers men rather to leave place in themselves for some distrust than to aim at strong assurance, because it relissheth much more of humility to be cast down at the recognition of our manifold sins. Indeed, it is good to ponder our own unworthiness and imbecillity so far as to make us humble, and to acknowledge no good can come to us from any thing that is in our selves; but it is a false humility which makes us doubt of the faithfulness of Gods Promises: So to be humbled is a fearful sin, and perhaps a greater sin than any for which a man is humbled. If we stay more upon our selves than upon God, we shall distrust; if more upon God than upon our selves, we shall believe. If you say you cannot believe because of your own unaptness and unworthiness, I instance with St. Paul: So did not Abraham, Rom. iv. 19. *Being not weak in faith he considered not his own body now dead*, when he was about an hundred years old, nor the deadness of Sarahs womb. Therefore keep your humility you speak of, and lose it not, yet rule it by this, oppose not any difficulty in your self, as if it could make frustrate the power and goodness of God.

The fifth Conclusion is a true, and, I suppose, a very comfortable farewell to this Point; no mortified humble Christian must despair, or afflict his heart, though he cannot attain to a strong confidence or assurance in Christs mercies; he that can proceed but to a conjectural hope, or some beginnings of gracious comfort shall receive the reward; for Christ will not break a bruised reed, or quench the smoaking flax. Every may is bound to assent to the Promise of the Gospel upon pain of damnation, (for that is it which is called justifying Faith) but it is no where threatned, be thou certified of thy Salvation in particular, or thou shalt perish everlastingly. Whosoever doth truly believe shall not perish, but have everlasting life, Joh. iii. 6. It is not said, Whosoever hath not examined himself in the reflexed act, and knows not that he believes, shall endure the wrath of God. Let every man pray for it, labour for it, not shut his ears against good comfort; let a weak Christian at the weakest estate believe his sins may be remitted; let him desire remission, and he shall receive forgiveness, though he have a conjectural hope only, and no infallible assurance. It is not necessary in a true justifying Faith that all dubitation should be quite excluded; it is well if at last it be overcome, especially in the last enlightning before death. Let such as have the drawings-back of infirmity chear up their spirit, that many are undoubtedly received into glory, who can say no more, but I suppose the fruits of my faith, though they were imperfect, are without hypocrisie; I suppose I believe, therefore I suppose I shall be saved.

When we talk of Certitude and Assurance of Salvation in this life, I am afraid the Ignorant extend the word so far, as if they must be as secure and perswaded, as that we see one another with our eyes. Whereas indeed the word may well import no more than *πανεσποειαν spei*, as a learned Prelate of this Church did stile it, a full comprehension by hope. And mark how in two several Points much must be abated from that which we call a plain sensible evidence: For first, The Key which opens to all, is to believe the Evangelical Promise made in Christ to all that believe. And this we are certain of; But how? As we speak by the certainty of adherence, not by the certainty of evidence. Now that doth argue an imperfection
in

in our faith. Secondly, A good Christian applies the general Promise to himself by a reflexed act, and examining how he hath served the *Lord* with zeal and sincerity. Now the circumstances of particular actions have much uncertainty in them; howsoever this application, being not pure *Scripture*, is no way so certain and indubitable as the Articles of the *Creed*: Therefore such sauciness is to be controuled, if any say, I know I shall be saved, as certainly as I know Christ died for the sins of the World. That Article of faith is immediately and totally revealed in *Scripture*; this other Collection riseth out of the observation of a mans own qualities and actions. *Catharinus* says, That the *Tridentine Council* doth not gainsay, but a man may know by faith that he is in the state of grace, but it denieth only that this can be known by the certainty of faith; And he that depends upon Christ for his mercies towards him by a lively comfortable hope, may undoubtedly be said to depend upon his mercies by faith, for all good graces grow from faith, and *Faith* is called the substance of hope, that is, of things hoped for, *Heb. xi. 1.*

Now I will take up and conclude: Assurance or Affiance that we are born of the Spirit, and are the Sons of *God* is that which we must labour, which we must pray for, which we must hope, which we must believe. Distrust and despair is the Devils engine to subvert this true Consolation, and Rock of our Salvation, therefore he did insinuate this mistrust or scruple to our Saviour, If thou be the Son of *God*. But, From all evil and mischief, from sin, from the crafts and assaults of the Devil, good Lord deliver us. *AMEN.*

THE

THE EIGHTH SERMON UPON Our Saviours Tentation.

MAT. iv. 3.

If thou be the Son of God, command that these stones be made bread.



Roman Orator in the days of *Tiberius* the Emperour, *Afer* by name, had so often taken in hand the worst part of every Plea to defend it, that at last his credit was prejudicated, and it was enough to say, *Afer* pleads on this side, therefore the justice of the cause is on the other side: So all that *Satan* can propound or alledge I damn it every syllable; all that he exhorts unto is impiety, all that he counsels is treachery; if he say the *Son of God* should command that stones be made bread, I say the contradictory is true, and he should not. And this I have proved before by discovering that this motion contained two great sins in it, *Gluttony* and *Infidelity*: *Gluttony* obliquely, *Infidelity* manifestly. And already I have replied against this distrustful voice, *If thou be the Son of God*, and have proved that we must all labour for a fiducial assurance that *God* is our *Father*, and we are his Children by adoption and grace, that we must apply *Christ* unto our selves without suspicions and hesitations, without the *Devils* IF, *If thou be the Son of God*.

But as the later the night grows the darker it is, so the further I go on to reveal the sinful mystery of this saying, the blacker is the tentation, and the more deformed. It is either known unto you already, or will appear manifestly unto you when this hour comes about, that there are two opinions of which carnal men do especially surfeit, *Epidemical diseases*, which slay as many souls as any two vices you can name, you may smell them in my Text out of the strong breath of the *Devil*. First, that every *Son of God* is always provided of bread, and hath sufficiency, if not satiety of all worldly necessities; and therefore if any man be in distress and want, let him take it to heart that *God* hath cast him off, he is none of his Sons, for he provides not for him. Secondly, Whosoever wants bread let him never aske *God* for it, but fetch it out of the hard stones, get it by any stratagem or device, let him remember to furnish himself with the flight of his own wits, since *God* hath forgot him. These are the upper and the nether Millstone by which *Beelzebub* grounds despair and worldly sorrow out of one principle, and all manner of injustice and wrong dealing out of the other. I called them lately the two Tables of the *Devils* Law, unto which it is easie to reduce the most common sins that reign, these two I make the parts of my Text, which being thoroughly traversed will be sufficient to take up my discourse, and your attention.

The first of those false rules, which the *Tempter* teacheth, is this, that we must measure our filiation, that *God* is our *Father*, and tenders us as his Children; by this note, namely, by our portion in this life; if we have a full supply of worldly

Terent. he-
auton. act. 5.
sc. 4.

blessings then call him *Father*; if you be pincht with sharp necessity, then never call your self his *Son*; a rule fitter for a beast to know his *Master* by, than for a *Christian* to know his *God* by. A Dog will wait upon him that gives him Crums under his Table; the *Oxe* by this sign knoweth his *Owner*; the *Ass*, though a stupid Creature, knows his *Masters Crub* by the allowance of his Provender: But Brethren, will you depend upon such a carnal mark to know the *Lord*, and make your selves fit to be compared with the beasts that perish? *Fides est rerum invisibilium*; Faith hath an eye upon invisible things, it is the evidence of things not seen: But the *Devil* in his Catechism contradicts the *Scripture*, and says, *Fides est rerum visibilium*; If you have not a competency of these things which you see, why will you believe you shall be partaker of those things which you do not see? Thus the *Flesh* is so partial in its own behalf, that unless it have provision, it will not suffer the *Spirit* to say, Thou *God* carest for me, and wilt never forsake me. There is a passage well wrought into a *Fable*, that shews the true disposition of a natural man. *Chremes* casts off his *Son Clitipho* for attempting a Marriage without the consent of his Parents; the refractory young man knew not how to revenge himself, but pretending suspicion before his mother, that he was none of her true Child, but some exposed Brat, or Changeling whom they had fostered for a time. *Alienus sum, subditus, volo parentes meos ut commonstres mihi*. So the *Devil* would whisper into our ear, if *God* cast us off, and gives us not relief and nourishment, it is fit we should disavow him for our *Father*; and especially he thought this a good motive among the *Jews*, who had all temporary blessings promised unto them in great abundance. That Promise made them so touchy, that they quarrelled, yea, and denied the *Lord* which had done so great things for them, if their desire were not satisfied. At *Massa* and *Meribah* when they wanted water, *Is the Lord among us or no?* *Exod. xvii. 7.* Upon the pressure of their Enemies, the Angel could not make *Gideon* believe at first, that the *Most High* was the Watchman of *Israel* that overlook'd them; *If the Lord be with us, why then is all this fallen upon us?* *Judg. vi. 13.* In the *Psalms* of *David* it were without end to instance, how the Prophet expostulates, *Awake, why sleepest thou?* Why dost thou turn away thy face? Why dost thou not see our misery and trouble? And at last, seeing *Gods* enemies have the upper-hand of his Servants in these external blessings, my feet were well-nigh moved, when I saw the ungodly in such prosperity. In this common Theme, I take it as I light upon it, you shall hear my reasons, which flatly check *Satans* rule, that there are and have been divers oppressed with necessity and want of bread, and yet *God* doth not cease to be their *Father*, and they must retain the consolation that they are his Sons.

Cicer. lib. 2.
de legib.

First, and before any thing attend to this consideration, If every good *Christi- an* were satisfied at all times with temporal blessings, we should appear to serve *God* for our own profit, that we might lack nothing which concerned this transitory life. But *Abraham* flies his Country and hath not a foot of ground to dwell upon; *Jacob* and the *Patriarchs* have no food in *Canaan*, unless they go into *Egypt* for it; *Peter* and *John* have not a mite of Silver and Gold, no not for the use of *Charity*, that the World may see, there are some that serve the *Lord* for pure zeal, and not for the wages of Fortune, as we call it. The *Devil*, in whom it is proper to calumniate vertue, he gasht at *Job* with his Tusk, and slighted his integrity, as if he were a mercenary friend of *God*; Doth *Job* serve *God* for naught? His substance is increased in the Land. And therefore to confute *Satan*, the *Lord* put him to the utmost trial, and took away almost all he had. It is good humility to say unto our *Father* with the Prodigal, *Make me as one of thy hired servants*; that is, Put me into thy Family though I be in the lowest rank, a door-keeper in thy house, as *David* said. Put me to any drudgery and labour, but it is not the meaning, he would be *usdors*, an hireling, one that would do his Father just so much service as he was paid for. Of such a one the Orator said, *Non est amicitia, sed utilitatis mercatura*; So in our Dialect we may say, It is not to glorifie *God*, but to merchandise Religion; Like that saying, *1 Sam. ii. 36.* Put me into one of the *Priests* Offices, that I may eat a piece of bread. It is pity he should eat, that would not be a *Priest* to serve at *Gods* Altar, unless he might eat by his Office.

St. Thomas the Disciple had not yet taken out the true lesson of faith, when he required to put his finger into the print of the nails, and to thrust his hand into *Christ*, else he would not believe; but they are further off than he, that will not believe, unless they may finger their gains, and thrust their hand into the commodity of the world; I and perhaps look for honour to boot, bare riches will not content

content them. Many Sons of perdition, even in the ancient and pure times of the Church, started away to rank *Atheism*, and renounced their *Baptism*, upon discontent that some promotion did not fall upon them. *Ammianus Marcellinus* could say in his time, it would encourage a man to be a Christian, if he might be chosen *Bishop* of Rome, and so flow with wealth and dignity. *Gratis panis est esse bonum*; O base earthly mind! that would be an Infidel, unless he might be a rich believer. *Every man is a friend to him that giveth gifts*, says *Solomon*: But he that loves God for his own sake, and not for *Gods sake*, he hates him. Honours, and affluency of all store are not contrary to Christianity; nay, many times God gives the one with the other, and they agree together well enough: But if not, there is the trial whether we will be mercenary or no. What said the three generous Captives to *Nebuchadonozor*, Our God whom we serve is able to deliver us out of thine hand, and will deliver us; but if not, be it known unto thee we will not serve thy Gods; that is, no worship will we afford save to the Lord of Heaven, though it cost us our life. These were right, that look'd to save nothing by their Religion but their soul. *Godliness is great gain*, says the *Apostle*, for it gains a man in this life joy and tranquility of Spirit, that he hath done that duty which belongs to his soul. It is the punishment of sin for a man to know he hath sinned, and to remember it to his torment; so a good deed is rewarded that you can say you did it, *Sanctitas primum est sancte operantis*; therefore follow not the Lord for the prey you look for; for bread, as *Satan* would have you; the Kingdom of heaven is not meat and drink; therefore where there is scarcity of all things, let there be plenty of righteousness. Before I come off from this Point, let not one word which *Jacob* did speak stumble you, *Gen. xxviii. 20.* *Jacob* vowed a vow, if God will be with me, and keep me in my way, and will give me bread to eat, and rayment to put on, then shall the Lord be my God. Beloved, it were a gross error to take *Jacobs* words absolutely as if he would have the Lord keep Covenant to give him bread, and rayment, or else he would not serve him. What more sordid than those words in this sense? Or more unworthy of *Jacob*? But the words have respect to a Vow, and to a particular worship of God, as it is verse xxii. First, He would set up that stone for a Pillar, that it might be as a Temple where the Lord should be worshipped; And secondly, He would give the tenth unto God of all he had. He doth only covenant to sanctifie these particularities of Divine Worship to *Jehovah*, if he found prosperity, and relief in that dangerous journey. Therefore I conclude this Point in defiance of *Satan*; we must be the obedient children of God though we want bread; and the most righteous are in scarcity sometimes, that they may not seem to serve for an earthly reward.

Secondly, God doth not suppeditate bread always to him that is his Son, that he may loath this World, and look for a recompence for all this misery, not among these hard-hearted generations of men, but among the habitations of the blessed. Say to the righteous it shall be well with him, for they shall eat the fruit of their doings, *Isa. iii. 10.* As *Philostatus* tells of one that desired his Son might not be Musical, and therefore sent him to learn of the worst Musicians in the City, that their scraping and jarring might make him not care to learn it: So God provides for many whom he loves, nothing but the harshness and worst entertainment of this world, that they may learn to loath it. *Cujus bonitas non specie presentium, sed futurorum utilitate pensanda est*, says *St. Ambrose*; Estimate the fatherly goodness of the Almighty, not by the austere education wherewith he holds us under in this life, but by the amplitude of our Patrimony in his Kingdom hereafter. The beggary of vertue is grown a Proverb, the Martyrology of the Saints is grown a Volume, the felicity of their enemies is grown a wonder; *Mirabor hoc si sic abiret*. It is impossible but there must be another reckoning for these things; the patient abiding of the meek shall not always be forgotten: But as Christ said to his Disciples, so may these to their enemies, that have trod them under, *We have meat to eat that you wot not of*. And as *Elisba* said to one of the braveries of *Samaria*, that God would fill the City with great plenty, but he should be never the better; *Videbis, sed non gustabis*. So may *Lazarus* say to the remorseless Glutton, Thou shalt see the banquet which is set before me, but thou shalt never taste of it. The voluptuous had so much set upon their Table in the first course now that they shall never have a second. *Nemo transit à deliciis ad delicias, raro quisquam in hoc seculo primus est & in secundo*. There were no alteration in the condition of naughty men, if they could pass out of this life from pleasure to pleasure, but many times he that is the Favourite of Fortune here, shall be the least in the Kingdom of heaven, that is, shall be quite excluded from thence hereafter.

The *Heaven* in their *ambassadors*, did never *despise* a poor man; indeed they would allow it to some of their *Kings* and *Princes*, that they became *Stars* in the *Firmament*, and would call the *Constellations* after their names, but they could not see whither the poor harmless man goes, to a place above the Stars, and where they shall shine above the Stars in glory: Take courage therefore to say, It is my turn to want for a while, I shall be replenished hereafter, he filleth the hungry with good things, and the rich shall be sent empty away. Who satisfieth thy mouth with good things, when thy youth is renewed like the Eagles, *Psal. ciii. 5.* There is a Mystery, says *St. Austin*, in joyning them two together, for there is no satisfaction of good things for the righteous man, untill his youth be renewed like the Eagles; meaning the last Resurrection, when God shall be all in all. The upshot is, that the Sons of God may be dear unto their *Father*, and yet want bread, for though our wages be small upon earth, yet great is our reward in heaven.

Thirdly, Though this *Son of God*, to whom the *Devil* spake, our *blessed Saviour* were innocent, and yet suffered so many sorrows, that hunger was the least; not for any evil in himself, but for our iniquities; yet the best in the world beside are rebellious children, and sometimes God breaks the staff of bread for their sins, and whips them with the mild chastising of want and scarcity, as he did the *Prodigal Son*, to bring them home again. *Præstat sentire lenitatem patris, quàm severitatem judicis?* Is it not better to feel the scourge of a *Father* to amend us, than the *Axe* of a *Judge* to cut us off? Is it not better with *Lazarus* to want the crumbs of the rich mans Table here, than with the rich man to want a drop of water hereafter to cool his Tongue in hell fire? If thou do evil, says God to *Cain*, *sin lies at the door*. From whence some do truly meditate, so long as an impenitent man continues in this world, he is in his own house, and may lurk there safe and secure; but when he departs this life, and comes out of doors, *Va capiti*, woe be to him then, his torment was deferred to be increased. When *Hagar* and *Ismael* had spent their bottle of water, and were ready to give up the Ghost for thirst, was not this a good time to remember how injuriously *Sarah* had been despised, and *Isaac* mocked? And that both he and she were the root and fruit of fornication? He that in the distress of scarcity will smite his hand upon his breast, and examine his secret faults, and say, I have sinned against the *Lord*, this man hath made great gain of his poverty. *Quisquæ optat cum sanâ mente lamentari, quàm cum insanâ perpetuò ridere*, says *Gregory*; Who had not rather with the enjoying of his wits be weak, than with the loss of his wits be strong and merry? So who had not rather feel the Famine and misery of the world and repent, than flow in the satiety of all things, never feel the sting of his sins, and die impenitent? As one said, that good Fathers sometimes have wicked Children, lest vertue should seem to descend by natural inheritance; and again, wicked Fathers have sometimes vertuous Children, that wickedness may not run on in a perpetual propagation; so riches and abundance, lest they should be thought to be no blessings at all, now and then fall upon the best: And yet lest you should think them the best of all things, now and then they fall upon the worst men. Or as another draws out the line of justice very well, no man is absolutely good, or absolutely evil; but as the best have some evil in them, so the worst have some good, some talent of nature which serves for the use of *Commonwealths*, encrease of Arts, publick peace, or some ornament of the Universe, therefore the good of the worst men is rewarded with a gift of outward fortune, and the evil of the best men is punished with scarcity; no wonder therefore if he that is the *Son of God* do sometimes pine for lack of bread.

Fourthly, Though a good man labour and watch, and cannot earn the bread of his carefulness, yet he shall fill his bosom with better fruits, for occasion is given hereby to the righteous to exercise these three spiritual graces, *Prayer*, and *Patience*, and *Charity*. Prayer comes after trouble and necessity, as Resurrection comes after death. Even the very *Philistines* were driven to repentance, to restitution, to send back the *Ark of God* into his own Land, when the *Lord* smote them with Emeralds, and diseases. If such fruits grew from an evil stock, when a vengeance and calamity was in their Land, then much better fruits of sighs and prayer will bud from them who are planted by the rivers of waters, who weep and lament that their iniquities have deserved such great chastisement. The Beasts and Fowls of the air do lack and suffer hunger, that by the voice of nature they may call upon the *Lord* to be replenished; then the young Ravens do call upon him, and the Lions roaring after their prey do seek their meat of God. He is the door which opens

opens to let forth all blessings spiritual and temporal; *Quam nemo nisi ebrius ignorat*, as one says 'None but a reeling drunkard can miss the door into which he should pass. David seems to utter a Paradox, *Psal. xxxvii. 25. I never saw the righteous forsaken, nor his seed beg their bread*. Surely experience is opposite to this, and the Posterity of many have been in great want, whose memory is blessed for their righteous conversation. Some have very well turn'd the Verb *beg* into a Participle begging, and then the construction is fair, I never saw the righteous forsaken, nor his seed forsaken begging their bread; for they are not forsaken to whom the Lord gives patience in the inward man, though they be destitute and forsaken. Let God wrestle as he will, and cast us down, yet we must pray, and suffer, and not let him go until he bless us. But abundance of all things is a great slur unto devotion. In Egypt where the River Nilus over-flows their grounds constantly instead of rain, and where the heaven is clear continually above, *nemo oratorum caelos aspicit*; the heathen could say so, God had fewer Prayers made unto him there, than in any place of the world. Therefore lay the beginning of this Point unto the end, is not the soul better than the body? Is not the spirit of Prayer better than a full barn? Is not a little holiness better than all the Vintage of Abiezer?

Moreover, we are commanded patience, we promise patience, and I hope we resolve patience; now that we may draw this good motion out of the secret corners of our heart distress and penury will put it in practice. This is it which St. Austin calls Gods great allowance above thousands of Gold and Silver. *Patrimonium fidei & patientiae in corde*. Christ makes the righteous sole Executors and Administrators of his patience. Be not tormented with emulation, though you see another shine like a bigger Planet than your self, though you see the most vicious man set over you in advancement; *Dabo huic novissimo sicut & tibi?* The Owner of all the Earth may do what he will with his own, he will give unto him that is last in his favour as unto thee, nay, more than unto thee in this life, yet I cannot call it more if you will balance those light wares with the talent of your Patience. When God took all from Job, yet says Gregory, *Patientia munere coronabatur*; He was crowned like a Saint in heaven with the victorious Crown of patience upon earth. Is it not better to suffer in the present because we had not these things to use, than suffer because we had them, and did abuse them? It is a saying attributed to the supposed Dionysius, *Divinae justitiae est non emollire optimorum fortitudinem materialium donationibus*; It suits well with the Divine Justice and Providence not to make the fortitude of his Saints effeminate with abundance. And if they had always their Salary of earthly blessings here as upon compact, their Religion would be more weighed down with Avarice than confirmed with patience. The last spiritual exercise which is caused by the need and want of Gods beloved is this, that merciful minded men may fill the bellies of the hungry with the bread of their charity. God hath suffered his fire to waft away the habitation of the poor man, that your contribution may build him up again a covering for his head, and those good works shall receive you into the everlasting Mansions. The waves of the Sea swallow up the substance of our brethren that our collections may restore it again; and this is it which Solomon calls, *Casting our bread upon the waters*. Jacob and the Patriarches were well-nigh famished in the Land of Canaan, that Pharaoh might relieve them with his Granaries. Christ was made poor that we might be made rich, and for the good use of our riches he hath made many poor. I did read you even now what Exposition might be made upon those words of David, I never saw the righteous forsaken, nor his seed begging their bread; some not unfitly do bend it to this sense: The Psalmist commends liberality in the preceding verses, and those that are prone to relieve the helpless. Now lest any man might object, yes I may cloath others so far that I may leave my self naked; I may supply others, till I be drawn dry; No, says he in that verse, no misfortune shall come to such liberality, *I never saw the righteous forsaken*, meaning such righteous as he spake of before that are liberal and lend, I never saw his seed beg their bread. The charitable shall have his loan again, sometimes corporally, sometimes spiritually, always certainly. And thus you have heard my reasons to controul Satans rule, that there are and have been divers oppressed with necessity and want of bread, and yet God doth not cease to be their Father, and they must retain the comfort that they are his Sons.

Only take in this to the advantage of the Point: As Satan is vigilant to espy who are in want, and to suggest doubts and infidelity into their heart, so there is no man shall think he is not in want, if he will be ruled by his perswasion. I told you

you before out of *Theophylact* what he propounded to our Saviour, *Cum panis unus sufficeret, jubet lapides in panes converti*; When one loaf of bread might satisfy a mans hunger, he required all the stones in the Wilderness, which were near at hand, to be turned into bread. It is he that makes our prodigal Feasters with their cheer were better, when they have already too much. To have bare enough in his construction is to want, and nothing is sufficient but an *Epicures* superfluity. Perhaps the plenty which is present will evict the greatest murmurer, and make him confess here is well and enough for the present occasion. O but, says the Tempter, are you sure of large suppeditation for the time hereafter? If you are not aforehand with the world, you are in a bad case and want bread: If your condition be not more comfortable than your Prayer, *Give us this day our daily bread*, you may pray and perish. Howsoever, *Beloved*, do you rely upon this, that *Gods* providence will be the best interpreter of his own Prayer; he that bids you pray for the sustenance of one day, best knows how he will cherish and relieve you tomorrow. Whereas in the former petitions we are taught to ask that the *Kingdom of heaven* might come; it were unwise, having so good a thing in our wish, to ask much for the bread of this life. One days *dimensum* is enough to ask for at once, for who knows whether after a day he shall go from hence for ever, and be no more seen? If happily a worldly man be satisfied to say, I have enough for one, and enough for my time, *Soul thou hast much goods laid up in store for many years*; yet *Satan* will object that you want bread, for you have not enough laid up for your Posterity, and for many generations; and because men know not how their stock may increase and fructifie, therefore they dilate their appetite *in infinitum*, and say after the words of that Disciple, Whence shall I have bread for so many that come out of my Loyns, that every one may have a little? *Gehazi* did not say his Master had need of *Naamans* Rayments or his money, but there were two children of the Prophets lately come to him, and he would have two change of Rayments, and a Talent of Silver for them: So, many will confess they have wherewithal to serve their own turn, they cannot complain but their own necessities are liberally provided, but they would have change of Rayments, and Talent upon Talent for their children. And if it were possible like *Noah*, and those that came out of the *Ark* with him, they would have the whole world to be distributed among their Sons and Daughters. All these ways our Adversary the *Devil* doth shape discontent in our hearts, to make us say, we lack and have not enough; then he objects, Who is then your Father that should provide for you? What Son is he that wanteth bread if he have a merciful Father? And so far upon the first general part of the Text.

And as this *Satanical* rule, upon which I have spoken, depraves our judgment in the most capital conclusion of true Religion, the next rule, which I now come to open, bars and corrupts our practise in all manner of justice and righteousness, it is thus, whosoever wants bread let him get it by any stratagem or device, by any unlawful slight, which Proposition, though it be not exprest in such plain terms in my Text, yet the wit of *Satan* neither would nor could insinuate that bad meaning in any other Language to Christ than as we read it, *Command that these stones be made bread*. I know Christ hath extended his miracles to supply worldly blessings to his people, especially at a push, as *Peter* found ready pay for his Masters Tribute, and for his own out of the head of a Fish; and lest the people should faint that had continued fasting three days to hear Christ preach in the Wilderness, a wonderful increase of food was multiplied to satisfy many thousands out of five loaves and two fishes. *God* did get himself glory by these works in the sight of all *Jury*. But the case is quite altered in this which *Satan* demands. Christ was private by himself in the Desert, when he had fasted forty days and forty nights and was afterwards an hungry; the *Devil* had no colour in that place to bid him filch, or cheat, or do any base office to feed his belly: The worst therefore he could say, was altogether to omit he should call upon *God*; nay, rather since the *Lord* had destituted him of all provision, without expectation of help from the Divine Providence, do the best you can for your self, *Command that these stones, &c.*

This is that Maxim which those Heathens, that had no Equity nor Philosophy in them, did maintain, *Quocunque modo rem*, stand not upon the niceties of Truth, and Law, and Justice, but get your living as you can; *Victum tibi confice quem Deus non suppeditat*, as our most literal Expositors do Paraphrase my Text; *God* cares not for you, but shift for your self as well as you can, you must have bread. Such are those irreligious and discontented words, *2 Kings vi. 33. The evil is of the Lord, what*

what should I wait for the Lord any longer? There is no Commandment of the two Tables can be unviolated, if you remove the bounds of justice, and give your wit and conscience scope to make a fortune upon all juggling and devices, Blasphemy, Idolatry, forswearing, unhallowing the Lords day, Rebellion against the Magistrate, Rapines, murders, Lying, Dissimulation, want of Remorse, all these sins which we knew of old, and all those new sins, which mischief can invent, are incident to him that cares not to grow rich by Gods blessing alone, but by any sort of Policy. Judas had an impatient heart that he did not raise his fortunes by Christs service, he got little or nothing under him; How easie it was for Satan to enter in at this gap, and to put it into his heart to accept of thirty pieces of Silver to betray him? If Christ would have bid most, and given him Gold for Silver, Judas would have tried his cunning then to have betrayed the Devil. *Ad mercedem pii sumus, ad mercedem impii.* Therefore the Devil brought him speedily to an untimely death, lest he should revolt for a greater reward, and retain to the contrary faction. And as for the thirty pieces, the wages which he took both to sell Christ and his own soul (for the High Priests had so much more than they covenanted for) Judas durst not keep them, they durst not receive them, the Pension of innocent blood, none durst finger it; but as the holy man said, *He hath swallowed down riches, he shall vomit them up again,* Job xx. 15.

Because the Lord doth sometimes alledge the Heathen against the disobedience of his own Servants, to provoke them by a foolish people, therefore I will give you an instance from the morals of an Heathen Philosopher, whom he did condemn; for such as were ἀνελευθέρους καὶ τὴν ἀνίαν, such as took where they had no right, and heapt possessions and gain unto themselves by unjust dealing. And very judiciously he premiseth, that there are two sorts of men that pluck much to themselves by unjust rapine, who are transcendent sinners above the usual stile of them that are noted for filthy lucre, οἱ πολλὰς πορθεύοντες, καὶ τὰ ἱερὰ συχῶντες. Tyrants that invade whole Kingdoms that are not their own, and sacrilegious persons that lay hands on Gods portion, and to satisfy their own Avarice, despoil that which is consecrated to holy uses. The first of these, Usurping Tyrants, do not repine that they want a little bread, but, like Ahab, they are sick for vexation, and cannot eat their bread with joy, unless they may have Naboths Field, nay, unless they may have whole Regions that are not their own. This was a Goatish barbarous Conclusion, every Nation had a Title to that Kingdom which was better than their own. Such as these will pretend, not to satisfy their need, but to feed their pride and luxury, and care not how much blood they sell to buy a wrong name, a dignity which the Lord did never give them. Take heed of the bread of violence and oppression, says Solomon; though in the beginning such bread be sweet to the Palate, yet afterward their mouth is filled with gravel, and then follows gnashing of teeth, in which Christ deciphers one sting of torment belonging to eternal damnation. The Amalekites spoil'd the Kingdom of Israel, burnt Ziglax, and took away the women Captives; but while they were eating, and drinking, and dancing because of the great spoil, David smote them from twilight even till the Evening of the next day, 1 Sam. xxx. 17. The other sort of transcendent unjust ones are they who if they be not prosperous in the abundance of wealth to joyn house to house, and Land to Land, God himself shall not keep his own from them, these are the Sacrilegious; they are not common stones that these men move to become rich, but they will command that the stones of the Temple be made bread. The Sons of Eli the High Priest (for I will confess it to our shame, that the very Priests themselves in all Ages have not been quit from Sacrilege) would lurch from the Sacrifice it self the best part of the Sacrifice; and the vengeance fell from heaven, not only on their own persons to be slain in battel, but the Ark of God being under the custody of such wicked Levites was taken by the Philistines, and carried away in triumph. Even mighty Princes have smarted for this sin; for when Belshazzar called for the golden and silver Vessels which his Father had taken out of the Temple of Jerusalem, that he, his Princes, his Wives, and his Concubines might drink therein, in the same hour was the hand seen which wrote upon the wall, that his Kingdom was taken from him. No Nation so Idolatrous but abandoned them which made private gain of that which was due to the Altar, to the Priests, or any way to the honour of their Gods. It was strict, and strange justice in the Athenians, that put a little boy to death who had scrapt off a little Plate of Silver from some shrine in Dianes Temple; but the reason of that severe Sentence was Metue-

Eth. lib. 4.
cap. 3.

Pro. xx. 17.

Ælian. var.
hystor. lib. 9.
bant c. 17.

bant ne sacrilegus evaderet; if he had liv'd to be a man, they fear'd he would prove notoriously sacrilegious.

These which I have spoken of, Tyranny and Sacrilege, a mere Naturalist could call the two transcendent tops of injustice. There are others under these indeed, yet of a most vile condition, that eat their bread by wrongful dealing, when it is ground with the *Devils* Millstones; and according to *Aristotle*, my former director, these may be ranged into three sorts: Such as maintain themselves with no calling, such as use a bad calling, and such as cheat in a good Calling. We must eat our bread by Prayer to *God*, and good employment in the world, that is, by the duty of Invocation, and by the fruits of our Vocation; therefore he that fills up no place or part in a Common-wealth to earn his gains must needs take the *Devils* counsel to live by unjust means, command that these stones be made bread. I consider not so much in this censure Parasites and Flatterers, that subsist by fauning upon those that will be gull'd with assentation; nor Buffoons and Jesters, upon whom the *Philosopher* toucheth, *οἱ ἐνεδὴν ἐπαίνοισι*, such as lead an apish ridiculous life, a far greater curse than if they would undergo *Gods* curse, *to eat their bread with the sweat of their brows*; but I speak of them, whose impious hands maintain them no otherwise but by pilfering and stealing; what swarms of these are round about us in every corner of the streets, yea sometimes in this very house of *God*? More witty wicked inventions are excogitated, I am perswaded, in this City to cheat, to filch, to circumvent, than all the Nations beside under the *Sun* are aware of. If ever any sin grew a monster in a State, this is improved to be so in ours. And the good suffer this shame for their sakes who are bad, that thievery in other Countries is accounted the *National blot* of this Island. It is not shame, it is not imprisonment, it is not branding, it is not a fatal death that will deter them: Nay, it is not the fear of eternal fire hereafter; it is not that denouncement, that they shall lose the fruition of *Gods* glory. There is a Kingdom and a Treasure in Heaven, where *Christ* says, *Thieves shall not break in and steal*. If I had leisure to accumulate many words, I could say unto such no more in effect than *St. Paul* hath done, *2 Thes. iii. 12. we command them that with quietness they work, and eat their own bread*. His meaning is plain, that every man must eat such bread as he may call *his own* by honest and lawful possession; if we will be fed with the blessing of heaven, we must not scrape our goods together by the art of the Devil. *Da panem nostrum, non alienum*. How absonant is their Prayer to their practise who pray for their own substance, and yet make any mans substance their own, according to the *Devils* counsel, because they want it.

The next of kind to these are those that use a bad Calling; that heathen Wise man hath named but three sorts, *κλέπται, πωλαι, προδοσχοί*, *Gamesters, Usurers, and Pandars*. By the first he means such as drive no other trade or negotiation to maintain their livelihood but profuse Gaming; Is it not a misery to see a great Patrimony upon a Table, set ready to be adjudged who shall have it by so base and dull an Instrument as a *bale of Dice*? I read in the life of *Augustus Caesar*, when he recreated himself to deceive the tediousness of time with any Game, such moderate Stakes were set between him and *Mecenas*; that the blowing up of a young Heir and all his Inheritance in one night must needs be reckoned by the Sages of good times for the exercise of a bad Calling. The second limb of this division, which is an *Usurer*, is so guilty in his own conscience of that bad opinion which the world hath of him, that hitherto he durst never profess himself of any Calling; as yet no *Company* was ever founded for that *Profession* in this City, and I think it is your own rule, no *Company* no Calling, or at least a bad Calling. This is not the right way certainly to better a mans estate, command that this *wax* and *Parchment* be made bread. *St. Basil* is very confident in his opinion that it is the sin for which penury of food doth sometimes pinch the whole Land, this is that iniquity which turns bread into stones. Renounce your Usury, says he, that the Earth may bring forth her increase, *καὶ καὶ χυτῆ, καὶ τῶν ἀρόρων ὅσα φύσιν γεννῶντων, ἢ κατὰ φύσιν ἔλκεται σείρα*. It is unnatural for Money to beget Money; therefore while you make Money, which should be barren, to be fruitful, the Earth, which useth to be fruitful, becomes barren. The third sort of those, in that Wise mans enumeration, who live by a most reprobate gain are those accursed people that keep unclean Brothels, and profess an Ordinary for the Devil. These are they, in *St. Pauls* phrase, that sell the body of *Christ* to be made the body of an *Harlot*, or the body of a *Fornicator*. At this time of the year (the devout and penitent time of *Lent*, if you will make it so)

so) all the Churches in Italy, which are under the Papacy, do labour and perswade, more than through all the year beside, that those common Prostitutes will bewail their former life, renounce the evil world, and enter into the strictness of some Cloyster for ever; whom they call their *Convertitaes*. And God send our Labours and Preaching in this City a good harvest in this kind, that these odious persons, the names by which they are known are unfit for my mouth, that all such, I say, may be touch'd in conscience, lament their beastly life, and never more make sale and merchandise of fleshly iniquity. O Lord how long hast thou forborn thine anger, and not utterly consumed us, that this abominable sin is not more strictly look'd into in all places, and utterly rooted out? And yet for all they talk of their *Convertitaes* in Italy, it is among them but like *Hydra's* heads, when one is cut off, three new ones grow up in the room, and ever will be so, while their great Prelate is at a certain price with them for toleration. Is not this above all other trespasses, forenamed the direct sin to which the Tempter exhorts, to make money by any wicked courses, to take Gold out of the Devils bag. The first that led the way to this covetousness, that ever I read of, was *Caligula* the Emperour, the worst not only of men, but even of four footed beasts. *Vestigalia inaudita capiebat*; mark ye, he took a Tribute that was never heard of before, *Ex capturis prostitutarum quantum quaque uno concubitu mereret*; he was allowed from every Stews in his Dominion a most impious proportion to fill his Coffers. *Sueton. vit. Calig. Parag. 40.*

The final branch of the Division is, that they make bread of stones, that is, they get their living by the Art of the Devil, that cheat and couzen in a lawful Calling. If the Angel of the Lord were to sprinkle the blood of an innocent Lamb upon every door-post where a true *Israelite* dwelt, that was not faulty in this kind, I fear he would have but little work among us; *Vel duo, vel nemo*. There are not many of that mark. Is not all kind of Manufacture grown more slight, more vile by far than it was in the former Generations? Compare any work which comes from your hands now adays with that which was wrought and done in the days of old, and the extreme odds would make you ashamed if there were any conscience in your dealing: And yet you will spend more Oaths to justify your bad Wares than our Fore-fathers would spend words to commend their good. As *Usury* is defended by some that the common Traffique of Nations depends upon it, so Lying will be defended in time by the same rule; there can be no Shops opened, there can be no Merchandize without it. 'Tis grown a word of course, like an *Interjection* without which you cannot breath, to swear you cannot afford it so cheap, when you equivocate most impudently. And all being truly considered, well may you swear it, when you sell away your faith with your Ware for so little profit. Let me but repeat that verse which St. Paul took up, and do you apply it, the *Cretians were always Liars, evil beasts, and slow-bellies*, Tit. i. 12. Beloved, there is not one cheat which you put upon your Chapmen, *καὶ τοὺς φίλους καὶ ἀδελφοὺς*, they are your friends that come to lay out their money with you, there is not one circumvention with which you abuse them, not one false Weight, or Measure, not one deceitful word, not one false Affelevation, not one adulterated Oath, not one unreasonable Item, but God writes it down in his Book, by which you shall be judged at the last day, more carefully than you keep your Shop-books. To end all, do not make hast to be rich by unjust means, for so you will fall into manifold snares of the Devil. When you ingross thousands, you can have but one mans meat, and one mans cloathing, and quite beside your expectation you shall not leave a blessing with this substance, but a great curse upon your Posterity. A little which the righteous hath is better than great riches of the ungodly. Satan's wily Projections were ever fatal to the undertaker, but justice and righteousness shall have peace and comfort in this life, and eternal glory in the life to come. AMEN;

THE NINTH SERMON UPON Our Saviours Tentation.

MAT. iv. 4.

But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.



Whatsoever *Satan* said before was not worthy of an answer, and if our *Saviour* had held his peace, as once he did, when he was examined before *Herod*, that wicked motion had deserved it, *Command that these stones be made bread.* But an answer is given in these words which are my present Tractate, partly to wrack the *Tempter* with suspicion, partly to demonstrate how weak all our objections are when *God* comes to answer them, and partly to make the *Church* partaker of his wisdom, that his sayings may be our Meditations from day to day, and from hour to hour, when we are met together in these holy Assemblies.

First, The answer left the *Tempter* most irresolute, and without all satisfaction. *Satan* was loath to seem to doubt of *Christ*, and would not ask, Art thou the *Son of God*? And yet he laboured with all cunning to discover it. Therefore *Christ* keeps him off that he was never the nearer to find him out by this answer. *Dominus sic fallit ut vincat, sic vincit ut fallat*, says *St. Ambrose*; the Lord deluded his enemy that he might overcome him, and overcomes him by strength of *Scripture*, that he may still delude him. He could have cut him off with a word, saying, *As the Father hath life in himself, so the Son hath life in himself*, what need this transmutation then of stones into bread to satisfie my hunger? but he would not rejoyne explicitly one way or other, either I am the *eternal Son of God* that want not bread, or I am a man of much infirmity, but indefinitely thus, pick what he could out of it, *Man shall not live, &c.*

Secondly, This answer declares how easily *Gods* wisdom will overmatch the subtilties of men, since *Satan* himself could not maintain his own objections. So the *Pharisees*, the *Herodians*, the *Sadduces*, all were put to silence in the *Gospel*, that they durst ask him no more questions, and yet many men flatter themselves that although they have been revengeful, malicious, unjust, extortioners, yet let them have a fair, and a just hearing at *Gods* Tribunal, and they would be able to justifie their own Integrity; according to the like which *Job* said, *Chap. xxiii. 3.* O that I might come even to his Seat, I would order my cause before him, and fill my mouth with arguments, I would know the words which he would answer me, and understand what he would say unto me. *Beloved*, let such conceits fall off and vanish, *God* is not mocked, his wisdom is not dazled with inventions and excuses; entrust your cause with *Christ* to plead it for you, and be sure, for your own part, you are not able

able to answer one for a thousand. One question, and almost one word made him speechless that came to the Marriage not having on a wedding garment. Christ answers to the Tempter in this place to instruct us that all his sayings are solid, irrefragable, and unanswerable.

Thirdly, This answer, which confounds *Satan*, confirms the *Church* with manifold knowledge, as namely, in these several Points into which I will distribute the Text, and they are three: *Sedes argumenti, applicatio, argumentum ipsum*. 1. The seat of the Argument, or the place from whence it is taken, *It is written*, written in the *holy Scripture*, written in the Law of *Moses*, and particularly written in a certain place of *Deuteronomy*, which entreats of *Manna* that came down from heaven. 2. The Application of it is to Christ our Lord, man shall not live by bread, and therefore this is applicable to him as touching his humanity. 3. The Argument or Text it self hath these four Doctrines, three directly, the last by inference. 1. That man is not necessarily bound to ordinary sustenance, man shall not live by bread alone. 2. *God* can nourish man by every word that proceedeth out of his mouth, that is every way that it liketh and pleaseth him. 3. Nothing can nourish unless *God* bless it, for man liveth by the word that proceedeth out of *Gods* mouth, that is by the will of *God*. 4. There is another life for man to look to beside this life which is sustained with bread; so *St. Cyprian* and others collect upon the words put together, *Man shall not live by bread alone, but by every word, &c.*

But he answered and said, *it is written*. So his responfion was not the invention of man, but the very Oracle of *God*. This was *Romphæa in ore*, out of his mouth went a sharp two edged sword, *Rev. i. 16*. This is the Sickle which cuts down all the Tares which *Satan* sows among the good Wheat; this is the Ark of *God* before which all the Idols of the *Philistines* fall flat to the ground; this is the Trumpet of *Josuah* whose noise overturneth the Walls of *Jerico*. How can our tongues sufficiently praise the holy Scripture, which teacheth us to speak not with the eloquence of man, but with the tongues of *Angels*? Take it from us, and we may say as *Samson* did, if his Locks were shaved away we shall be weak as other men, nay, quite unable to open our lips against the Philosophy of the world; but give us that weapon of the Spirit in our hand, and we shall tread down our foes as the dung under our feet. *Satan* himself cannot stand before this charge, *Scriptum est, it is written, Dimittit aures bellua centiceps*; Such Charms, such Musick is able to make the Serpent burst in pieces. We are penn'd up into the *Scriptures* as into our sheepfolds, while we contain our selves within them there we are safe, the Wolf may howl, but he cannot bite us: There we are in the Tower of *David*, where we cannot be assaulted; but as *David* acknowledgeth, *If my delight had not been in thy Law, I should utterly have perished in my trouble*. Wherefore, my Beloved, make the holy *Scriptures* some part of every days business, read them, and as you read pray to *God* to interpret them, read them with humility, that when *God* sends an Interpreter you may not cavil, and be wise in your own conceit, but understand them; read them with continual diligence, that one day may teach another, and your elder years may be wiser than your younger. Finally, read them with patience, that such things as are obscure may not deter you, but hold on and proceed, and you shall find somewhat clear, that it will dispel the mists of obscurity. *Consilio spiritus sancti factum est ut quæ obscura sunt in Scripturis per apertiora possunt illustrari*, says *St. Austin*. *De Doctrin. Christ. lib. 24 cap. 6.* *God* hath compounded easie places with difficile, that you may have some fruit ready to reap, and some to be gathered and expected hereafter unto the ends of the world.

As we read of *Manna* that it was saporous to all Palates, and every man might taste in *Manna* whatsoever he loved to taste; so the *Scripture* hath all good relishes in it, taste and try, and it wants nothing which is delightful for the soul unto salvation. No Book in the world hath so many rewards for vertue, no Edicts set forth by all the *Princes* of the world so many punishments for iniquity; no store-house among all the Papers in the world so full of consolation; such lofty wisdom delivered in all simplicity, such fortitude commanded with so much sufferance and patience, such strict justice observed with so much equity and forgiveness is not to be found elsewhere beneath the Sun, save in those Volumes of the *Holy Ghost*. Let your eyes love to gaze upon this Fountain, as the *Doves* in the *Canticles* are said to gaze upon the waters; and if you will gaze upon them with a Dove-like innocency, you will read them for these five ends.

First, You see in my Text that Christ quotes them to repel the *Devil*. He fought against

against the Flesh by fasting, against the wicked World by retiring into the solitary Wilderness, but against the *Devil* with the authority of the Word of God. You shall seldom meet with an *Apollos* that is mighty in the *Scripture*, with such a one as *Antonius* of Padua, who was called *Arca Testamenti* by them that admired his cunning in the *Scripture*, his memory was like the Ark wherein the Law of God was laid up, seldom shall you find such a man but he will over-master at least the very criminal, and notorious suggestions of the *Devil*.

Secondly, Read them to learn Christ and his glory in them, for this end our *Saviour* directed the *Pharisees* to *Moses* and the Prophets, and the *Benians* are stiled more noble than those of *Theffalonica*, because when *Paul* preached *Jesus*, they searched the *Scriptures* whether those things were so, *Acts* xvii. 11.

Thirdly, Read them for the consolation of that glory which is laid up for you. These things were written for our learning, that we through patience and comfort of the *Scriptures* might have hope, *Rom.* xv. 4. All the Traditions in the world beside leave the mind fluctuating, and miserably uncertain into what state hereafter the soul shall be received.

Fourthly, Read them to be instructed in the study of Piety and good Works to the glory of God. Thou hast known the *Scriptures* from a child, to make thee wise unto Salvation, says *Paul* to his *Timothy*, in that 2 *Epist.* iii. 15. In all the exhortatives, and *Pandeets* of Laws which the *Heathen* made, there was not only the omission of some excellent vertues, but the permission, the very institution of some notorious vices.

Fifthly, Read the *Scriptures*, not to engender questions, as very many do, but to produce Peace, and to be the end of all Controversies. To keep up Discords when the Law and *Gospel* is in our hand to decide them, nay, to enflame the more because we have waters from the Well of life to quench them is *Satans* imperial device; he is now grown so cunning to wring what he list out of the sacred Text, that he presumes *Scriptum est* shall little hurt him. And to the end the *Scripture* may be more unapt to cut off Controversies, the sharpest Controversies in the Church are raised upon the very *Scripture*. As 1. upon the incorruption of the sacred Text. 2. Upon the validity of Translations. 3. By augmenting them with *Apocryphal* Books that are not inspired by the *Holy Ghost*. 4. By interposing they are an incomplete rule without unwritten traditions. 5. That they prove nothing indubitably without the unanimous consent of pure antiquity. 6. That all the Lay part, or at least the unlearned are to be interdicted the reading and possessing them, as well because of their obscure sense, as because the ignorant may suck out of them the venom of Heresie. 7. They jostle the Church and *Scripture* together which should be superiour. 8. They have wrangled themselves almost into *Atheism*, that they know no way but by an historical faith, or mans testimony that this is the Writ of God. Thus because the *Scriptures* are given to overthrow the Kingdom of *Satan*, *Satan* hath done his endeavour by these bad instruments to overthrow the *Scriptures*. But I say again, Beloved, let us read them not to increase the rent of the Church, but to moderate contentions, and to stop the gap. Thus *St. Austin* in a sweet strain of concord to please both God and man. *Fratres sumus, quare litigamus? Non intestatus mortuus est pater, &c.* We are brethren, and therefore should not strive, especially since the Will and Testament of our Father is before us to end all branglings. Men fall out sometimes about the goods and inheritance of the dead, but if a Will be found, the quarrel is quickly taken up; read how your Father hath bequeathed all things and you can ask no more. Brethren, we have the first and later Testament of our Father, open them, peruse them; How do you read there? Will you not stand to his Will and Ordination? Why, the Law will compel you. As for a Father upon earth, *Facet in monumento, & valent verba ipsius, sedet Christus in caelo, & contradicitur testamento ejus.* He is rotten in his grave, and yet his will given under the testimony of man quiets all suits; Christ sits in heaven for ever, and shall not his Testament, confirmed by the Testimony of the *Holy Ghost*, be an end of all Controversie?

So far I have pointed at the utility in reading, and well using the *holy Scripture*, because the *Scripture* is the seat of Christs Argument, as I called it. And more particularly he doth honour the Law so far, as thrice together to quote none other but the words of *Moses*. *Moses*, whom above all the men in the world *Satan* hated, as appears by his striving with the *Angel* about the body of *Moses*; to advance the Text of *Moses* against *Satan*, was *lapides loqui*, not to turn stones into bread, but to turn

turn his words into stones and to cast them at him. *Moses* is truly called *Oceanus Theologiae*, the Ocean from whence all the *Prophets* since his time did borrow their divinity. *A quo, seu fonte perenni, vatum divinis ora rigantur aquis.* *Moses* his Pen was the first that ever drew History. For when *Alexander the Great* took *Babylon*, his Preceptor *Aristotle* was most diligent to preserve and examine the most ancient Histories in the *Babylonian Libraries*, and their Computations come short of *Moses* above two thousand years. *Moses* his subject so admirable as none to be compared. The Creation of the world, the first foundations of the Church. The first institution of Marriage, the Fall of man, and the Promise of Christ. And God chose him above all men to receive his Commandments out of the dark Cloud, for which his excellency hath been renowned above all men in all Generations. But as the chief Lesson in all the *Prophets* is the coming of Christ in the flesh, so none more expresse for that than *Moses*. If you believed *Moses*, you would believe in me, says our Saviour. In every of his Five Books he hath left some notable instance for this, a Beacon upon an hill; *The Seed of the woman shall bruise the Serpents head*, Gen. iii. Christ our Paschever is sacrificed for us in the Paschal Lamb, Exod. xii. The Serpent lifted up in the Wilderness, even so the Son of man was lifted up, Num. xxi. In *Leviticus* all the Ceremonial Sacrifices were Types of him, especially the Scape-goat. But above all, Deut. xviii. *A Prophet will the Lord your God raise up unto you like unto me, hear him.* This is that Prophet who is the chosen quiver out of which Christ takes his shafts, *Mal-lens doctrinā Moses quā miraculis pugnare.* Our Saviour had rather convince the Devil with *Moses* than with Miracles.

Ferus.

And above all the *Scripture*, or above all other works of *Moses*, Christ hath refuted the Devil only out of the Book of *Deuteronomy*, at every turn that he spake unto him. Whether *Moses* were anciently divided into a *Pentateuch*, or five several Books, whereof this is the last, I concur with them that doubt it. This is certain, the seventy Interpreters were the first that called it *Deuteronomy*, for the Jews gave the Five Books no other names but the first words of the Book. A singular, and most select piece of *Scripture* it is, containing the whole body of godly practice and true Religion, for the King, for all *Magistrates*, for the Priests, and for the People. It is *Moses* his *Cygnæ cantio*, the last exhortation which he made before he took his leave of the world. And it is supposed there is more Divination in the Spirit in the nearest enlightnings before death than at other times, as if the soul were almost out of the earth, and a little in heaven. The great Prophet took such abundant care to preserve it, and to put it into the hands of all men, that it was wrote in stone for an eternal memorial, Deut. xxvii. 3. Every seventh year it was to be read to all the people at the solemn Feast of *Tabernacles*, Deut. xxxi. 10. The King was enjoyn'd to keep a Copy of it, and read it all his days, Deut. xvii. 18. And after he had spoke it, he wrote it, and delivered it to the Priests. Ruminde upon this, that you shall not find such instances for the memorial of any other sacred Book, and that Christ drew only out of this fountain to quench the fiery darts of the Devil; and although comparisons, I know, are odious between one book of Gods Word and another; yet some excellency will redound out of the premises to this *Scripture* in every mans imagination. It took the name of *Deuteronomy* because when the Law had been delivered before, this is a repetition of the Law again; *Nunquam nimis dicitur, quod nunquam satis dicitur.* *Moses* was not ashamed to preach the same things over again, no more was *Paul*. To me, says he, it will not be irksome, to you it will be profitable. The Law had need to be repeated often for our rebellion and depravation; and perhaps because the oldest men of *Israel* were all dead in the Wilderness for the sin of murmuring, who had first heard the Law, it was fit to propound it again to the new Generations. That I may not be too tedious in this I will only add what *St. Hierom* says, *Deuteronomy* or the second Law is a prefiguration of the Gospel or Evangelical Law, *Sic habet quæ priora sunt, & tamen nova sunt omnia de veteribus.* So the Gospel doth antiquate no moral thing which is old, and yet old things in the Law become new in Christ by the faith of the Gospel. Heaps of *Expositors* follow this hint, that Christ retorted Texts of *Deuteronomy* upon *Satan* for this reason, because it affords a kind of shadow of the Gospel. A weak reason for so many to be in love with since it was not God that imposed the name of *Deuteronomy* on that Book, but men that did interpret it. Why that Book was only in Christs mouth upon this occasion let no man take upon him to determine, but it will teach us to search diligently for some excellent Treasure in those Lines, which were thought worthy to be applied, and them only by the wisdom of the

In Prolog.
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the Son of God. And thus much for the *seat* of the *Argument*, and for these words, *It is written.*

Before I come to the words themselves we must pass over the second Point, that the application of them is drawn to Christ. The place originally is to be read thus, *Deut. viii. 3.* He humbled thee, and suffered thee to hunger, and fed thee with *Manna* which thou knewest not, neither did thy *Fathers* know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. It was Christ's pleasure to have himself comprehended in this rule, our case is his case, he will fare as we fare, he trusts in *God's* blessing as we ought to trust in it; in a word, he answers altogether as man, and not as *God*. As the *Israelites* had no Corn or Harvest in the *wilderness* to make bread, yet they had sustenance equivalent or better which fell from above round about their Tents; so Christ intimates, the same providence could help him, though he wanted bread which supplied the *Israelites*, of whose stock he was descended. He could have confounded *Satan* with his *Majesty* and power, but it was more tormentuous to the Adversary to be thrown off as with the weakness of mere man and his humility. This is not it which *Satan* look'd for, to hear Christ answer him by the title of man, and far less did he look for it, that he should get the upper hand of him in that title, a triumph which is most molestious to his pride above all other punishments. Here it began that he should be subject to mans nature, yet it was that nature co-united in one person with *God*, but hereafter all the band of Hell shall be turned over to the children of men, who have been the children of *God*, that they may insult over them. *Do ye not know that the Saints shall judge the world,* says St. Paul? *1 Cor. vi. 2.* Nay, know ye not that we shall judge *Angels*? Not only comparatively, because our works are better than theirs, as the *Ninivites* and the *Queen of the South* shall rise up in judgment against the unbelieving *Jews*, *Mat. xii.* But directly our suffrage shall go to their eternal condemnation, because they have rebelled against *God*, and hated his *Church*. What an honour, what a prerogative is this, not only to escape condemnation, which our sins deserved, but to have judgment committed to our power against our enemies, and yet for all this promise how dissolutely, how prophanely some live, as if they would rather justify than judge the wicked world, and the evil *Angels*? I cannot hold from intersering one thing what *Lapide* the *Jesuite* says upon that place of St. Paul, that the righteous shall be Assessors with Christ, and sit next him in judgment, *Ut Cardinales cum Papâ*, just as the *Cardinals* assist the *Pope* to judge all men, so he marring a true Doctrine with a most vile Similitude.

I forget not that I am like to digress, therefore I return, that you may observe with me, how nothing would choak *Satan* more than to baffle him with the infirmity of man, and put this to it, no Text more unwelcom to him than this to hear of *Manna* in the *Wilderness*. 1. This was it which cherished their whole Host, whom the *Devil* thought irrecoverably undone for want of sustenance. 2. It stopt the mouth of discontent, that there was no more murmuring. 3. The ceasing of it on the *Sabbath* day was a most effectual motive that they should sanctifie that day unto the Lord. 4. It did not serve the body only, but it was a spiritual refection likewise, and a representation of the holy Communion of the *Lords Table*. So St. Paul, the old *Fathers* did all eat of the same spiritual meat, and drank of the same spiritual drink. 5. *Manna* was laid up in the Ark, with the two Tables, and the rod of *Aaron*, that the Lord might be thanked for it by a perpetual Commemoration. All these rubs were in *Satan's* way, when Christ cited this Text to expunge his temptation. What should this *Sophister* do now? The words of the *Scripture* are evident, and unanswerable. Why, it is worth the while to mark it, he had nothing to retort for the present, but past on to another allurements; but after a while he provokes the *Pharisees* to make an objection against our Saviour upon the very same instance, *Joh. vi. 31.* What Sign shewest thou that we may see and believe? What dost thou work? *Our Fathers did eat Manna in the Desert*, &c. This was to turn Christ's own weapon, as he thought, against himself; but in that demand of the *Pharisees*, and in this temptation of *Satan's* there is the same sin of presumption, who would dare to prescribe *God's*; the *Jews* would have had bread miraculously after the same way that their fore-fathers had, when now there was no lack; the *Devil* would have bread made after a new way, which never was before, as if *God's* Providence were drawn dry unless the stones were mollified into loaves to be eaten. No, says our Saviour, and now I come to the verybody of his answer, man shall not live, &c. Which

Which being divided into many Propositions this was the first, that man is not necessarily bound to ordinary sustenance, man shall not live by bread alone. And that will bear a double construction: First, That *God* is able to preserve life in whom he pleaseth without all material Aliments. So *Calvin* on this place, *Ut desint omnes cibi, solam ejus benedictionem ad nos alendos sufficere*; His benediction is alimony enough though there were no meat in the world. For he can preserve the body of man in such an orderly mixture of all parts, that the elements shall be at peace in our body, no quality shall feed upon another, heat shall not dry up the moisture, parch the juyce of the veins, the pangs and girds of hunger and thirst shall not molest us: But as the fire was inhibited that it should not burn the three Children that were cast into the Furnace, so natural heat within us may be inhibited by *Gods* command that it shall waste nothing away in all our composition. So *St. Hierom*, *Spiritus sanctus aliquando supplet locum cibi & potus in corpore*; The *Holy Ghost* is called our food in the Book of *God*, not only in a mystical sense, but sometime the vertue of the Spirit supplies the place of bodily refection, that we shall not need to ask for it. Thus it must be, if the stories of good Authors have not exceeded the truth, that the devoutest Christians of the *Greek Churches* could hold out healthfully with such often, and such long continued fasts, that now adays I could promise them but short life that should follow their steps. *Moses* was fed forty days with nothing but the *Law*; *Elias* fed as long, or rather fasted as long upon that zeal which he had for *Gods* glory. *Satan* could not deny this, for as we are created by a word which was *Almighty*, so we may be kept alive by a word which is *Almighty*, made of nothing, and preserved out of nothing. This is not to be resisted. The Doctrine is as clear as day, according to the Analogy of faith. But if *Christs* answer had carried this sense, I believe the *Tempter* would have cavill'd thus. Right as you say, bread is not absolutely necessary for life, no nor any other victual; *God* can sustain you as he hath done hitherto by his power, but you see you are hungry and must have bread, he hath forsaken you.

Beloved, the most easie and literal sense of *Scripture* for the most part is the truest; and surely because our *Saviour* likened his own case to the *Israelites*, who though they had no bread made of corn, had *Manna* instead of it which came from heaven. Therefore the answer is this plain passage, what compels me to turn stones into bread? There are innumerable helps beside to keep me from famishing. Is there no way, say you, but this to do me good? Yes, *God* hath spread a Table in the Wilderness for *Moses* and all *Israel*; and more instances might be added even as thick as stones; The Widow of *Sarepta* kept house for her self, her Son, and the Prophet *Elias* a long time with a little meal in a barrel, and a spoonful of oyl. All the Markets in *Samaria* were suddenly stored with that which the *Aramites* their enemies had left behind them. It was not yet revealed to *Satan*, how many thousands were fed in a desert place with five loaves and two fishes, and the fragments which remained did much exceed the quantity of the meat that was whole. It is ancient story, though it be not Canonical *Scripture*, how the *Angel* took up *Habakkuk* by the hair of the head, and carried him and the meat which he had in his hand for the Reapers to *Daniel* in *Babylon*. I fear it will not deserve a memorial among these honest Records what some relate in the lives of the *Eremites*, that *Paul* the *Anchorite*, being solitary in the vast Sands of *Egypt*, which yield not a morsel for the belly, every day an *Angel* of heaven set half a loaf of bread before him, and made it up an whole loaf every day when *Anthony* the *Eremite* came to keep him company. If this were alledged, as some stick not to do it, to illustrate the Verse which *Christ* quoted, I think *Satan* would rejoyn, Where had you this tale? This is a Legend of mine own fiction. There are other examples which I rank'd in order before, like a file of Souldiers to conquer the *Devil*, and the richest and newest which was at our *Saviours* hand was that of *John* the *Baptist*, who found a good diet in the Wilderness to make him temperate, and serve *God* out of Locusts and wild honey.

The motion which the *Tempter* made, being thus examined in the true Explication of *Christs* answer proves to be as unreasonably sensual as *Esau*s urging for *Jacobs* Pottage, he would seek no further for any meat, that he must have though it cost him dear, like *Philoxenus* in *Ælian*, that could not pass by the steam of a Cooks shop but he must take a bait where his sent did lead him. So *Satan* to our *Lord*, go not into the Towns or Villages near at hand, satiate your appetite just at this present, and without delay, even where you stand, Command that these stones be
made

made bread. And should not man wait *Gods* leisure and time when he wants bread, since the beasts of the Forrest, when hunger rouseth them out of their Dens, know not readily where to get their meat, and yet are content to seek it of *God*; the Fowls of the air have no barns to lay up store, not a grain of Corn before hand, yet they flutter out, and pick up and down, and at last return home contented. Not unusefully therefore doth one change the words of this first Proposition into this Paraphrase, Man lives not by bread alone, *Non cibo parato vivit homo, sed qui sponte se offert*; Man shall not live alone by that which is artificially cook'd and provided, but even by that which nature suppeditates, as *John Baptist* lived by Locusts and wild honey; and so the *Patriarchs* before the flood lived altogether upon fruits and herbage, and upon the voluntary offerings of the Springs and Mountains. *Si ad naturam vivitur tam superfluum est coquus quam miles*, says *Seneca*, If Nation would not rise up against Nation what use were there of Souldiers, and if men would give their body but just as much as would content nature there were no use of Cookery. Yet *God* doth suffer our nature to exceed in the use of his blessings, that we may abound with thankfulness; but if the *Patriarchs* did praise and bless *Gods* name more for a few Sallets than we do for all the luxuriant store that the Fields and the Sea afford, then their Temperance should judge our Gluttony, and their Thanksgiving shall condemn our Unthankfulness. But so far of the first Proposition, Man shall not live by bread alone, that is, man is not necessarily bound to ordinary sustenance. The second follows in this sense and interpretation.

God can nourish man by every word that proceedeth out of his mouth, every way that it liketh, and pleaseth him. Whatsoever the Constitution and Decree of the *Lord* is, that is called his Word. *Verbum appellat, quia verbo omnia creavit, dixit & facta sunt*. He that spake the word and all things were made, a word and a deed to him is all one. And therefore the *Shepherds* in the Eclogue which they had together about going to *Bethlem* to find *Christ*, use this speech, Let us go see, *τὸ πῦμα τὸ παρὸν*. This thing which is come to pass is very right sense, but in the *Greek* it is, this word which is come to pass. *Gods* words are not faithless, nor full of vain ostentation as mens are, his words were as those were which *Daniel* says were written with a hand upon the wall; for his hand doth hold his word to execute and bring it to pass. To make you a little further acquainted with the Phrase of Scripture, *Egressus est sermo ex ore*, is an *Hebraism* to signifie the resolute pleasure both of *God* and man. The thing proceedeth from the *Lord*, says *Laban*, We cannot speak unto thee bad or good, *Gen. xxiv. 50*. *A Domino egressus est sermo*; the word proceedeth from the *Lord*, that is, he hath decreed it, and we cannot withstand it. In like manner the Idolaters contest with *Jeremy*, Chap. xlv. 17. We will certainly do whatsoever thing goeth forth out of our own mouth to burn Incense to the *Queen of heaven*, that is, after the swing of desperate sinners they would do what they list. The insisting upon this Phrase is not in vain, but the very key to open the plain effect of *Christs* answer, which very profitably leaves us to make use of it in a double construction.

First, says *Tolet*, *Verbum quod procedit ex ore Dei est res quam Deus in victum hominis destinavit*; Man shall live by every word that goes out of the mouth of the *Lord*, that is, by every thing that he will bless and appoint for the use of sustenance unto him. In Deut viii. And so *Abulensis* doth instance and exaggerate it; the *Lord* is not that *Father*, who if his Child should ask him bread would give him a stone, but if he would infuse the vertue of nourishment into boards, into stones, yea, into the flesh of Serpents, we should prosper with them better than with all the Culleßes and Electuaries in the world. How unsearchable are the ways of the *Almighty*, how the Infant from the first conception is nourisht in the *Mothers* Womb? When *Philosophy* hath spoken what it can, the chief part must be left to *Divinity* to say, it is fed by the word which proceedeth out of the mouth of *God*, such things as would poyson one Creature are delicate dainties to fatten another; It is as *God* hath allowed every thing for man and beast in their own kind, that we might allow him his glory.

Secondly, Man shall live by every word that proceedeth out of the mouth of the *Lord*, that is, by all his Promises, and by every Vocation which he hath sanctified to relieve us. And this agrees most aptly with *Christ* himself in the dispensation of his *Mediatorship*, and with the instance of the Children of *Israel* who were fed with *Manna* in the Wilderness. This is the prime rule which leads every man into some hope of prosperity that manageth an honest Calling. That every one shall

shall live and thrive who holds him to that way which *God* hath appointed him. The *Israelites* journeyed from *Egypt* into the Wilderness, not of their own head and will, but by *Gods* Ordinance; why, it was impossible they should famish doing as he commanded them: So *Christ* went not rashly into the Desert, but *he was led by the Spirit*, he did as the *Lord* would have him do; this was his Vocation, therefore though he could not make stones become bread, *God* would find him sustenance some other way. No conscionable man will set his servants to labour and not provide them honest fare to strengthen them when they follow their *Masters* negotiations. Says *Christ* to the *Seventy Disciples*, When I sent you forth without Scrip, or Shooes, or Money, did you want any thing? They answered, not any thing; for they went upon their *Masters* Message, and they liv'd upon that word which proceeded out of the mouth of *God*. The *Priests* indeed that serve at the *Altar* are to live by the *Altar*; in their case it will be granted, that they shall live by that word which proceedeth out of the mouth of *Christ*; but it sorts as well to those that supply any other honest Vocation which *God* hath allotted if they will bound their desires to moderate sufficiency, and not to superfluity. *Socrates* an *Heathen* could cry out, ἐν μνηστῇ περὶ εἰμι διὰ τοῦ πατρῴου, that he suffered extreme poverty for defending the Worship of *God* as well as he could against the Idolatry of the *Heathen*; so much more the true Champions of *Christs* honour may take up the same complaint; yet the *Lord* is innocent of the blood of those just men, he never failed to afford them a sufficient vital proportion if their enemies would let them enjoy it.

The *Heathen* Morals are like the base Court, by which we have the next entrance to the glorious Courts of *God*, and those *Heathen* conject their shot to the use of this Point in a Story, or a Fable, which you will. *Comates* a young Shepherd tended the Flocks of a hard Master, but the Stock increased exceedingly under his hand; for *Comates* sacrificed one Ram every month to his *God* to preserve the Cattel, which damage being known to the Owner, the churlish man imprisoned him in a hollow tree with intention to starve him: But his *God* provided for him, that the weeping of the tree should quench his thirst, and that Bees should swarm in the hollow trunk; with the help of the *Honey-Combs* *Comates* kept life, which being perceived the anger of his Master relented. Godliness hath the promise of this life, and of a better, says *St. Paul*. And this tradition of the *Jews*, to which I am credulous doth confirm it. You know in *2 King. iv.* there is a Widow much in debt, whose Sons should have been sold for bondmen; but *Elisba* multiplied her Pot of Oyl into many Vessels, which yielded sufficient moneys to satisfy her Creditors. This woman, says the *Text*, ver. 1. was a Wife to one of the Prophets, and she tells *Elisba* he knew that her husband feared the *Lord*. The *Jews* say, this woman was the Wife of *Obadiab*, who at his own cost and peril kept the Prophets of the *Lord* in Caves, and fed them at his own charge so long that all his means were wasted. This may be, for *Obadiab* could not choose but be at great expence, and was not only a keeper of the Prophets, but a Prophet himself: and see how the *Lord* did ransom his Sons from slavery by a mighty Miracle; it was *Gods* pleasure *Obadiab* should cherish his Servants, and he would not suffer him or his Posterity to be losers by their Piety. There are such that do not set themselves on work according to the word which proceedeth out of the mouth of the *Lord*; and as for them need and wretchedness shall vex their souls. There are runnagates, says *David*, that shall continue in scarceness. Let me put you in mind of a runnagate bred in our Kingdom, one upon whom *God* did let his anger fall for a thousand Lies, Forgeries, Rebellions, Calumnies, it was the *Romish Priest Sanders*, whose brains beat at nothing but to dishonour a *Royal Queen*, a true Religion, and to set the whole Realm of *Ireland* in combustion. This *Cative*, says the most learned *Historiographer* of this Kingdom, being disappointed and forsaken ran mad and wild into the fastnesses of the woods, and there ended his life in most miserable famine. So, says he, that Divine Justice closed up that mouth with Famine which was ever open to slanders and rebellions, for Letters and Orations were found about him, being dead, to stir up treasons and seditions. *God* can nourish by every word that proceedeth out of his mouth, and they that walk not after his word, but would root it out, shall perish in their scarcity.

The hour passing away calls for the *third Proposition*, which is, Nothing can nourish unless *God* bless it, for man liveth not by the bread only which he cheweth in his mouth, but by that word which proceedeth out of the mouth of *God* to bless

it, and give it the vertue of sustenance. As if Christ had said, Though these stones miraculously be made bread, yet hunger would continue if God were displeased at it. All the sustenance in the world shall not nourish if he curse it. When a fruitful Land becomes barren, and a fat soyl well tilled and sowed doth not yield increase, every man will be ready to take up *Dauids Psalm*, *It is for the wickedness of them that dwell therein*. Like *Sodom* and *Gomorrab*, like *Aonah* and *Zeboim*, where not any grafs groweth, but the whole Land is *Brimstone*, and *Salt*, and *Burning*, *Deut. xxix. 23*. And why will you not mark as well how God chastiseth some for their secret sins, so that their food gives them no strength, but they pine away in the midst of plenty? God gave bread to the *Israelites*, but sent leanness withal into their soul. So *Haggai* upbraided the people, *Ye eat, but ye have not enough, ye drink, but ye are not filled*. It is the grace of God which gives meat in due season so that health and comfort go together with it. And heretofore I have used this similitude to give it light. Sometimes when we apply *Physick* for any disease, we are bid to seeth such and such herbs in running water, and then to drink the water. If this help us, we all know it was not the water which did the sick man good, but the decoction of the infusion: So it is not bread or drink, considered barely in it self, which doth nourish the body, but the blessing of God infused into it. *Daniel*, and the three Children of the Captivity that were with him, prospered better with Pulse and water than any of the *Babylonians* with the continual portion of the *Kings* meat. What was *Adam* the better for eating the forbidden fruit? Or were the *Jews* one whit the worse in health and good plight, because many sorts of meats were interdicted them? As the Land of *Canaan* was made double fruitful every sixth year, and brought forth a double proportion by the blessing of heaven, because in the seventh year it lay fallow: So where Gods benediction is upon you, though the poor have but a little yet every morsel shall have a double benediction. *The hungry shall be filled with good things, and the rich shall be sent empty away*.

Therefore look up to heaven and give thanks, as the little birds do when they sip a drop of water. If thou obeyest the Lord, thou shalt be blessed in the City, and blessed in the Field. As the *Fable* is, that the *Unicorn* dips his horn into the River, and makes it wholsom for all the beasts to drink, so the mercy of the Lord shall breath upon all thy sustenance, and sanctifie it for chearfulness and health, and thy bones shall be filled with marrow and fatness. But though we take our meat from God, yet through infidelity it seems to me we will not take his word, that he will concoct it to vivificate and strengthen us: For if you do trust to that secret infusion that he gives unto his gifts, why are you so sollicitous what you shall eat, and what you shall drink? Why do you confect every thing you take with such licious cost? Why do you ingurgitate your selves with superfluity? I am sure this makes it evident, that you will neither trust God nor nature, unless all the Art which Luxury and Wantonness can excogitate be added unto it. As *Elkanah* said to *Hannah* his Wife, Am not I better to thee than ten Sons? So let it run in your mind, as if the Lord spake it to you in your ear, Am not I better unto thee than all the Corn in the Fields? Than all the Cattel upon a thousand hills? Than all the Cookery in the world that can be sweet upon the Palate? What is bread? What is a plentiful Table without my benediction? Man shall not live by bread alone, &c.

The last Proposition shall be the more succinctly handled, as it is least of all the meaning of the Text. That there is another life for man to look to beside this which is sustained with bread, the inward man, the spiritual man, which lives upon the first word which I handled in my Text, *Scriptum est, it is written. Non in solo pane, vivet homo, non potior pars hominis, qua est anima*, as *St. Ambrose*; The better half of man, which is the Soul and Spirit, lives not by material bread, but by the Word of God. A heavenly Doctrine, and is not minded; yet not the proper and native construction of the verse I confess. Yet the reason why some Fathers inclined to that meaning in their Commentaries was, forasmuch as Christ mentioned the Word which proceeded out of the mouth of God; now indeed that particle (*Word*) is not in the *Hebrew* Text, which goes no further than thus, Man liveth not by bread alone, but by every (thing suppose) that cometh out of the mouth of God. The 72 Translators made it up, by every word; and so *St. Cyprian* and others made this plausible sense, that bread indeed strengthens mans heart, but the soul liveth by the Law of God. Yet in this meaning the Devil had had room to prosecute his Argument, and would have said, Give your soul such comfort as befits the soul, yet

yet that is no impediment but the body also must have his necessary refection. *Satan* dares not be so impudent to deny, but there is somewhat in man, which is to be cared for more than the flesh; for he himself is a Spirit, which will make him confess, that a spiritual substance deserves our sollicitous love before a body which is made of dirt. Therefore the banquet for the soul is like *Benjamins* Mese five times, yea, five hundred times as good as the victuals of this *Carkass*. *Martha* was careful to provide meat for the families, her *Sister Mary* sat at our *Saviours* feet, and fed upon the *Manna* of those divine words which fell from him. You know who made the comparison, *Mary* hath chosen the better part. A *Philosopher*, that preferred solid knowledge before the best diet, could say, He had rather be invited by *Plato* than by any Nobleman in *Athens*, for he that supped with him might be the better for his discourse the morrow after. O how much better is it then to sup with Christ? Sometimes tasting of his Sacrament, sometime hearing his Priests deliver the Mysteries of Faith, sometime reading the mellifluous story of his *Gospel*, sometime meditating, often praying that we may not suffer a famine of the Word, which we justly deserve for our sins, but that his sayings may sink into our hearts, and nourish us, that we may grow up from grace to grace, from vertue to vertue, that we may eat the bread of life in the *Kingdom* of *Heaven*, and never hunger again. AMEN.

THE TENTH SERMON UPON Our Saviours Tentation.

MAT. iv. 5.

Then the Devil taketh him up into the holy City, and setteth him on a Pinnacle of the Temple.



Plutarch in
vit. Flam.

This *Verse Satan* fenceth against Christ with a new weapon, and after the tentation of the *Wilderness*. Now follows the tentation of the *Pinnacle*, wherein Christ fulfilled that Doctrine in the *Gospel*, He that will compel thee to go with him one mile, go with him twain; for it was no presumption in our *Lord* to go with him from one trial to another because he was sure he should out-go him. As the *Romans* said of *Hannibal* their enemy, that he was a perpetual fire, *Cui nihil deerat, nisi qui eum excitaret*, that would instantly flame if any man would stir him up: So neither loss nor victory will make the Devil sit down with peace; he is a perpetual fire to kindle sin in man, that wants nothing but an occasion to stir him up. When he could do no good by his first Patent, taking away all that *Job* had, he comes and sues for a new Commission, that he might touch his flesh and bone: Semblably, when his first onset took no effect, and could not penetrate our *Saviour*, to make him satiate his hunger by unlawful means, now he deals with him in a most different way, whether he would be taken with pride and vain-glory. He that will not despair of his *Fathers* Providence but that he shall be fed, will he then presume of his protection, that in the midst of the greatest dangers he shall be preserved?

Oratio pro
M. Calio.

Let not the *Pontificians* take my similitude in ill part, for I shall speak no more than the truth. As they have particular ways to ravish all mens affections, and to fit each humour, that every fancy may be satisfied, and every appetite find what to feed on; they have the dignity of a *Cardinal* to allure the magnificent mind, the humility of a *Capuchin* to agree with a despiser of the world: Employment enough for the stirring metal'd spirit of a *Jesuite*, and ease enough for the sullen restive disposition of a *Monk*, a Cloyster of *Virgins* for the chaste, a street of *Curtezans* for the dissolute. So *Satan* will be with some in the desert *Wilderness*, with others in the populous City: Practiseth with one man upon his hunger and poverty, with another upon his ambition; no retiring place so low but he hath an Engine to use in that, no Pinnacle so high but he can reach at that. *Cum tristibus severè, cum remissis jucundè*, as the *Orator* did point out *Cataline* for a *Devil incarnate*; he can sigh with them that want, but to make them murmur: laugh with them that are merry, but to make them voluptuous and exceed; fly as low as you will, and as high as you will. Which alteration you shall find between that tentation which is past already and that which is now begun; *Then the Devil taketh him up into the holy City, and setteth him on a Pinnacle of the Temple*; In which words are to be noted four things; *Ordo, Modus, Locus communis, Locus proprius*. First, The order of these tentations, that

that this is the immediate, and next temptation to the former, for then the Devil took him. Secondly, The manner is by assumption, *ἔλαβεν*, he took him up. 3. The more common place to which he took him, it was to the holy City Jerusalem. 4. Here is the peculiar and proper place, he setteth him on a Pinnacle of the Temple. These are the parts of that Argument which at this time lies before us.

Now this is the reason why I make the order of these temptations one, and the first part of the Text at this time, because St. Luke puts this temptation in the last part, which St. Matthew accounts the second; and this which St. Matthew reckons for the second St. Luke refers it last. For after Christ had refused the motion to make bread of stones, it follows according to St. Luke, *The Devil took him up into an high Mountain, and shewed him all the Kingdoms of the world in a moment of time*; but our Evangelist gives his Narration the accent of time, *Tunc assumpsit*, then he took him up into the holy City. Because therefore St. Matthew shews the Connexion of order, it is believed generally that he hath the perfect consequence of the story. One says, that in some old Copies of the Greeks St. Luke concurs passage by passage with St. Matthew. *Fansenius*, a learned Author, it seems, had found some such thing, and I believe so had St. Ambrose, for whereas he wrote Commentaries purposely upon St. Luke, yet he keeps no other order but the self-same which is found in St. Matthew. Howsoever this is no jar or contradiction between the holy Writers, but a variety which begets many good Meditations when we think upon it.

First, *Aquinas* did thus excogitate upon it, *Quandoque ex inani gloria venit ad cupiditatem, quandoque ex cupiditate ad inanem gloriam*. The temptation upon the Pinnacle was directed to beget vain-glory, the temptation upon the Mountain tended to beget immoderate coveting of worldly things. Now for these two there is no choice in the precedency, for sometimes vain-glory would support it self by coveting in excess, and sometimes a covetous affection drives a man into the itch of glory.

Secondly, All sins are not equal, yet there are some capital sins that in several respects are of an equal deformity between themselves, and then they take their turn in holy Scripture, one interchangeably to be set before the other. Murder and Adultery, Adultery and Murder are flagrant crimes, and in some comparisons one is the greater trespass against our brother, in some comparisons the other. *Thou shalt do no murder, thou shalt not commit adultery*, so Moses ranged them in the Law to the Jews. *Thou shalt not commit Adultery, thou shalt not kill* Rom. xiii. 9. So St. Paul disposeth them writing to the Gentiles. Indeed in the Hebrew, Murder is first forbidden, for being is simply better than well-being; but in the 70 Translation Adultery is first forbidden, for comparatively well-being is better than being. St. Matthew therefore following the Hebrew says Christ did thus rehearse the Commandments to the young man; *Thou shalt not kill, thou shalt not commit Adultery*, Mat. xix. 18. St. Luke following the 72. cites our Saviour saying to the same man, *Do not commit Adultery, do not kill*, Luk. xviii. 20. So Pride in some cases is worse than Covetousness, and therefore our Evangelist entreats first upon the temptation to Pride; in some cases Covetousness is worse than Pride, and so the other Evangelist writes first of that temptation which instigated unto Covetousness.

Thirdly, St. Luke laid those two temptations together which were commenced in the Wilderness and Mountains, and then with less confusion to the Readers apprehension speaks of that which fell out in the City, and upon the Temple. Many times the Scripture by anticipation brings in the history of a thing before the precise time wherein it was done, as Mat. xxvii. In the description of our Saviours Passion this accident is brought in, that many dead bodies of the Saints arose, and appeared in the holy City to many, and yet it came not to pass upon the Passion day, but when Christ was risen from the dead. This Maxim is of good direction to the wise that can understand it. *Ordo artificialis in narratione rerum saepe est utilior ad intelligendum quam ordo naturalis*. To transpose things in an history artificially is many times better for our understanding than the plain natural order. But this temptation, as it is sorted in St. Matthew, is well placed both by the natural truth of the history, and by the artificial method of it. And thus much briefly to make this Point even between these two most divine Evangelists.

I put on to the next thing, which is most strange in this temptation, and verily to be admired, the manner of it, to which Christ did submit himself, it is by Assumption, by carriage through the air, *Then the Devil taketh him up into the holy City*.

3. Pars.
qu. 41.

Tostat. in 4.
Mat. qu. 31.

City. It was a good Spirit which led him into the Wilderness to the exercises of Fasting, and Prayer, and Contemplation, the very same which fate upon his head at *Baptism* in the shape of a Dove. Now here is another Spirit retaining to the contrary faction, who is ready not only to lead him, but even to carry him through the Air to the most conspicuous Turret in all the City of *Jerusalem*. Some of the ancient and pure stock of Writers were so loath to preach this Doctrine in the Church, that *Satan* did bear up Christ between Heaven and Earth for fear of offending weak ones, that they made other constructions of it which will no abide the test. St. *Cyprian* expounds it as if all this had been done by Vision and Imagination: But will *Cyprian* say, that Christ was urged to cast himself down to the ground *putative*, not really, but in imagination? Or will he grant that our glorious Champion did vanquish his Adversary but in fancy and opinion? *Exilis esset Christi victoria*; Then Christ had but little to boast of, and the Scripture would never have recorded this act as the most famous of all victories. Beside these, many other Interpreters in a more rational way confess this was a conflict truly and apparently fought, and that the Devil really took him up, *Pedibus ductum, non volentem*; he went along from the Wilderness up to the top of the Pinnacle on his feet upon the Devils provocation. And this opinion they maintain upon the meaning of the Verb *Σαραβάνν*, which is sometimes *Simpliciter assumere*, not *Assumptum transferre*, barely to take along in company, not to transport or transpose in the taking, as Christ took up Peter, and James, and John into the Mountain where he was transfigured, that is, he made them his Associates, but their own feet did bear them. The Verb indeed will bear both significations, and more fit a great deal that in this place it should bear the latter, and not the former. For first, the great Wilderness, which is generally allowed for the place where our Saviour was tempted is distant from *Jerusalem* a journey of two days, supposing all the way should be trod on foot; now all the three tentations were dispatch'd in part of one, for Christ fasted forty days and no longer, and the Tempter did not settle to his work till upon the end of the Fast. Secondly, If Christ had gone up stairs to the top of the Temple, what means the Scripture to say that the Devil set him on a Pinnacle? Or thirdly, with what authority or favour did our Lord get up unto the top of that holy place, since none but the Priests came so far as into the Temple or sanctuary, and the people were admitted no further than the outward Porch? Fourthly, If there had been stairs to ascend to the Pinnacle, and Christ had pass'd up that way, then there had been no colour for this presumptuous Proposition, *Cast thy self down*, &c. the answer had been very obvious, no, I will return back the same way I came. I forsake this opinion therefore, because it cannot be defended against these objections, that Christ did only go along with Satan to the holy City.

The third opinion, which being opened and enlarged, will much better shew the mischief and subtilty of this temptation, is thus, Then Satan did transport our Lord from the Desert, wherein he fasted, to the highest Battlements of the Sanctuary. This will appear hard at the first to the infirmity of some Auditors. So Gregory did suppose it would trouble some when he wrote the truth, *Aures humana audire expavescent*; Some mens ears for a while will be unwilling to hear it till the scruples be removed: But when you shall understand how much the patience, the wisdom, the power of Christ did surmount hereby, how at every turn he over-reacht Satan in his own contrivances, you will grant the Exposition to be sound, delightful, and profitable. Mark, I beseech you, doth it appear a thing not to be assented unto, that Christ would fly through the Air with *Beelzebub* the greatest enemy of God? That seems uncouth, but this will allay the horror of it. Remember Satan was permitted at this time to use all his engines to provoke our Saviour to sin, if Christ had refused him to cut a passage through the Air with him as far as the principal Pinnacle of the Temple, it would have left him confident that our Lord durst not hazard himself to that temptation. Let him do the best he can or he will never confess himself utterly conquered, *Nemo victus est quandiu pugnare vult*. No body is quite beaten as long as he offers to fight again; and if he were not beaten at all his own weapons, the wicked Fiend would say he had not lost all his glory. Origen therefore brings in the Devil to say, you have well answered about my Proposition for making bread of stones, but will your courage serve you to go with me to the highest Tower of the Temple? And then in his phrase Christ answers, *Duc quò vis, tentant placet, sustineo quæ suggereris*; Come your ways, I will not stay behind, see I am ready for you at all suggestions. What, ready to be put into his hands and be carried?

carried? Even so says *Gregory*, it was his Fathers will, and his own patience and humility; *Quid mirum est si se permisit ab illo duci, qui se pertulit ab ejus membris crucifigi?* It is nothing strange to adventure himself to be taken up by *Satan*, knowing by his own power and vertue his passage should be safe, when as none will deny but he suffered himself to be led to *Caiaphas*, to *Pilate*, to *Herod*, to *Mount Golgotha* by those that were the members of the *Diuel* to be buffeted, to be scourged, to be crucified. Now this opinion certainly seems not rigid to the understanding Auditor; and yet to mollifie it more *St. Chrysostome* and many his learned followers say, this miscreant came not to Christ in his own most ugly Diabolical shape, but was now transformed into such a glorious humane shape, as the *Angels of light* were wont to assume when they came from *God*. And upon this fair appearance he closeth with him. The *Angels of God* are your guard and custody, and loe I am an *Angel of light* that will conduct you with all diligence and tenderness. This is the first deception which *Satan* swallowed, he thought he was so perfectly trasfigured, that Christ did not know him, like the *Ass* in the *Fable*, having put on a *Lions skin*, he thought the *Countrymen* would not know him by his long ears: but our *Saviour* let his enemy play with his new disguise as if he pass'd without discovery. O how easie it is for the sharpest wit, when it would be wiser than *God*, to be more ignorant than a beast! *God* did open the eyes of *Balaams Ass* to know a true *Angel*; then, what should hinder the Son of *God* to know a counterfeit?

But secondly, Is not this a matter to be stumbled at? To be taken up, and born away, implies a kind of power and superiority in him that beareth another, for his vertue must exceed the others. As the *Angel* had authority over *Philip*, when he lifted him suddenly from *Gaza* in the *Desart* to *Azotus*, *Acts* viii. And *Habakkuk* was in subjection to that *Angel*, who took him up by the hair of the head, and carried him into *Babylon*. Beloved, All such transportations are not alike; some earthly bodies indeed are removed miraculously and violently from one place to another, conferring no vertue of their own to the motion, but suffer themselves to be moved by some spiritual efficacy applied unto them, as in the fore-named instances of *Habakkuk* and *Philip*, and in *Paul* who was wrapt up, he knew not how, into the third heavens. Again, some bodies make use of another thing to bear them, as a Chariot, or any Instrument, so the *Psalmist* says of *God* himself, that he came flying upon the wings of the wind; and in this sense *St. Austin* justifies, that Christ was neither violently nor imperiously carried by *Satan*, but moved himself by his own vertue, and let the *Devil* assist as an Instrument. Says the *Father*, *Si dicis meliores sunt: qui portant quam qui portantur, ergo jumenta meliora sunt hominibus.* If you litigate that the bearer is better than him that is born, then you shall confesse that the beast is better than the man that rides him. And in this circumstance likewise *Satan* was egregiously cozened to his exceeding contumely; for when Christ permitted himself to be lifted up from the earth, it seemed to *Satan* that it was his strength and power which carried him away, and though much unwilling to be caught up in that wise, yet being an impotent man he could not help it. Thus the evil Spirit was deluded, to ascribe that to his own power that came to pass by the hand of *God*. Like the *Fly* in the *Fable* sitting upon the *Axeltree* of the Cart, when it was moved apace, took it to it self that the Cart was driven so fast, and cries out, see what a dust I make. So this evil *Angel* either took up Christ in his hands in that body which he had assumed, and thought it was in his power to stay him from falling; or as spiritual substances in some mens *Philosophy* can move a corporeal thing by emanation of vertue which goes from them, though they do not touch it, as the *intelligences* move the *heavens*, and so *Satan* not touching Christ at all might think it was his force and efficacy that snatcht him up from the earth to a *Pinacle* of the *Temple*. But the former way is more likely, as if he would shew him how the *Text* of *David* was literally meant, *He shall give his Angels charge concerning thee, and in their hands they shall bear thee up.* Beloved, as the *Diuel* did arrogate that he took up Christ on high by his own force and arm, yet it was nothing so: In like manner he thinks that all those hold their tenure of him who are exalted by wicked means, he took them up to a *Pinacle* of the *Temple*, he raised them up to civil honour. Indeed, wicked persons live as if they owed their service rather to *Satan* than to *God* for their preferment; but it is the Lord that sets both good and bad in the seat of dignity, the powers that be they are from *God*. For this cause I have raised thee up, he spake it to wicked *Pharaoh*, that I might make my power known in thee. Let mighty ones therefore remember they are *Gods* liege men, and not the

In Psal. xci.

the Devils. And they that rise up like smoke from hell fire, like smoke they shall vanish into nothing.

So I have shewed it was not in the power of *Satan* to carry our *Lord* whither he would, but *Christ* suffered this Assumption of *Satans* out of patience, not out of infirmity, and suffered himself to be lifted up on the Cross, and at last he came to the third Assumption to be received up into glory. There is a third thing remains to be satisfied, which every one will expect, what a gazing sight would this be, for all the Region over which *Christ* did fly, and for the populous City of *Jerusalem*? It must needs be an object upon which all men would cast their eyes; and why is it not more spoken of in the *Gospel*, and objected to our *Saviour* by his enemies? It is no solid answer to say it hapned in the night, and none were aware of it: For the tentation which follows must needs be done in the clear light, when he shewed the *Son of God* all the Kingdoms and glory of the world in the twinkling of an eye. The true answer is, that *Satan* was more over-reach'd in this surmise than in all the rest. For he thought by this hovering aloft in the Air to make *Christ* a spectacle to all the world, that men might think him some Inchantor or Magician by riding above in the clouds; in the mean time, says *St. Chrysostome*, *Christ* made himself invisible, that he was seen of no man, the Devil being no way privy to it that he did abide invisible. So, *Joh. viii. ult.* the Jews took up stones to cast at *Christ*, but he hid himself, and went out of the Temple, going through the midst of them; what was this to hide himself, and to go through the midst of them? But to pass through the throng invisible, as among others *Euthymius* noteth.

No point of cozenage and sorcery was practised more of old by the Impes of *Satan* than these flyings aloft, these aerial supervolitations to the wonder of the world. *Nero Caesar* was given much to Incantations, and to experiments above nature, especially in this kind. *Suetonius* says, that one of his Flatterers would undertake to fly up to heaven at his command, but got a tumbling cast for his labour, inso-much that some of the parties bloud did light upon *Nero* himself as he sate to behold this new sight in the Theater. I will not say that this was *Simon* the Sorcerer, spoken of, *Acts viii.* because he in the Theater did personate *Icarus* in sport, but *Simons* was a solemn undertaking to confute the Doctrine of *Peter* and *Paul* by flying up to heaven. So it is in the book called *Clemens his Constitutions*, that this child of the Devil began to take his flight up on high openly before all the people of *Rome*, and at the instant Prayers of the *Apostle Peter* he fell down headlong and brake his legs. Because that Book is justly suspected for an adulterate work, *Arnobius*, who wrote in the Reign of *Dioclesian* to all the Gentiles, says as much, *Cursum Simonis Magi nominato Christo evanuisse*; The flight of *Simon Magus* was cross'd in the name of *Jesus Christ*. This was grown so common either by *Mathematical* engines, or by *Witchcraft*, that every Impostor did begin to profess it, *Graculus esuriens in Caelum jussus ibit*, says the *Satyrist*. The Prince of the Air thought to amuse the world, and to do stupendious works in his own Territories; but he that sits on high shall laugh them to scorn, the Lord shall have them in derision. These are but foolish Antiques, and Mimicks of the proper sending up of our spirit to God, by desiring to be dissolved and to be with *Christ* by having our conversation in heaven, and delighting in those joys which are laid up for the Saints, and by fervent Prayer which carries up the heart to God upon the wings of Zeal and Innocency; so the *Psalms* mentions, how a man may raise himself even unto the top of the holy City, which is the new *Jerusalem*, in heaven, *My soul flyeth unto the Lord before the morning watch, I say before the morning watch*. And so much for the second general Point, the manner of this tentation, which was by Assumption, *Then the Devil taketh him up, &c.*

The holy City is the *Locus communis*, the place largely taken to which he was carried out of the Wilderness, and that is the ground to work upon for the third general Observation of the Text. This must needs be the Periphrasis of *Jerusalem*, because God had a Temple no where else but there; and *St. Luke* hath spared this Periphrasis, and named the place, he took him to *Jerusalem*, and set him on a Pinnacle of the Temple. The eminent honour which this place had for many Sacred and Political Priviledges made *Satan* desire to contaminate it with the greatest sins, as with the Martyrdom of the Saints with the hypocrisie of the Pharisees, with sundry other crimes; and with this presumptuous precipitation, if he could have drawn *Christ* unto it. In *Psalms cxlii* there are three things which made very much to the praise of it: 1. It was a City compact together, the strongest Tower of defence in all the Kingdom. 2. There sate the Thrones of Judgment, even the Thrones of the house of David.

*Sueton. Pa-
rag. 12.*

*Baron. ann.
68, Parag.
16, 17.*

Juvenal.

David. And 3. *Thither went the Tribes up to give thanks to the name of the Lord*, so that for Fortitude, for Civil Justice, and for the use of Religion, for being an holy City it was *ὡς ἑλλάς*, the very eye of the Land of *Canaan*. But especially the name of *Jerusalem* in holy Scripture is rather the name of *Gods Church*, than of a place which contained material building, and therefore very aptly called *the holy City*. Nay, there is not one word beside in all the Book of *God*, which contains the whole threefold estate of the Church that I can remember, namely, both the *Synagogue* under the Law, and the *Gospel* under Grace, and the *blessed Communion* of the *Saints* in heaven. For *Jerusalem*, as the *Grammarians* note, is a Noun of the dual number, to signify both the *Militant* part on earth, and the *Triumphant* part in heaven of them that are sanctified, and joyned to Christ the head. No place so pregnant as *Gal. iv. 25.* where *St. Paul* shews a double *Jerusalem* upon Earth, the *Synagogue*, and the *Gospel*; *Jerusalem which now is*, says the *Apostle*, which desired to be under the Law, under the rudiments of *Moses*, was in bondage with her Children; but *Jerusalem* which is above, not meaning the Choirs of *Angels* in heaven, but the *Church Apostolical* which is watered with the dew of heaven from above, *That is free, which is the mother of us all*. Here are two *Jeruselems*, one above another, the Antitype above the Type, the Substance above the Shadow, the Son of *God* exhibited in the flesh above the Figures and Sacrifices of the *Levitical Priesthood*. But in both respects it was called *the holy City*. For as concerning the Law of Ceremonies, there was no other place but it where they were purely exhibited to *God*; and as concerning the *New Testament*, or Faith in Christ, there it began, Repentance and Salvation were preached unto all Nations, beginning at *Jerusalem*. And for this relative holiness which that City had by being the chief and most ancient Seat of the Oracles of *God* even Heaven did borrow a name from Earth, and hath not despised to be called the upper *Jerusalem*; *St. John* says, when the old Elements of the world did pass away, there was a new Heaven and a new Earth, and he saw the *New Jerusalem* coming down from *God*, prepared as a Bride for her Husband, *Rev. xxi. 1.* For these causes it had *Nomen super omne nomen*; A name above all names among all the dwellings upon earth, even as Christ had a name above all names among the Sons of men.

But as the Serpent did find a way to come into Paradise, so he resorted to this holy City. It is his joy to make that a Cage of unclean birds which was the Sanctuary of *God*: It is his industry to sow Tares in the midst of Wheat; it is his envy to make an evil Leprosie rise up in those Walls where Christs name is praised; it is his pastime to pollute the *holy City*, that the Lord may abhor it. And this was easily brought about by the Devil; *Jerusalem* hath run his own fortune: *Gods* honour did abide in it for a while, and after a while it became an hissing to all the Earth. Once there was no other place in all the world that was *holy*, there was no other *Metropolis*, no other Sanctuary, all the habitations of the earth beside were Idolatrous, therefore from that ancient purity, wherein it excelled alone, it is called *Sancta*, an *holy City*. The former renown did so remain upon it, then when it had been guilty of the blood of all the Prophets, and had crucified Christ himself, yet after all this the Spirit of *God* lets it retain a name fitter for its ancient Sanctity than for its present Iniquity, *Many dead bodies of the Saints arose, and came into the holy City and appeared unto many*. Alas! now it is neither *holy*, nor yet a *City*, but first a Theater upon which all wickedness was acted, and then an heap of ruins. Although after the change of many names which it hath suffered, *Adrichomius* says, that the Turks in their Language call it the *holy City* to this day. How well doth this parallel the state of the *Roman Pontificat* at this day? We are often told, (and the oftner the less reason) here did the *Apostles Peter* and *Paul* preach, and suffer Martyrdom; here have thirty faithful *Bishops* successively suffered for the name of Christ; here have the *Arrian*, the *Nestorian*, the *Pelagian* Heresies been refuted, this is the *holy City*. Yes, as *Jerusalem* is so entitled for the pure Worship of *God* which was once professed there, not for the present faith and sincerity, all places have admitted impurity and corruption; for it was denounced to man that the whole Earth and every part of it should bring forth thorns and thistles unto him. All Kingdoms and Cities have their periods, and shall have them, to shew that *Gods* Kingdom only is perpetual: All Nurseries and Seminaries of Faith have had their full Tides and their Ebbings their times of Grace, and their aversions from it, to shew that truth is only established in the heavens. And I doubt not, but after the revolution of those years and days, which *God* hath prefixed in his secret knowledge, it

will be more easie for our Posterity than it is for us, upon great alterations that happen in all places, to prove, that where the *Papacy* now reigns it suffers the same fate with *Jerusalem*, was, but is not the *holy City*.

Well, to seek further into this Point, the Tempter did devise rather to pollute Christ than the City of *God*, to which he brought him, yet certainly thither he brought him, because that place did serve his turn better than the solitary Desert. Our *Saviours* own Kindred were ambitious to have him manifested, *Shew thy self unto the world*; and this was the very Pin which *Satan* did drive at, that Christ would affect to be gaz'd upon and admired, *Digito monstrari & dicier hic est*; to be pointed at for the mighty Prophet, upon whom the Spirit descended at *Jordan* in the sight of all the people. *What went you out into the wilderness to see?* There is nothing to be seen in the Wilderness, that is no place for pride to do its work in: But come to *Jerusalem*, and there are thousands of Spectators to take notice of a Prophet. This is the nature of vain-glory to mingle it self in a populous throng, where it may be observed, *Ut pueri Junonis avem*: For all other sins are a little kept back either with fear or modesty; but pride were not like it self if it could blush or be dismayed. The Adulterer is a sinner in secret; the Covetous extorts with flights and cunning; the Slanderer is like the Pestilence that flies in the dark, *Alia vitia fugiunt à Deo, sola superbia se opponit*; All other sins keep out of the way, as well as they can, but pride is not ashamed to be manifested, nay, it loves to have witnesses of its folly and insolency. *Jehu* would have all men know what a notable Reformer of Religion he was grown, *Come see the Zeal which I have*. *Haman* would have it seen through all the streets how much he was honoured by *King Ahasuerus*. What man would buy honour so dear but to be known in place and authority? Who would be at such costly charge for bravery of Apparel but to make ostentation of it before company? *St. Luke* intimates, *Acts xxv. 23.* that *Agrippa* and *Bernice* came forth *μετὰ πολλῆς παντοίας*, with a great appearance, and much pomp, as if they had rather come to shew their Train and Magnificence than to hear *Pauls* Sermon. A mighty crime, and a great indignity against *God*, and yet I fear as common as the highway, for some specious persons to come to Church, and make a garish lustre of their pride rather than to do the work of a good Christian in devotion to Prayer, and attention to the Sermon. This is that Itch which *Satan* hath rubb'd upon self-adoring pride, sometime to be gaz'd upon at one place, sometime at another, by the Court, by the Theater, by the Congregation assembled to praise *God*, by the whole City, if it be possible, as it was purposed in this Tentation. But the more publication Pride makes of it self, the more scandal is given, the more scandal the more guiltiness, and the more guiltiness the greater condemnation. *Satan* loves these open, these flaming sins, that weak ones may run to them like Moths to the light of a Candle, and be touch'd and scorch'd with coming near them. There was a sin driven to the head, when *Absalon* went in to his *Fathers* Concubines in the sight of all *Israel*, having a Tent spread upon the house top: Or that of *Rabshakeb*, to blaspheme, not in private, or before few persons, or in an unknown Language, but in the audience of an whole Host; there is more *Atheism*, more hardness of heart in such publick flagitiousness. Beware of such presumptuous sins where a cloud of Witnesses will not quell our conscience. It was open and scandalous pride to which the Devil thought to bring our *Saviour* when he brought him to be a gazing stock to all *Jerusalem*.

2 Sam. ii. 22.

Beloved, Ye learn from hence, that since the Tempter chose the populous City for the fittest place to ingender pride, therefore the cure of Pride is retirement; he that can contain himself from being much seen, and can avoid the conflux of multitudes, hath proceeded far to get the victory of vain glory: But if ever *Satan* were busie to prevent that good remedy in this Kingdom, he bestirs himself in these days. Alas! the Country hath no shews and spectacles to draw the filken people together, no *Visitants* to resort from house to house, no such Arts and Objects to corrupt Modesty and Chastity as elsewhere: Nay, what if this cunning *Angel* thrust in this exception, in the simple small Hamlets of the Country, you shall have a Sermon but once a week on the *Lords* day very plainly delivered; here you may run to Lectures and Exercises elaborately studied every day, and almost every hour of the day, therefore leave these melancholy desolate Habitations of the Country, and come up to the *holy City*. And if this populous *Ninive*, wherein so many *Jonases* preach Repentance every day, had made as many vertuous as it hath spilt and marred, I would think *Satan* had no plot in it to drive up all our Gentry

to this common receptacle, but since experience confesseth how publickly, how privately infectious the place is, I must infer, no temptation hath been more pernicious to the whole Kingdom than to bring up so many Families from the innocent Wilderness to this *holy City*. *Hic homines fiunt*; after they have resorted hither some few Terms, having no business to pass away their hours but upon the meditation of all kind of vanities, very often they return home with new Oaths and little Faith, with new Fashions and little Humility, with new Complements and little Friendship, with new rules of House-keeping and little Hospitality: Not to forget likewise to their shame, with a new face and much skill in washing and painting; with new diseases and much unwholsomeness. *Seneca*, an austere man, who was bound by attendance on the *Court* to live continually in the City of *Rome*, accused himself thus, *Nunquam mores quos extuli refero*; I never bring home such good conditions in this corrupt City as I carry abroad: I would Christians could perceive such evil fruits growing upon them but as well as an *Heathen* did. I would not be so sharp in this Theme, but that I see the very bane of all vertue grow from hence, that so many of the best quality nestle in these infectious parts of the *Realm*; having no employment, but abounding with ease and idleness; and yet so much new building, so much room is made to receive them. As the *Greek Epigram* plaid upon *Hermogenes*, whose nose was bigger than the rest of his face, that it was no good Language to say the nose of his face, but the face of his nose; so it is now grown more proper *English* to say, the City of the *Suburbs* than to say the *Suburbs* of the City. But that which is now almost impossible to be mended, I leave it to be lamented; for certainly when so many flock together only to see and to be seen, the *Devil* must needs hold a Fair among them to utter his worst ware of Pride in great abundance, for which reason he brought our *Saviour* out of the Wilderness into the holy City: and so much for the third part.

Now lastly hear the peculiar and proper place to which he took him, and setteth him on a *Pinacle of the Temple*; there are many questions even out of *Architecture* moved upon these words, so officious are all Arts, as it becomes them, to shew their skill upon the *holy Scripture*. But briefly there are three opinions upon this word *πτερύγιον*, which we translate a *Pinacle*, what part of the *Temple* it was, and of what Fashion. *Remigius* would have it a Seat where the *Doctors* preached, jetted out like a *Pergalo*, and called in Latine *Podium*; perhaps it was cast out in the fashion of a wing, and therefore called *πτερύγιον*, as the *Roman Orators* spake to the people *pro rostris*, out of a Seat made like the Beak of a Ship, and therefore called *rostra*. Questionless the ordinary gloss followed *Remigius* in this fancy, for it delivers, that the *Devil* took him up to a place which had been often infected with vain-glory; *In Cathedra doctorum multos deceperat inanis gloria*; many of the *Pharisaical Doctors*, who sate in the Chair of *Moses* to teach the people, loved the praise of men more than the praise of God, and were infected with vain-glory. But this opinion will quickly vanish when it is rationally opposed. For the Pulpit out of which *Solomon* prayed, and left it for the use of teaching, was but five Cubits high above the people, and it was within the outward part of the *Temple*, and it was fit to be no higher that the voice of the Teacher might come clearly to the *Auditory*. But surely the place from whence our *Saviour* was egg'd to take his leap was an exceeding Altitude. And I find that the height of the *Temple* was one hundred and twenty Cubits, *2 Chron. iii. 4*. There is no probability that their *Rabbins* sate so far aloft above their *Auditory* to preach unto them. I think the second *Temple* wanted sixty of that till *Herod* finished it with Altitude and Glory. Others having look'd upon exact delineations of the *Temple* deliver that the Roof of the *Temple* was built flat after the manner of all the *Jewish* buildings; and as all private houses were commanded by the Law to have a Battlement about them, to keep them from danger that walk'd upon the top of the *Terras*, so the *Temple* had a Battlement about it adorned in several spaces, which perhaps were made like Wings, and call'd *πτερύγια* or *Pinacles*. How those Battlements were capable for Christ to stand upon they describe not, but I am sure, according to *Josephus*, no man could set his foot up. *Lib. 6. Bel. 1* on the flat Roof of the *Temple*, *Quod aurem veribus horrebat acutissimis ne ab insidensibus Judai. 6.* *avibus pollueretur*, says he; it was stuck thick with gilded Spires as sharp as Needles, that the birds of the Air might not mewte upon it, and defile it. We Christians dare do all unseemliness against the Walls of our Churches, no reverence of the place will deter us; but the *Jews* were so careful, that they would not endure the Fowls of the Air should lay their dung upon the top of the *Sanctuary*. Thirdly,

others draw out Models of the *Temple*, having at each corner lofty Spires, higher than all the rest. I know not whether *David* alludes to them when he speaks of *Polished corners of the Temple*, *Psal. cxliv. 12.* and upon one of these, I think, in best propriety of phrase and matter *Jesus* was placed, as upon an Altitude conspicuous to all the City, though, as I told you before, our *Saviour* declin'd that intention of *Satans*, and made himself invisible.

The observations from hence shall be two: First, that the Devil chooseth the highest place he could find; And secondly, the most divine place of all where to pitch the ground of his tentation. Upon the first, I mean not so much the local elevation of the place, to which I could add, that *Satan* loves to ascend on high, to build up a sin as high as *Babel*, and that *David* was aloft, walking on the housetop, when he fell into unlawful love with *Bathsheba*, let this pass, for as great sins may be practised in the lowest corners of the earth: but I mean, after the figurative Exposition of the *Fathers*; they that have clambered up to some high Pinnacle of Fortune, they whom *God* hath made eminent in any gifts of Art or Nature, let them take heed that *Satan* stand not at their right hand to puff them up with Arrogancy. If you despise those whom you see beneath you, whether it be a Pinnacle of the *Kingdom*, or a Pinnacle of the *Temple* upon which you stand, remember by that mark that you must needs come thither of the *Devils* setting. Many that have designs upon promotion think the bird is caught when they are advanced, they are as sure as a Ship in the Haven, which need fear no tossing; when if they understood their own condition well, it concerns them to be more vigilant of themselves, and of their affections than ever. The wiliness of the *Tempter* hath made it as hard a thing to moderate a great fortune, *Servare modum rebus sublata secundum*; as it is to guide a Ship Royal under all the Sails. Therefore *St. Austin* said upon my Text, *Non est laus stetisse in pinnaculo, sed stetisse & non cecidisse*; It is no such cunning thing to stand upon a Pinnacle, but to stand sure and not fall, there is the cunning. The *Historian* says true, many were thought fit to govern till they were trusted with Government, for this evil Angel hath such inveterate malice against all those that bear rule and title, that it is very rare to find a man so well affected to *Gods glory*, to the *Church*, to the publick good when he sits at the Stern to govern as when he was a private man. Divers that had true hearts to all good purposes when they stood upon the same level with the common people are quite metamorphosed by that time they get up to the top of a Pinnacle. *Satan* passed them over in the throng, but he joyns close to them when they are exalted. *S. Pauls* was a rare temper, and to be found but among men of most divine graces, that could stand safe any where, and not pollute his conscience, *I know both how to be abased, and how to abound, Phil. iv. 12.* *God* is very abundant in his mercies to endue some with that spirit, that they are as humble, as just, as conscionable upon a lofty Pinnacle as upon the lowest Pavement. But more usually those Potentates whom the Scripture records have fallen into the snares of destruction. *Joab* was resolved he could not be great enough without the fall of *Abner*, nor *Naaman* but by pretence of Idolatry, nor *Sanballat* but by hindring the work of the Temple, nor *Felix* but by Bribery, no nor *Nicodemus* himself but by some dissimulation. If every good Saint hath his *Angel Guardian*, as certainly every honourable *Magistrate* hath an evil *Angel* of hostility to oppugn him, every high Pinnacle hath his *Satan*.

Lastly, Observe how the wicked One would pollute no common place but the very house of *God*, he setteth him on a Pinnacle of the *Temple*. Many times when a City is taken by the enemy, some strong Castle or Fort holds out which is not won so easily. The *Church* is *Gods Castle*, his Tower of defence against all spiritual iniquities, and *Satan* would not only take possession of the holy City, but of the best Fortrefs which *God* held in it, and brings *Christ* to be tempted upon the top of the *Temple*. All places are pervious unto him, he is shut out of none, you shall find him, says *Chrysostome*, *in apertis, & vult & digneioris*, in the Exchange of Merchants, upon the Bench of Judges, in the Temple of the Priests. And above all places on earth if he make us his instruments to defile the holy Temple, *Gods glory* is put to the greatest scandal and reproach. And this is brought to pass so many ways, that it is plain to see there hath been a most witty comploter in the treachery. 1. When any *Prelate* is so puffed up that he thinks himself too great to be a door-keeper in *Gods house*, but will be higher than all the *Church*, and set on the top of the Pinnacle, who sitting in the *Temple of God* exalts himself above all that is called *God*. 2. The Temple is defiled by setting up Idols in the Courts of our

our heavenly *King*, even in the midst of thee O thou *Sanctuary* of the *Lord*. 3. By offering up unclean Sacrifice, either false Doctrine, or impious Prayers, or superstitious Worship, or corrupted Sacraments. 4. When men set their foot within the sacred Tabernacle with carnal thoughts, with worldly imaginations, with no zeal or attention. 5. To bring any prophane work, any secular business within those walls which are consecrated to the name of the *Lord*. This is that Camel which the *Jewish Priests* did swallow when they strained at a Gnat. For they told our *Saviour* that he brake the *Sabbath*, he did not keep the Law, but they themselves did licence and allow the prophanation of the *Temple*, by bringing Merchandize into it, selling of Sheep and Oxen, and changing money, and you know how Christ revenged it even with anger and indignation. I must borrow time to tell you how Christ did bestir himself in the reformation of that abuse more than in any thing else throughout all the *Gospel*. For first he corrected that fault twice over, in the second of St. *Johns Gospel*, in the beginning of his Ministry, and *Mat. xxi.* toward the end of his life anon before he suffered. You see what an obstinate evil it was which would not be redressed for one admonition. 2. When he came to *Jerusalem* there were many other faults, flagrant crimes, wherewith the place abounded yet the first thing he reformed was the abuse of the *Temple*. 3. He would not tolerate the least prophanation, wink at no fault, for he would not permit that any should carry so much as a Vessel through the *Temple*, *Mar. xi. 16.* 4. He reformed this trespass, not only by preaching and quating *Scripture* against it, but by a scourge and by violence, by word and deed. And surely if words will not serve, *God* will bring blows to maintain the reverence of his house that it be not contemned. What a dissolute carriage it is to see a man step into a *Church* and neither veil his head, nor bend his knee, nor lift up his hands or eyes to heaven? Who dwels there I pray you that you are so familiar in the house? Could you be more saucy in a Tavern, or in a Theater? *This is no other but the very gate of heaven.* says *Jacob*, when he had but a vision of *God* and his Angels. Brethren renounce the Devil, let him not alienate your reverence from that place which *God* hath specially appointed for the saving of your soul. *Holiness becometh thine house for ever, O holy blessed and glorious Trinity. AMEN.*

THE

THE ELEVENTH SERMON UPON Our Saviours Tentation.

MAT. iv. 6.

And saith unto him, If thou be the Son of God cast thy self down: For it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.



It is altogether unknown to man when a sin comes merely from the suggestion of his own heart, and when it comes from the tentation of the Devil. But in one case, eminently above many others, it is most likely that there is some hellish provocation when out of good principles and religious grounds our heart is quite turned out of the way to rebell against the Lord. *Ely* the High Priest had a tender fatherly affection; Who could turn this wholsom water into poyson to make him wink at the vices

and dissoluteness of his Sons but Satan? David was a thankful Prince, and loved to remember how God had multiplied his favours upon him, yet upon this stock grew that evil fruit to number the people. Why the Text says, Satan stood up against Israel, and provoked David to number Israel. King Josias was an enemy to the Heathen that knew not God; and he, that deludes good motions, made him so irreconcilable, that he would fight against Pharaoh Necho to his own destruction, and harkened not to the word which came from the mouth of God. Certainly the hand of Joab was in this, and in all such fallacies, where a good fountain is made to send forth sweet waters and bitter; as to sin because grace abounds, to neglect publick Prayer because faith comes by hearing, to cark and care too much for the world, because a man would provide for his Posterity.

And this master-wit of Hell laid this bait to make our Saviour swallow it in this present tentation. For Christ being demanded to make bread of stones; he replies, that he was confident in his Fathers Promises, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Are you so confident? Thinks the Tempter; and upon this confidence I will thrust you on. Have you appeal'd to Cesar? And to Cesar you shall go. It is true that you say, God is very gracious, and will not destitute you in any want or danger, you have answered very well, therefore cast your self down from this Pinnacle, and be confident still God will look to it that you shall be supported. This is the very train discovered, and made as clear unto you as the light of the Sun. In the former tentation he would drive Christ to unlawful means; if that take not, because he trusts in God, then trust in him still, and refrain from the use of things lawful; so St. Austin distinguisheth, that his first fallacy was, *Deum defuturum ubi promisit*; that God would not help, where he had promised to assist; and the second fallacy, which now I am to handle is, *Deum*

ad

¹ Chro. xxi.
1.

² Chron.
xxxv. 22.

aafuturum ubi non promisit; that God would help where he hadnot promised to assist. Where many things are to be found out in one verse, they must be divided severally, and in this order I take it to be expedient. 1. Here is *Satans* demand, *Cast thy self down*. 2. Upon what supposition he demands it, *why, if thou be the Son of God*. 3. Upon what authority, authority enough, *for it is written*. 4. Upon what assistance, why, the best in the world, whether it is the supreme, or the instrumental. The supreme is God, *He shall give his Angels charge concerning thee*; and the instrumental are the most glorious, powerful, and excellent creatures in all the world, the whole Host of *Angels*, *in their hands they shall bear thee, lest at any time thou dash thy foot against a stone*. These are such particulars as the wisdom of the Spirit hath left us to consider upon these words; and as I begin at *Satans* demand, so I make two branches of it, the *Motion*, and the *Mover*. The *Motion* is tumbling headlong, to be cast down: and the *Mover* must be himself, *Cast thy self down*. To the handling and use of these are required your ear, my utterance, and Gods grace to both.

I begin with the *Motion* and if the meaning of him that counselled it had been well carried, it were a motion easily perswaded to him that is of an humble spirit; a good man is ever ready to be directed to go and sit down in the lowest room, and to be abased to the very center of humility. When the heart is in good awe of God the joynts will bend unto the earth, *O come let us worship and fall down, and kneel before the Lord our Maker*. This we are sure is far from *Satans* purpose, and can be no construction of his words. *Optat omnes cadere qui se sentit pra omnibus cecidisse*, says St. *Ansin*; He would have all men fall in that sort as himself hath done, with aspiring and presumption, that they might never rise again. The *Beast* in the *Fable* which had lost his tail made an *Oration* before all the *Beasts* of the *Wood* what a comely thing it was to want a tail, and very useful, and so concluded that they would all cut off theirs; but the *Fox* made answer, You intend not to make us decent like your self, but to have us all as deformed: After the same manner the *Devil* Preacheth unto *Christ* to descend from the top of the *Pinacle* to the bottom, not to set him in the posture of an humble man, but to make him arrogant like *Lucifer*; for such a violent precipitation, says he, can do no hurt at all to such a one as you are, a most holy one, that are called the Son of God. I will use *Bonaventure's* saying upon it, *Satan* did interlace lofty pride with this lowly seeming motion. *Ut descendendo corporaliter faceret cum superbiere spiritualiter, ut simul esset ascensus vanus, & descensus verus*; That he might fall down bodily, and be proud spiritually, and so he thrust together a frivolous presumption, and a dangerous descension. How much is humility abused when Pride will wear the colours of that good vertue to deceive the world? There was grose ambition in *Absalons* stooping to steal the hearts of the people. The *Scribes* and *Pharisees* would dopt to the ground when they greeted their friends in the Market place; The same *Bishop* that hath more *Princely Augustious* titles ascribed unto him, then would fill up a *Sermon* by themselves, subscribes himself very often *Servus servorum Christi*; the servant of the servants of *Christ*. As a *Kite* will sweep the earth with his wings, that he may truss the Prey in his Talons, and fly aloft to devour it: So all the crouches and submissions which an ambitious man makes are to get somewhat which he seeks for, and to clamber to promotion. This is observed, because *Satan* impels *Christ* to cast himself down, not for true humility sake, but upon vain-glory to flutter in the Air, that all *Jerusalem* might take notice how precious he was to the care and custody of all the *Angels*.

In the next place convert your thoughts to this, see what kind of *Miracles* they are which the *Devil* delights in: the working of *Miracles* is reduced to Gods Omnipotent Prerogative beyond the ordinary Law of Nature. And *Christ* did often put it in act to save, to revive, to comfort the body, to convert the soul. Nay, but these are no part of the *Devils* asking, neither cure the sick, nor give eyes to the blind, nor raise the dead, nor help up *Eutiches* again, as *Paul* did, when he fell from the upper window of the house to the ground, none of these good offices of mercy doth he require, but *mitte te deorsum*, if you be the Son of God tumble down, and confound your self. *Non signa humano generi salutaria, sed perniciofa requirit*, says *Bernard*; Do some pernicious Miracle and then you please him. Beware of those men whose wit, whose counsels, whose directions tend to nothing but to some mens ruine and destruction. *Hic niger est, hunc tu Romane caveto*; you see who is their Leader, and whose steps they follow. The *Heathen* could say, how that *Orator* must needs have much malice in his complexion, who was a better *Accuser* than a *Defender*, that could sooner find a hole in his Adversaries cause than help his own Client; so it is *Satanissimum*, let me use a new word in this case, he is a very *Satanist*, upon whom

Exod. viii. 7.

whom that description of *David* lights, *Destruction and unhappiness is in their counsels, and the way of peace they have not known.* The *Magicians* of *Pharaoh* could bring forth Frogs upon all the Land of *Egypt* as well as *Aaron* when he stretcht forth his rod, but the *Magicians* with all their *Inchantments* could not rid the Land of those Frogs as *Aaron* did when he cried unto the Lord. *Inchanters* are permitted to work strange mischiefs, but the Lord hath reserved it to himself to work strange mercies. *Ahitophel* was exceeding wise no doubt, accounted the *Oracle* of his age, yet we know no instance of his wit in all the *Scripture* wherein he had his hand but in most turbulent and seditious propositions. The *Devil* made use of his craft to serve his own turn: but a wit that is sanctified with *Gods* grace, know it by this character, it had rather make than mar, advance than pull down, preserve than destroy, reconcile than put at enmity. When the voice from heaven spake to *Peter* as he was in a trance, *Arise Peter kill and eat*; the meaning was he should eat of such things as the *Gentiles* did, which were prohibited before, communicate with the *Gentiles*, convert the *Gentiles*: Now do you think that *Cardinals* mouth was not full of gall that made this Exposition of the Miracle, *Arise Bishop of Rome*, wage war with the *Venetians* and kill them because they will not obey your *Interdict*. Certainly this mans breath was like the strong *East Wind* that brought most of the grievous *Plagues* of the Land of *Egypt*. I do not like such *Prophets*, though *Micaiah* was wrongfully reputed such a one, by *Ahab*, that never prophesie good but evil; nor such *Disciples*, as would shew their authority by calling down fire from heaven; nor such unlucky spirits that are like the malignant *Planets*, which produce nothing but maleficous effects. When Songs were sung in every Street of *Greece* that *Philip* had erased the fair City of *Olynthus*, O but when will he build up such a City? Says a silly woman, and then I would sing too. An ill turn is quickly watcht; for beside the venomous inclination of our own nature to do hurt. You shall have the *Devil* to boot to help it on, he counsels like an enemy, no miracle which brings good with it to mankind, but destruction, *Mitte te deorsum; Cast thy self down.*

Trebet. Pollio.

Let me discover another property of the Tempters out of these words, that it is his art to bring a man up by little and little to some high place, that so he may send him at once with his head downward; as the Eagle carried the shell-fish aloft into the air to let it fall upon a Rock, and crack in pieces. First, He made *Herods* Flatterers canonize him like some *Deity*, *It is the voice of God and not of man*, immediately he see him abased so low as to be eaten up of worms. First he lifts up *Adam* with a conceit to be made like unto a *God*, knowing good and evil, to the very top of perfection, to the intent he may be made like unto the beasts that perish. First, *Nebuchadonozor* admires his own greatness and excellency; *Is not this great Babylon that I have built by the might of my Power, and for the honour of my Majesty?* Presently he was driven from men into the Wilderness to eat grass like an Oxe. All Tyrants and Usurpers that have held their dignity by ill means, and lost it with great shame, are the amplification of this matter; many of them set up for so short a time, and so hastily pulled out, that it may appear to all men *Satan* meant that nothing but their ruin should be remembred. *Dionysius* the Tyrant fell very far from the height of the Pinacle upon which he stood, his Princely condition being altered into the life of a poor School-Master; but for Heathen Examples *Valerian* the Emperour is sufficient to stand for all; a *Monarch* at the height of the *Roman* Empire, his name venerable at home, and terrible abroad, so accounted of for some good parts, *Ut pueret virum altius extollere*, says the *Historian*, that modesty would not permit to extol any man more. Well, the great Enemy of the Church had raised him thus high to persecute the poor Christians very furiously for all his good qualities, and then he gave him up into the hands of *Sopores* the *Persian* to be his Vassal, his foot-stool, and at last the subject of the extremest cruelty. If the meditation hereof will not prick the Conscience of them that get advancement by Bribery, by flattery, by offering themselves to be instruments of base designs I know not what will terrifie them. It is an easie matter to get the *Devil* lend you his hand to help you up, but take heed, he will pluck you back with a mischief. The *Edomites* pretended good will to the *Israelites*, but in the day of their calamity, they cried, *Down with them, down with them unto the ground.*

This is the *Lords* manner, when he means to exalt a man, he will first humble him, and cast him down; the *Devils* method is quite contrary, first exalt the man whom he means to cast down; first mount them up to the clouds that he may swing them off to the bottom of the nethermost Pit. As it is happy to have been miserable,

miserable, since the *Lord* will recompence the low estate of them that feared him, so it is miserable to have been happy by wicked means, for *Satan* will bring those to shame that have been promoted by him. It was but a small descent for *Christ* to come down from a Pinnacle of the *Temple* into the outward *Court*, in respect of that great abasement which he did undergo for our Redemption; he stept from the highest *Heaven*, from the glory of the *Godhead* to be inclosed in a Virgins womb; he humbled himself to the death, even to the death of the *Cross*; but did his *Father* leave him there? No, therefore he was highly exalted, therefore he had a name given him above all names. And all those that are conformable to his Ignominy and Passion shall be conformable to his Glorification. If you find *Joseph* in the Prison, read on, and you shall find him the chief Ruler over all the Officers of *Pharaoh*. *Job* was not left upon the dunghil, but raised up again to be the mightiest of all the Inhabitants of the *East*. The latter end of *David* was not to follow the *Ewes* great with young, but to be advanced above all the house of *Israel*. Or if this World do not make the righteous amends for their humiliation, trust unto him that cannot lie, how for a momentary affliction they shall have a far abundant exceeding weight of glory. This is *Gods* liberality, many that are last shall be first: But this is the inconstancy of the Devils favours, many that are first shall be last. The root of a tree the longer it grows it shoots deeper and deeper to the *Center* of the earth; so misfortune puts a period quickly to the prosperity of all those that are the Sons of *Belial*, the longer they stand the more they are in declension, the faster they fall down: But the righteous are like the young Plants, the longer they grow the more they shoot up their branches toward *Heaven*. Behold, my Beloved, here is a double fortune to be run, and the election is yours; Will you begin from the lowest foundation of humility, and so rise up by the hand of *God*; Or will you hoist up to the Battlements of the *Temple*, to a Pinnacle of Presumption? *Quando quis estimaverit se consistere in sanctimonialia summitate, positus est super pinnam templi*, says *Aquinas*; He that thinks he is as holy as holiness can make him, he is on the top of all the *Temple*; I beseech you make a wise choice. No man can fall from humility to do himself hurt, *Non habet unde cadat*; A man may fall from a Pinnacle of vain opinion, and be dash'd in pieces.

This Point cannot be left before one Observation more close it up; beware of leaping from the top of the *Temple* to the bottom, go down by steps and fair degrees; remember, I pray, that it is *Satans* motion *Defilire non descendere*, to skip down from the Pinnacle to the ground, and not to come down by even paces in order. *God* hath ordained means to bring every good end to pass; he that thinks to jump into the end without using the leasure and use of the means flies upon the *Devils* wings, he goes not in that line which the Word of *God* directs him. The *Apostle* speaks of some that make hast to be rich, they will not expect to thrive by honest labour, and by competent gains, but it must be had presently by any Art or Device. This is quite to skip that course which Justice and a good Conscience prescribes. The holy *Sacrament* of the *Lords Supper* is many times made ready for us, but there are many preparations required, that you should make your selves ready for it. There must go before a due examination both of your Sins, and your Repentance, a remembrance of *Christs* Passion, and a good spirit to apply his bloodshedding to your own benefit, a charitable reconciliation of your self to *God* and man. Now if you will take one of the *Devils* strides, he will bid you pass over these things, and come to that heavenly Banquet without these preparatory steps, and so you shall eat and drink your own damnation. It is fit likewise that all our life should be a meditation of our death, to number our days one by one as we go down to the grave: No, says the *Tempter*, jump down from the Pinnacle to the bottom; it is a melancholy cogitation, never think of it till it comes, do not go down fair and softly with fear and trembling, but defer all your repentance to the last hour, and then commend yourself to *God*. And none are more in fault in this kind than they who begin at the top of the golden Chain at *Election*, and *Predestination*, and straight leap into the assurance of their *Glorification*; they are Predestinated to his Kingdom, therefore theirs is the Adoption of Sons, theirs is the inheritance without more ado. Soft and fair, this is a jump from one end to another without steps, there must be a ladder of practice to come to these things or your boasting may be in vain, and you may fail of that Salvation wherein you falsely glory. Examine your Love if it be sincere, examine your Repentance if it be very mournful, and make you most resolute to be a new Creature; Examine your Faith if it

bestedfast and immovable, prove it by such fruits as will grow upon a living tree, and then *God* hath given you leave to rise up upon these degrees, to ascend in these effects from one to another till you lay hold of the highest Link, and say with the Prophet, *I am thine, O save me*; I am thy Child by Adoption and Grace, and thou art my *Father* who hast elected me before the foundations of the World. But beware of these desultory motions to fall down from aloft, and not pass by such steps and stairs as *God* hath ordained. And so much for this motion to which the Tempter perswaded Christ, *Face teipsum deorsum*; Cast thy self down.

Next let us see how the Tempter would have Christ take his fall from the Pinnacle of the Temple, why he would have it to be his own voluntary act, *Cast thy self down*. And subtilly continued to palliate this horrid Vice, as if it had been humility. Humility must be home-born, flow from our own willingness, without the least compulsion or constraint, *Cast thy self down*: For they that are pressed down, and would get higher if they could, they are not *humiles*, but *humiliati*; it is their cross fortune, not their mortified affections that they are not upon the top of a Pinnacle. But as I have said already, you can taste no such thing as pious humility in the Devils counsel. But first, as *St. Hierom* shews, he doth much betray his own weakness in this, to commend the execution of this tentation to Christ himself, and not to take it into his own hands. He can perswade, he cannot precipitate a man whether he will or no. *Nemini potest nocere nisi ipse se deorsum miserit*; It is not in his power to throw you down if you will save your self. No Sorcerer, no worker with familiar spirits had ever the power to hurt the meanest Magistrate in the Commonwealth that examined them, or any Officer of correction that did chastise them. His Dominion is inhibited that he can take away no mans life by hostile violence: It is one of the flowers of *Gods* own Royalty that life and death are before him only; he giveth breath, and he calls it away when he pleaseth. And as *Satan* cannot hurt the body of man but by our own consent, and by our own permission; so he must ask us leave, and work it by our own perverse will if he ensnare our soul in any iniquity. He cannot break open the door, no, nor so much as draw the latch, but if he find the door open, and the room swept and garnished, then *he enters in*, *Luk. xv*. Some ungodly ones think they have made a fine excuse when they cast their faults upon the Devil. If you have blasphemed or reviled, it was *he*, I wiss, that was the cause of it; if you have spilt blood, it was *he* that did direct your hand to this hainous fact; if you lived in malice, it was *he*, no doubt, that crossed you from many purposes to be reconciled; what cares *he* to let you run on in these excuses? You deceive your selves, your Debts increase, and I am sure he will never pay the score for you. I allow it unto you, that *he* is as subtil to cast scandalous objects in your way as malice can make him; as forward to excite you to all evil as diligence will suffer him; as vigilant as a restless spirit can be to divert you from all good. But what of all this? If you will not lend him your own free-will to practise with he is quite excluded. All those Antecedents are but invitations to evil, not compulsions: *Malorum immissor non impulsor*. If you will not cast your self down head-long he cannot thrust you into wickedness. In this Text he confesseth that the last and complete power is in our selves to hurt our selves, and not in him, all precipitations are his counsels, but our own motions, *Cast thy self down*.

Then the Tempter could not cast our *Saviour* down, it is his restraint and weakness, moreover he would not though he could. For *Nullum precipitium nisi voluntarium est presumptio*; No tumbling cast had born the guilt of presumption with it, unless it had been voluntary, and of his own doing. And now I am come to the most horrid part of this second Tentation, wherein Christ was provoked to *destroy himself with his own will*, to be guilty of his own murder, the most irremediable sin, as much as I can perceive, that can be committed. Though he would not come down from the Cross and save himself, but was led with all patience as a Lamb unto the slaughter, yet his death was inflicted upon him by *Pilates* Souldiers, he was not his own Executioner. The *Jews* never spake more despightfully against him than when they asked, *will he kill himself, because he says, whither I go ye cannot come*, *Joh. viii. 22*. No, let *Satan* put such desperate resolutions into the heart of *Judas* the Traytor to make himself away. And some *Historiographers* would perswade us that the Devil obtained this very request of him, which he moved to Christ to cast himself down from some lofty Pinnacle. *St. Matthews* words must be true that *he hanged himself*; and *St. Lukes* words must be true, that falling down headlong *he burst asunder in the midst*, *Acts i. 18*.

Acts i. 18. Theophylact says, the bough of the tree bended to the ground upon which he hung, and since he could not dispatch his life that way, he brake his neck down a steepy Mountain and burst in twain. And now all Ages call him *Reprobate*, as well for this desperate conclusion of his life as for betraying *Christ*. There were some *Hereticks*, of whom I think one *Petileus* was the Author, these did foully err; and hold, that a man being conscious to himself of some sin that was worthy death might put himself to death, that it was an act of justice, yea, and a *Martyrdom*, and upon this ground, whether should I say, more foolish, or more impious, they Canonized *Judas* for a Martyr. But *St. Austin* shews that their Argument jars against two common principles: *Nemo potest esse iudex & reus*; It is incompetent that the same man should be both the guilty person and the Judge. 2. *No centem hominem privata potestate occidere non licet*; It is murder for any private man, not authorized by a lawful *Magistrate*, to execute death upon a Malefactor. *Judas* was a Malefactor, and could not kill a worse man than himself, yet that sin alone without the rest was damnation, *αὐτοκτενία*, the slaying of himself.

*Alf. Castr.
verb. Martyr.*

*Civ. Dei.
lib. 1. c. 16.*

Remember the Commandment, *Thou shalt not kill*; Whom not? Neither your self, nor your neighbour, for you have no more power to hurt your self than another, the body is *Gods*, and the Temple of the *Holy Ghost*. And who gave you leave to pluck down a *Temple*? Nature inclines a man to the conservation of himself, and what a detestable thing it is to violate the chief Maxime of Nature? Which is this in *St. Pauls* words, *No man hates his own flesh, but loves and cherisheth it*. No man indeed, but he that makes haste to be no man, that he might the sooner be a *Devil*. The *Heathen* went thus far, that a man is put into this world as a Souldier is put into some File, or some place of the Watch, from that station he must not stir till his *General* calls him, *Et majori supplicio afficiendus est desertor vite quam desertor militia*; And is not he more worthy of punishment, that leaves the place where *God* did put him, before he was summoned, than he that comes off from the Watch, before the *General* calls him? If the love of your soul, the dreadful expectation of Hell-fire will make you decline a sin; take heed of this, for *Gods* sake, above all others. All other sins when they are committed have yet some leasure to beg mercy, and at what time soever a sinner, &c. but how can the *Lord* put such a sin out of his remembrance, where it is impossible there should be time to repent? *Ut laqueo respiratio, ita prohibetur desperatione spiritus sanctus*, as *Beda* said of *Judas*; they stop their own breath, and with that desperate act exclude the *Holy Ghost* from inspiring any sanctified cogitation into them.

What can befall a man in this world to defie Heaven and Earth at once? And to die the death of the damned without redemption? Bethink your selves judiciously; it cannot be want, torture, or calamity, for though these be very sharp, especially to those that are impatient, yet they are not so smartful as the stinging of a *Bee*, nor the biting of a *Flea*, compared with the Lake of Brimstone, into which they irrecoverably send their own soul, that let out of the body with their own violent hand. Nor should it irke a man to stay *Gods* leasure till he be dissolved, for any reproach or ignominy that he hath incurred, for so your former dishonour is not forgotten, but ten times more divulged and increased. See how publick shame, which followed such desperate persons after their death, did work with some of *Miletum*, as *Plutarch* reports it. Many of the *Milesian* Virgins, through the persuasions of some *Diabolical* Philosophers, hanged themselves. To stop this unnatural fury, when no reason would revoke them, the *Magistrates* made a Law, that the bodies of all such should be left naked in the open Market-place for ten days, and the fear of that worldly shame did for ever after rectifie those who were living that they held their hands from violence. But what other impulsive cause can be named? Can the remorse of sins past breed such a destructive melancholy in any mans disposition? *God* forbid. This is to cast Mountains upon Mountains, and to make all worse. Sins are not covered by heaping one upon another, but blessed is the man whose unrighteousness is forgiven, and whose sin is covered. There is another life given to expiate your iniquities, and not your own, even the blood of *Christ*. Repent you seriously, and be merciful unto your self, and then *God* will be merciful unto you. Yet *Achitophel* with all his politick reach could not make use of these plain notions, but confounded himself, partly with the guiltiness of his rebellion, partly with the fear of his reputation. For it is very likely he shuffled his Game thus: If *Absalon* overcome *King David*, *Hushai* hath given the better counsel, and

so I shall live in disgrace: If *David* prevail, which is very likely, he will take away my life because of the pernicious Plots which I have laid against him. See how this witty Wretch could forget that *David* was a merciful Prince, and did not execute one of his enemies in cold blood. But *God* lets the wits of the wisest turn ad-dle, who meditate to be Authors of their own ruine, and to cast themselves down from a *Pinacle* upon the *Devils* suggestion.

But *God* keeps all those from this sin whom he means to have converted and be saved. The Jaylor took out his Sword, and was ready to have slain upon it, but
 Acts xvi. 30 *Paul* cried out at the instant, *Do thy self no hurt*; and soon after he was baptized, and believed, he and his house. *Paul* may loath this world, and desire to be dissolved, but he must wait the *Lords* leisure, and not hasten his dissolution. It was the blessing of the *Lord* upon mankind, *Increase and multiply*. To replenish the world is a Benediction; to take one of *Gods* Servants away, unless by the hand of justice, and that the Magistrate doth in the person of *God*, is a Malediction. What spirit was in the *Tridentine Fathers* to make the second book of *Machabees* Canonical? Wherein *Razias* is commended in most fluent phrases that killed himself. I know *St. Austin* says, *Razii mors narratur non laudatur*; it is but a narration of the fact, not an *Encomium*. Let any child read, Chap. xiv. toward the end of it, and judge if he be not extolled for it with most artificial commendation. The same *Father* is more *Orthodox*
 Epist. 61. in another place, that pious reason is to be preferred before examples, *Qua tanto digniora sunt imitatione, quanto excellentiora pietate*; which are no further worthy of imitation than they excel in Piety. And again I may say, Why did the *Roman Martyrology* Canonize the Virgins of *Aquileia*, Who drowned themselves to avoid certain barbarous Ravishers. For as *Aquinas* treats upon the fact: 1. Fornication were a less sin than violent murder. 2. If they had not refused that carnal sin as much as they could, yet Repentance might have wash'd away the spot of that crime; in the other act of unnatural violence there is no insequent time to call for grace and mercy. But 3. since violence overcame them, the sin was none of theirs, but the Ravishers. As *St. Austin* said of *Sextus Brutus*, and *Lucretia*, *Duo fuerunt & unus commisit adulterium*; the sin was wrought between two, and yet one only committed adultery, because *Lucretia* was forced. But you will say, and why doth *St. Paul* put *Samson* in the bedroul of the *Patriarchs*, that had obtained the Promise, if every one that is guilty of his own violent death be a Reprobate? *St. Austins* answer is, *Latenter à spiritu sancto jussus est*. *Samson* had departed out of this world a Cast-away if he had not been prompted to pull down the Theater of the *Philistines* by some inward motions sent from *God*. But some litigious one will say, Was any sin ever committed but such an answer will make it a virtue? Beloved, *Samsons* case was not every mans, for first he had extraordinary Revelations of the Spirit, *God* did work many Miracles by his hands. Secondly, *Samson* prayed that his strength might be restored, that he might be avenged of the *Philistines*, and the *Lord* did give him strength for that purpose beyond the capacity of a natural man. Put these together and they make a particular case, that he above any other of the like sort was directed by the Spirit to pull down the house upon his enemies. But in my own private judgment I have ever thought that *Samsons* care was not to bring certain death upon himself, but only to hazard his life in a great venture, which is lawful in Military Stratagems against enemies; as to enter a breach upon the mouth of a Canon, a Souldier may come off with safety, but it is odds he dies for it. A Sea-man being boarded blows up the Deck, he may escape himself, but his chance is very hazardous; and for ought any man is able to say to the structure of this house which *Samson* pluck'd down, he saw no possibility but he might escape, although he profest he would adventure to die with his enemies, a mixt case it was, not very hopeful, nor quite desperate. Howsoever *St. Austins* answer, as I have illustrated it unto you, is very satisfactory, that he was moved unto it by some special instinct from *God*. And so far upon this Point, wherein I have laboured to let you see that the *Devil* hath not a more poysonous Arrow in his Quiver than to excite one to kill himself. Bear with me if I have been copious in it; Who can say enough against a sin so horrid, so unnatural, so unpardonable? It did not content the *Devil* that *Christ* should fall from the *Pinacle*, unless it were his own voluntary act, *If thou be the Son of God cast thy self down*.

After this demand of *Satans*, I propounded to intreat upon what supposition it was demanded, *If thou be the Son of God*. This thorn is yet in his foot and pricks him, he would fain put it out of doubt whether this were the eternal and only begotten

Son of God. And he follows the search in these words, as if he were no Infidel, but by way of Concession yielded this, thou art the Son of God, therefore it can be no harm to thee to cast thy self down from a *Pinacle* of the Temple. Which is as St. Paul writes, *If by any means I might attain to the resurrection of the dead*, he was certain to attain unto it, and therefore that *IF* is a Particle of Modesty, not of Hesitation. As Ribadenira says of Father Ignatius, that he halted of the wound which he received at Pampelune, but so little that the most curious could scarce discern that he halted: So Satan distrusts whether Christ were the promised *Messias*, but so artificially, that he would not seem to be distrustful. But distrust he did, and did rather presume Christ was no more than some excellent Prophet than otherwise. For he knew that God could not be tempted, the crafty Angel had that understanding, therefore he hoped mainly he did but bicker with a man. And a certain Expositor plaies wittily upon this notion, that St. Matthew, St. Mark, and St. Luke deliver the manner of this tentation, but St. John speaks not a word of it. For as he collects, the other three begin their Gospels with Christs temporary Generation, how he was made man; St. John begins thus, *In the beginning was the Word*, from the generation of God; but because God cannot be tempted at all he found no place in his Gospel for this story. Well, because Christ eschewed the Tempters craftiness in the former bout, and held him yet in suspense; he lifts at him now with all his strength, and thinks to be upon the rack no longer; this second, *If thou be the Son of God* shall discover all, he doth not doubt it. *Et verbo & facto est exploratio*; It is an exploration driven home both by word and fact. 1. He took him up to the *Pinacle*. Would he be taken along by him if he were the mighty Son of God? Why not? As an invincible Champion, that dare fight upon any ground with his Adversary. 2. The *Messias* was expected both at the holy City, and at the Temple, and he brings him unto both to see if he would acknowledge his Kingdom. *The Lord shall send the rod of thy strength out of Sion*, Psal. cx. 1. And again, *The Lord shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in*, Mal. iii. 1. Yet Satan could gather nothing from this, for he made himself invisible in this transportation, and was not seen. Hereafter, at his own season, the whole City and Temple shall ring of him, *Behold thy King cometh unto thee meekly upon an Ass*. 3. He pop'd in a place of the Psalm (but hereafter more of that) very perversly, hoping Christ would declare himself, and say, the application of this Psalm belongs to all the holy Saints, but not to me that am greater than Saints and Angels. But Christ spared that labour, and gave him Scripture for his Scripture. 4. Upon the tentation it self he presumed it would perfectly come to light who he was. For if he cast himself down, thinking he should be safe as when he pass'd through the air, and yet catch hurt, it is as he could wish: Or if he catch no hurt, and cast himself down, that Miracle must allow him to be the Son of God. All this the wisdom of our Redeemer declined, proving that mans life must not be cast into danger where there is no necessity; thus you see the Devil laboured hard and yet could not resolve the Riddle that troubled him, *If thou be, &c.*

And now let me shew you, that this vile Connexion which he hath made is against all reason and consequence, *If thou be the Son of God cast thy self down*. There is as little Logick in this Hypothetical Proposition as there is Divinity in that verse of Davids Psalm, as he hath quoted in the words following. And as some observe, he was out as much in the choice of place to which he carried our Saviour: For Battlements use to encompass the Roof in an high building, that they who walk upon the open Leads may be preserved from falling: Now the Devil would make use of Architecture the clean contrary way, that he should cast himself down from the Battlements; like Cacus the Thief, he draws all things backward to a wrong use. So he wrings reason in these words quite of one side, *If thou be the Son of God cast thy self down*; *Cum convenientius diceret, si filius Dei es ascende ad celum*, says Chrysologus. It had been a better Inference to say, Because you are the Son of God ascend up to heaven. If your Fathers Kingdom be above look after your inheritance, and seek those things which are above. And as Christ answered the Jews, so he might put off Satan, *Vos deorsum estis, ego de supernis*; You are from beneath, I am from above, Joh. viii. Elijah removed himself from the presence of Ahaziah to the top of an hill; and Ahaziah sent one of his Captains and fifty men with him, saying, O man of God, thus the King hath said, come down quickly; and Elijah answered, *If I be a man of God let fire come down from heaven and consume thee and thy fifty*; and ye know two Captains and their Companies were served so. For if he were a man of God why would they be Instruments to a Tyrant to fetch Elijah to be slain?

So fire and brimstone remain unto the *Devil* and his Angels for this tentation. For if Christ be the *Son of God*, why should he fly down upon the wings of presumption to dishonour *God* and his own body?

I see now who is the author of that fallacy which, I fear, hath cost many a soul the loss of eternal life, that such as assure themselves they are elect ones, they are the Sons of *God*, may make bold with their *Fathers* mercie, may rely upon it, and now and then transgress his Commandments for their pleasure, or profit, or some other fleshly consideration, there is no condemnation to them that are in *Christ Jesus*; *God* sees no sin in the righteous, though they fall they shall rise again, and many more such deluding Axioms as they apply them, which I beseech you return back again to Hell with him that invented them. Lay the redemption which you have in *Christ's* blood, and the hope which you have through him to be partaker of everlasting glory, and all other benefits which you have received, and that when we were enemies we were reconciled to *God*; put your own unworthiness and undeservings to these, and lay them all straight together, and then consider if you are not tied in all strict obedience to do all which the *Lord* hath commanded you. No such motive in the world to an ingenuous conscience to live a most strict and austere life as because the mercies of *Jesus Christ* are infinite. *St. Paul* knew that he had fought a good fight, and therefore a Crown of life was laid up for him, yet how chary he was to walk in a straight rule, turning neither to the right hand nor to the left? He would wrong no man, defraud no man; nay, he would depart from his own right for the *Kingdom* of heavens sake. All things are lawful to me, but all things are not expedient; which *Tertullian* put into these words, *Timeo ab omnibus indulgentiis Domini mei*; I refuse some things which *God* hath allowed me; he would eat no flesh while he lived rather than offend his brother. The *Devil* could not entice him to this or that liberty upon such a supposition as this, *If thou be the Son of God*; but rather thus, I am the Child of *God*, therefore I will not hearken to an enticer; I am the *Son of God*, therefore I will not dishonour him that hath begotten me again by his grace; I am his Liege-man, and have taken his Sacrament. I must not rebel against him; I have washt my garments white in the blood of *Christ*, how should I defile them again?

But this is the *Devil's* use to urge mighty things at their hands that take themselves to be the best *Sons of God* rather by presumption than by true vivification. He will buz into their ears, if you were a notable Christian above your fellows you would cast out *Devils*, raise the dead, cure diseases, you would do some famous miracle: and so he sets on others, if you have good gifts of the Spirit, though you be an illiterate man, and have no ordinary calling to dispense *God's* Word, yet you may Interpret *Scripture*, Preach, Expound, Rehearse, Prophecie. *Ambitio sanctitatis ad insaniam usque nonnullos perduxit*; The ambition to appear more holy than others enforceth some men to Phranticqueness and Lunacy. It is *Salmeron* the *Jesuites* rule upon my Text, and a true one; but because he hath not illustrated it by examples I will do it for him. The Sectaries of *Montanus*, that claimed to have his Spirit, thought it belonged to their Church to have four times as many publick Fasts as all other Christians. The *Circumcelliones* among the *Donatists* would break their necks down from an high Wall rather than resort to any Congregation but their own, as if they were purer than all others, and this they boasted to be *Martyrdom*. *Præcipitia facit, sic martyres facit in Affricâ*, says a Father upon my Text. A mere Heathen man *Empedocles* threw himself into the raging fire of *Ætna* to be called a *God*. *Deus immortalis haberi dum cupit Empedocles ardentem frigidus Ætnam insiliit*. But what were those that *Cassianus* speaks of but mad men through affected zeal? As this, Certain Novices were sent by their Abbot with some food to an *Hermit*, and lost their way in the Desert, and rather than eat of that which they were bidden to deliver to the *Hermit*, they would starve for want of sustenance. And one *Mucius* a Monk was bidden cast his crying Child into a River and drown it, which he did, and his Governour told him it was like the faith of *Abraham*. O phranticque Hypocrisie! Into what incredible attempts it will drive a man? *Gonzaga* the *Jesuite*, so much extolled by the *Fatherhood*, was exceeding pensive if any man was friendly and loving to him, forsooth he would have the World to hate him; and this is pretty, that they say he did affect to preach ridiculously that he might be scorn'd and laugh at. In a word, all their blind obedience, which is an indefinite undiscoursed surrendring of themselves to the will of a Superiour, a swallowing down any thing that is commanded, and never chewing the cud why or wherefore, it is but a mad affectation

Chrysost.

Lib. 4.

Collat. c. 27.

Dum Pseudom. c. 6.

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tion of holiness, of men stupid in foolery, that would seem to be dead unto the world. This is that obedience by which they say, if a man were dignified so much as to talk with an *Angel*, if his Superiour called him, he must come instantly away. These are whimsies in the head, when the Devil prompts them to do some strange tricks, more than ordinary *Christians* are able; even as he would have put our *Saviour* upon a supernatural shall I say? Nay, upon a contra-natural exploit, because he was the *Son of God*. Whereas the true marks of Filiation, and Adoption are these, Humility, awful Fear, Faith that works by Love, hate of Vain-glory, Denying of our selves, giving all honour to *God the Father, God the Son, and God the Holy Ghost*. AMEN.

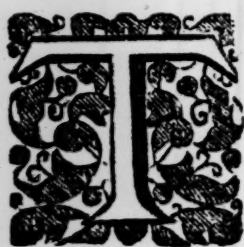
THE

THE TWELFTH SERMON UPON Our Saviours Tentation.

MAT. iv. 6.

For it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Plutarch. in
vit. Themist.



Hey that meditate mischief against others, usually they begin with perswasion, and end in hostility; their first way is subtilty, and their last is violence. As *Themistocles* told the men of *Andria*, that he had brought two great Goddesses with him to exact Tribute of that Island, *πειθω & ἀνάγκη*, Perswasion and Necessity: First, I pray do it, and then you must do it. The Devil held our Saviour play all the while he was on the Earth with the same method. For a long space he laid his train privily to overcome him with Art and Tentation, at length he made his assault openly to bring him to his Death and Passion: *Vulpes in primo congressu, leo in crucifixione*; at this bout he made towards him like a Fox with many trim perswasions, but when he stood out perswasions, he rose against him like a Lion; as *David* prophesied, *They would tear my soul in pieces like a lion, while there is none to deliver me*. In this story of Scripture, upon which I insist, he practiseth the Arts of the Fox, upon which subtil creature *Gregory* lends this Observation to our present matter, *Nunquam rectis itineribus sed tortuosis anfractibus currunt*; they never run straight on, when they are hunted, but make an hundred windings and doublings, that it may be more difficult to trace them.

So Satan never went right on with any Proposition which he made to our Saviour, sometimes he urgeth one way, sometimes another, comes forward, and falls back, practiseth like *Pharaoh* with *Moses*, who profess'd he would deal subtilly with the people of *Israel*. One while *Pharaoh* makes an offer to let the men of *Israel* go serve the Lord in the Wilderness, but not their Children, nor their Cattel; then he changeth his Sentence, and detains them all: Then he gives them leave to take their Children with them, but nothing else; at last he gives order to let them all be gone, Children, and Herds and Flocks, Bag and Baggage, they should have all to be rid of them. Beloved, there can be no good meaning where there is so much alteration and inconstancy. Square dealing stands upon one firm base, hold fast to that without being removed: Delusions and devices hop about like *Ignis fatuus*. This holds very right on the Tempters part in my Text. You see he shifted ground from the Wilderness to the Temple, and then he flies back from the Temple to the Mountains in the Wilderness. He tries if he can make him despair, then he falls off, and ventures to make him presume. Upbraids him at first that God would give him no bread: Perswades with him by and by that God will give him all his Angels: First, he would put the working of a miracle into Christs hands, command that these stones be made bread: Next he refers the work of power to the Angels, *He shall give*

give his Angels charge concerning thee, and in their hands they shall bear thee up. Thirdly, He assumes the doing of great matters to himself, *All these things will I give thee if thou wilt fall down and worship me.* He laboured with our first Parents neither to believe God, nor the Word which he spake, now he makes a shew that he would have Christ both trust in God, and in his Angels, and in his Word the holy Scripture, *For it is written, He shall give his Angels charge, &c.* The whole verse was thus distributed to you before. First in order I propounded the demand which Satan made, *Cast thy self down.* 2. Upon what supposition, *If thou be the Son of God,* (there I ended with the hour.) 3. Upon what Authority? Why, upon the warrant of the holy Scripture, *For it is written.* 4. Upon what assistance? Why, the best in the world, which here is twofold, Supreme and Instrumental. The Supreme is God, *He will give his Angels charge concerning thee:* The Instrumental helps are the first Instruments of all Creatures, the whole host of good Angels, *In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

And first I must meditate hereupon at this time, that the wicked one hath quoted the best Authority which the Church hath to justify the lawfulness of his demand, *Scriptum est enim,* for it is written. Perhaps he had never thought of Scripture at this time but that Christ put him in mind of it in the former Tentation; and it was his old sin, *Ero similis altissimo,* I will be like the most High, do every thing as Christ did, not out of pious imitation, but out of perverse affecting an equality. And because Christ had the start of him to fly first to the Word of God, therefore the Devil doth both quote Scripture, and carry him to the Temple, as if he would shew Religion and Sanctity double as much as our Saviour did. Joab in his necessity will fly to the horns of the Altar for sanctuary, as if the Lord would protect a Rebel, that had set up a concurrent against his lawful King: So the Devil will fly to the Scripture for a need, as if there were any refuge there for him that had been a Traitor to his God. *Occasio fallendi est maxima, ubi est maxima auctoritas,* says St. Ambrose; the most perilous way to deceive is under pretence of the greatest authority. Therefore the Tempter comes like a Divine with a Psalter in his hand, you know how well he counterfeited Samuel, putting on the shape of that good Prophet to abuse Saul, and here he counterfeits David, nay, therein he counterfeits the very Spirit of God. A man would have thought Satan would have skipt the Book of the Psalms though he had search'd over all the Scripture beside. It is the Volume of joy, of consolation, of alacrity, the very Songs of Angels. Is any man merry? Let him sing Psalms, says St. James. Is there any use of that sweet harmony for him that lives in perpetual torment?

But they that mean to abuse the Sacred Text, instance in those places, where you would least expect to find them. From the Commandment to sanctifie the Sabbath day the Pharisees wrung in their exception, that it was not lawful for Christ on that day to exercise the works of Charity, to cure the sick, to heal the impotent. The Donatists penn'd up the Church of Christ within the limits of Affrica, for in the Song of Solomon God says to the Spouse mystically, *Ubi pascis? Ubi cubas sub meridie? Cant. i. 7.* Tell me (O thou whom my soul loveth) where thou feedest, where thou makest thy flock to rest at noon? As if the true Church therefore were limited to those Southern parts or Meridian. Is it not as wonderful to fetch the Cardinalitian dignity of the Church of Rome from this Text, *1 Sam. ii. 8. Domini sunt cardines terra?* The Pillars of the earth are the Lords, and he hath set the world upon them. Or Adoration of Images from this Text, that Jacob worshipped leaning upon the top of his staff? *Heb. xi. 21.* And is not a Lay Presbytery screwed in to govern the Church instead of the most ancient Hierarchy of Bishops from this quite mistaken Citation, *1 Tim. v. 17.* Let the Presbytery, the Elders that rule well be accounted worthy of double honour, especially they that labour in the word and Doctrine. I will not put my self to the task to go any further in this reckoning; for all Schisms and Heresies, and almost all sins will shroud under the Patronage of the Word of God. Yet such is the pureness of that Fountain, that it is not pudled, though dirty Swine do wallow in it, nay, though the Devil himself run headlong into it, as he did into the Sea. Here he tumbles about in this Psalm to cast dirt upon it, yet the Psalm is no whit less sacred and venerable than it was before. *Et male quod recitas incipit esse tuum;* as he did use it most blasphemously it was not Scripture, but rather Magick and Incantation. For first, according to St. Hierom, the Psalm pertains not to Christ, but to his Members, they have the promise that they shall abide under the shadow of the Almighty, and the Arrians, who did mainly contend against the Orthodox that David made

Bonavent.
in Luc. 4.

Socrat. lib. 6.
c. 11.

Baron. ad An.
1177. num. 5

Acts xviii.
24.

the Hymn upon Christ, and not upon pious men, do but follow the Exposition of the Devil. But of this hereafter. 2. He did quite abuse the meaning of the Prophet. The *Angels* are appointed by God to keep the faithful in safety against their enemies; but the promise extends not to him that will throw himself into danger, and be his own greatest enemy. 3. He curtailed the holy Scripture, and left out these most emphatical words, *In omnibus viis tuis*; that God shall keep thee in all thy ways. Surely he was ashamed to mention these words, for it can be none of a mans ways to cast himself down from a Pinnacle of the Temple. *Diaboli est truncare autoritates*; this is a devillish craft which God abhors, to lop off somewhat of the Scripture, that the remainder may do hurt. If any man shall take away from the words of the Book of this Prophecie, God shall take away his part out of the book of life. God is most highly abused when his sayings are mangled and misreported: How much more when a whole Commandment, and of principal consequence against worshipping of Images, is omitted in many Missals, I know not upon what pretence of brevity? Even among men 'tis taken for the sign of a most contumelious affection to report one Sentence, or one Comma of a mans speech without the supplement of all Circumstances, As *Serapion* served *Severianus*, If thou diest a good Christian, says *Severianus*, and not an arrant *Reneigo*, Christ was never made man. *Serapion* brings him to his answer for this Heresie, that he maintained Christ was never made man. Thus the Devil had what he pleased, and made use of what he lust in the *Psalms*, and so, like a broken glass, it was for no service.

Fourthly, says St. *Ambrose*, why did he not go on to the end of the *Psalms*, at least why did he not take in the very next verse, *Psal. xci. 13. Thou shalt tread upon the Lion and Adder, the young Lion and the Dragon shalt thou tread under thy feet: Quare files super Aspidem & Basiliscum, nisi quia tu es Leo & Basiliscus?* Satan is the Lion and the Adder, whom not only Christ, but every good member of his flock should tread under his feet; these were his own names, therefore he durst not recite them. And yet the time was, I can tell you, when the Devil made as good use of that verse as he did of the precedent verse when he tempted Christ; it seems he loves to be tempting with this *Psalms*, but thus it was. Pope *Alexander* the third persecuted the Emperor *Frederick Barbarossa* by Arms and Excommunications till he brought him upon his knees, and lower than his knees in all servile and base submission, and *Alexander* setting his foot upon the Emperours neck (a scorn which *Alexander* the Great never put upon *Darius*) insulted over him with that verse which next follows the Devils quotation in my Text, *Thou shalt tread upon the Lion and Adder, and shalt trample the Dragon under thy feet*. Nothing makes worse corruption than that which is best of all when it is marred and spoyled, and nothing makes worse sense than the Oracles of God when they are perverted. And as *Samson* having his Locks cut off, wherein consisted the spirit of Fortitude, was weak as another man, so the Scripture mutilated and mangled, having not the native and wholsom interpretation wherein the efficacy of the Spirit consists, is of no force or validity. The Devil himself was not afraid of the name of *Jesus* when it was not rightly used. *Acts xix.* The holy Incense was to be offered up in the Lords Censers, so the Scripture hath a right favour in it when it is offered up with the meaning of the Holy Ghost. *Deleiah* brought a false Prophecie to *Nehemiah* to hide himself from his enemies in the Temple, but *Nehemiah* would not hear him, *Chap. vi. 10.* 'Tis a grace of God which every one of us should beg often upon our knees that he would open the true meaning of the Scripture unto us, who hath the key of David, that openeth, and no man shutteth; that we may not distort those good Lessons to our perdition, and by our own ill digestion convert the most sincere milk of the Word into the rankest poyson.

These two cautions shall be the conjunct uses of this Point. First, that ignorant men be not removed from the truth by misconceiving such doubtful places of Scripture, which are fittest to be argued by them that sit in *Moses Chair*. It is a laudable conjecture of a modern Author; that the Devil knew our Saviour was not brought up in the Schools of knowledge; all the Jews could descant upon it; Whence hath this man learning? Is not this the Carpenters Son? And therefore he mis-scited the Scripture unto Christ as unto an illiterate person that could not discover him. Every man is not an *Apollos*, mighty in the Scripture, some such the Lord doth ever provide for the building up of his Church, who are able to convince the gain-sayers, and the weaker brethren must be satisfied by them, whose lips the most wise hath appointed to preserve knowledge. Secondly, Beware to trample upon Pearls

Pearls as Swines do; beware to touch the Scripture with defiled hands: He that dispenseth this portion of meat to his fellow-servants should not only be a wise Steward, but ought to have a clean heart, and a sincere conscience. I dare say it prospers much the better with a good man. Let *Paul* deliver any thing out of prophane Authors and he makes it profitable: Let *Satan* deliver any thing out of the Prophets, or the Gospel; and he makes it abominable. *Origen* compared it so before me, *Paulus assumpsit verba de his quæ foris sunt ut sanctificet ea.* *Paul* did sanctifie Poetry and Philosophy with his gifts, the *Devil* did pollute Divinity with his distortions. What more pithy than this of *Solomon*? *Prov. xxvi. 7. The legs of the lame are not equal, so is a Parable in the mouth of fools:* For as the legs of the lame will not reach one another, so the Scripture never fits his purpose that doth not use it to the glory of God. When *Plato* said, that certain *Damones*, I know not what aerial Spirits, offered the Prayers of mortal men to the Gods. Says *St. Austin*, what Prayers do they offer? Incantations? Or holy Petitions? *Si magicas volunt tales Dii, si licitas volunt per tales;* If they be Charms God will reject that they bring, if they be good Prayers he would not have them to bring them. So I may say, Why do the Devil and his *Angels*, or why do the Sons of *Belial* usurp those words which the Prophets and Apostles have written? Unto the ungodly said God, *why dost thou take my Covenant into thy mouth?* If it be true and entire Scripture, God will not hear it from them; if it be ill applied Scripture, God will not hear it at all. *Aquinas* puts forth a question, Whether a man may expound Scripture who hath committed any mortal sin whereof he hath not repented? He answers it, if it be a sin secretly committed he may do it; for God will make Reprobates Instruments of his glory; but if the sin be publickly known, it is better for such a one to hold his peace because of the scandal, I see no reason but rather to say, whether the sin be secret or publick such a one should not dare to take Gods Laws into his mouth until he have made atonement for his iniquities by newness of life and repentance. *Obmutescit facundia, si ægra sit conscientia;* The tongue will lose its cunning to perswade where the conscience is defiled. I doubt not therefore but *Satan*s woe and torments shall be encreased for mixing Scripture with his most presumptuous tentations. They are not worthy here to be answered that baul at the Reformed Churches, because they alledge Scripture for their Reformation, but none of their Doctors wrought Miracles to commend their Doctrine. *Nec Diabolus à Scripturis abstinet,* says one of them; no Sir, *Nec à miraculis.* The Devil, says he, did fly to the Scriptures, but once Sir in these three Tentations to the Scriptures; but twice here, and often after and before to miracles. It is for a faith newly planted to advance it upon miracles, not for the most ancient faith emerging out of darkness, where it was much obscured. In that case our Doctors quote the Scriptures, not like the Devil, as these *Rabbekeh*s say, but like Christ in the verse following, when he confuted the Devil. And so much for the third general Point, upon what authority he moves Christ to tumble headlong, *Scriptum est, It is written.*

In the last part of all *Satan* would be our Saviours remembrancer what assistance he may promise unto himself both Supreme and Instrumental. The Supreme is God, the Instrumental are the *Angels*. *Ille mandabit; He shall give charge.* It was some modesty in the Devil that he would not name God with his blasphemous throat, but understands him by the Pronoun of excellency; and none other can be meant, because he calls them his *Angels*, that is, his Domestiques and his Family. There is nothing strange in these words, how the very Devil knew that God is tender to preserve his Children. Every living thing, nay, every inanimate thing hath some instinct, that he supports all things with the word of his power. When the Sea wrought tempestuously, *Jonas i. Every Mariner called upon his God.* An Atheist, that in his jollity will know no God, put him suddenly in fear of death, then he will find a God to call upon. *O testimonium anime naturaliter Christianæ;* When malicious wit is surprized unawares, that it cannot corrupt Nature, Nature being left to it self will fly to the Almighty for defence. Quench not this spark of Nature, I beseech you, but call upon the Lord in time of trouble and he will hear you. Take the Devil at his word, that our heavenly Father will give his *Angels* charge concerning you. Do not distrust that for shame which *Lucifer* durst not deny: But first take this Weapon by the handle, and turn the point against the Devil, *St. Hierom* shews you how. If God will keep me in all my ways, as you confess, certainly he will preserve me from you. He will not give you over to him above all enemies in the world that he should oppress you. He was not so busie about *Peter* but God was more vigilant.

Homil. in
Luc. 31.Lib. 8. Civ.
Dei. c. 19.

Psal. li. 16.

Ambros. in
Psal. 118.
Sed. 5.Barclaius
Parenes.
lib. 1. c. 5.

Peter, Satan hath desired to winnow thee, but I have prayed that thy faith should not fail. Secondly, This tender charge unto which we are committed bids us by all means regard our safety, and avoid our enemies. *Non tam magna pro nobis in cælo sollicitudo gereretur, si non magna nobis necessitas incumberet*; All the powers of heaven would not be so solicitous for us, but that we are thrust upon great necessity. God hath placed us in the midst of so many and so great dangers, that we may keep our selves within the Walls of a good Conscience, and within the Fortrefs of Prayer and supplication. He that understands what hard adventures he must undergo will provide accordingly, and he that is solicitous to be saved did never want Salvation.

Thirdly, Let not an innocent man be afraid of those enemies whom the Devil in all likelihood doth raise up against him; be not out of hope because your foes are visible, and your help is invisible. If you were stedfast in faith an intellectual comfort is far greater than a sensible; yet all things are knit together in such a link of Charity, that if men be not Recreants, and forget that heavenly order, which puts the weaker under the protection of the stronger, all people may feel and handle the succour which is appointed for them. Not to draw your attention so high yet as the custody of Angels, observe in this lower Region God hath committed the Children to the nurture of the Parents, the Woman to the safeguard of her Husband, the Subject injured to the justice of the Magistrate, the Sick and Impotent to the refection of them that are whole, the Poor and Naked to the liberality of the Rich. Every weak and distressed is appointed his Protector by Gods Ordinance that is strong and whole; and that Patron that looks not to those poor Clients, with whom he stands in charge, let him take heed that himself wants not a Patron when he looks for Christ to be his Advocate. But when a whole Nation of true Believers, nay, when a whole world of Christians have been persecuted all at once, Who looks to that? God. And will give them the wages of wicked Servants, that should have been nursing Fathers and nursing Mothers to his precious Portion, and yet had their chief hand in the Tragedy against it. And because the whole earth sometimes fails of their duty towards the Church, therefore the Lord hath his Angels in store as the last and infallible refuge, that the less we are beholding to the Earth, we may acknowledge our selves the more beholding to Heaven. If

2 Sam. xviii.
5.

David's bowels earned for a rebellious Son, and gave all the Captains charge, Deal gently for my sake with the young man, even with Absalon: Verily the Lord will put his Ministers upon that good Office to be a Wall of protection to his obedient Sons.

Psal. xxxiv.
7.

Aut eripient periculum, aut eripient animam; Either they will take your afflictions from you, or take you from your afflictions. *The Angel of the Lord tarrieth round about them that fear him, and will deliver them.*

And though the Devil meant nothing less than truth in his Sermon, since he would needs preach, let us lay hold of this for a true ground, that the good Angels are very certain to keep their charge, as they are commanded; they are like the diligent Souldiers under the Centurions authority, *He says unto one go, and he goeth, and to another come, and he cometh.* But their charge is set and appointed them, it is not in their own free choice to lend their assistance where they please. So the Schoolmen draw many questions to this Principle, *Non sunt liberâ potestate pradi, sed ministri ad nutum Domini.* The reason is twofold: First, All things must be done in order, and without direction and appointment, whom the Hosts of heaven should guard, how far, and at what time; the Discipline would be altogether confused in that heavenly custody. Secondly, The knowledge of those blessed Spirits is finite, they are not present at all our troubles which we suffer on earth, they being far remote in heaven; they know not the groanings of the heart, it is out of their Sphere to apprehend what succour is needful for Infants that cannot moan themselves, that cannot ask it; of all these things they must be made acquainted, and then their Province is allotted unto them by the especial Commission of God. Wherefore as they are given by nature and grace to love Mankind, so by a special Mandate and charge they are bound unto it. Peter imputes his deliverance out of Prison to the Angels Ministry, but principally to the Lords word and authority; he doth not say, that the Angel pull'd him out of danger of his own motion, but *now know I that the Lord hath sent his Angel, and hath delivered me from the hand of Herod, and from the expectation of all the people, Acts xii. 11.*

It was a good speech of Jonathans, 1 Sam. xiv. 6. *There is no restraint to the Lord to save by many, or by few*; Had he but added one thing more the speech had been complete,

complete, and full of faith, there is no restraint to the Lord to save by many, or by few, or by none at all. Then to what use serves the Auxiliary custody of Angels when the strength of all protection is in God alone, without the subordinate performance of any Creature? To dissolve this Question into many Answers: First, They that say their Creed and understand it, that *God is the Father Almighty*, and have the Theorie that his vertue by it self is all-sufficient; yet when it comes to the experience and practice, they will boggle, and be much unconfident of their own security, if some powers which are ordained of God, and more familiar to us than his infinite Essence, be not promised to relieve us in the day of our Visitation. *Israel* had great cause to have strong affiance in him that had brought them out of the Land of *Egypt*, yet a weak Plant had need of a Prop to be bound unto it, and therefore their Charter was thus enlarged, *Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared*, *Exod. xxiii. 20.* This was *ex abundanti*, somewhat given above that which needed, for the rudeness and infirmity of our faith. Secondly, The Ministry of those blessed Spirits is used here below, not for the defect of the supreme power, but to shew his Majesty and Dignity; as earthly Princes have their *striatores*, some bands of Noble Gentlemen to stand about their Person, rather for Pomp than necessity: Yet it begets obsequiousness and awe unto their Majesty. *Favorinus*, a man of rare skill in Learning, whensoever *Hadrian the Emperour* discoursed with him, condescended in all things to let the Emperour overmatch him; and when his friends thought it too much obsequiousness, *Favorinus* thus excused himself, I will permit him to be more learned than hath thirty Legions of Souldiers under his command: So the imployment of that heavenly Host lends no assistance to God, but proclaims him that hath so many terrible Ministers to command to be most dreadful, and glorious, and who is able to stand before his Host? Thirdly, The Angels and Saints shall make up one Triumphant Church in heaven, the whole body of things in heaven, and things on earth being gathered under Christ the head, therefore they are knit together in these good Offices of defence and guardianship as a taste of that unity which shall be complete hereafter. And indeed it is through Christ that these parts are recollected together, which were disjoyned before. *It pleased the Father to reconcile all things unto himself in him, whether they were things in heaven, or things in earth.* He is that Ladder upon which *Jacob* saw Angels ascend and descend; and so Christ, speaking of that reconciliation which he had wrought, told the High Priests, *Hereafter ye shall see the heavens open, and Angels ascending and descending.* Fourthly, *Aquinas* doth thus excogitate: *Sum. pa. 1. qu. 113. ar. 1.* There are two ways wherein man stands in need of help, to have grace infused into him, and to be guided and assisted in perfecting that which is good, *Deus immediate hominem inclinatur ad bonum, infundendo ei gratiam*; God only and immediately doth infuse supernatural grace into the heart. *Sed inveniendae sunt congruae viae ad perficiendum bonum*; But in the ways which are of advantage to finish and absolve that which is good, we are under the care and diligence of those ministring Spirits, even as *Satan* hath confess'd it in my Text, *He shall give his Angels charge concerning thee.* And so much for the Supreme assistance, which the Devil did promise Christ; I have begun to touch upon the instrumental helpers as they were under the Lords appointment, but now I will finish the time with a more large Explication of their aid and protection, and in their hands they shall bear thee up, &c.

Hortensius the Orator commended the brave quality of Eloquence to the heavens, that himself might be lifted up to heaven in the commendation: So the Tempter spares not to give the Angels their due, and much more than their due, that his own presence and assistance might be the more regarded; For this is the cunning of it; *Habes Angelorum custodiam, & ego ipse Angelus lucis sum*; The Angels are all your Servants to attend you, and I that am so near at hand unto you am an Angel of light. Well, for his part he shall be detected to his shame what he is after the third Temptation, howsoever he roves extreme wide from the scope of the Prophet *David*, *Scriptum est ad corporis consolationem, non ad capitis*; This promise of Angelical safeguard belongs not to the tuition of the head, who is above all, but to the consolation of the body. The beginning of the Psalm receives the righteous into the Sanctuary of the most High, and he shall abide under the shadow of the Almighty; but Christ is that Almighty under whose shadow the Angels themselves are received. So *Origen* retorts, should the Angels watch lest he dash his foot against a stone? *Nisi Iesus adjuverit Angeli offenderent pedem suum*; yea, unless Christ be about their paths, and about their ways the Angels shall dash their foot against a stone, and

Spartianus in Hadriano

Col. i. 20.

Sum. pa. 1.

qu. 113. ar. 1.

Homil. 31.

and never rise; they borrow their illumination, their confirmation in grace, their whole subsistence from Christ, and not he from them. What could be more spitefully cast forth than this comparison of the Tempters? What could be more contemptuous to Christ's glory than to make him a Pupil of the Angels? What more opprobrious to all faith? As if we did fly to such a Saviour who was not sufficient to keep himself, but had a convoy of Gods best Servants to deliver him. So the Jews, following their Father the Devil, frumpt him upon the Cross, Let us see if *Elias will come and help him*, when he called not upon *Elias*, but twice together upon God. The Lamb of God, when he was so flouted by the Jews, yielded up the Ghost, and did not contradict them, because they deserved for the hardness of their heart to live and die in their error; so he did not vindicate himself from this indignity of Satans, that he was Lord of the Angels, and not under their Pupillage, Satan would have laid his ear to that, but it might not be discovered unto him, that he might still lie upon the rack of doubtfulness, and infidelity, mager all his Tentations.

Christ was not ashamed to let his Prophets and Apostles say, thou madest him a little lower than the Angels, Heb. ii. 7. But the next words do recompence that humiliation, Thou crownedst him with glory and honour, and didst set him over the works of thy hands. But how lower than the Angels, will some man say? Not *ratione natura assumpta*; not because he took flesh of the blessed Virgin; for he keeps that body in his glory, and yet as *Dei Spumas*, God and man, he is Prince of all the Angels: But thus it is best read, thou hast made him *ὑποτάξας*, for a little while lower than the Angels, in his Mortality, in his Passion, while he lay in the Grave, before he rose from the dead, but after that no longer in any respect lower than the Angels. Satan shall see and malign that after the temptation is finished, at the eleventh verse of this Chapter, Angels will come and minister unto him, as honourable Servants, not as Jobs Friends, who were his Allies and equals: He shall see at his Agony an Angel from heaven comforting him, *Non ad necessitatem sed ad servitutis exhibitionem*, says Remigius. Not as one that had need to bring help, but that ought to give attendance. Nay, because you read, Acts i. passively that Christ was taken up into heaven, and that two men, meaning two Angels, stood by in white apparel; therefore St. Austin says that Angels bore him up in their hands into heaven, not because he should fall if they had taken away their hands, but they were delighted marvellously in that homage and imployment. And thus the Father amplifies it, The Lord hath said, *heaven is my seat, Quia caelum portat, & Deus sedet, ideo caelum melius non est*; If the heaven be his seat and carry him, yet is not he much better that sits upon it? So is Christ much better than all the Angels though it should be granted to Satan that they did bear him in their hands.

But for our part, to whom this benefit is meant, let us own it, and confesse it is our Psalm, it is our consolation, those hands of the Angels are reacht out to hold us weak ones up, lest at any time we dash our foot against a stone. They pluckt Lot and his Family out of Sodom, they guarded Jacob from the wrath of Laban, they went before the Israelites through the Wilderness, and through all their trouble, they filled all the Mountains round about to protect Elisba, they destroy'd the Host of Sennacherib, and saved the holy City. We are not only Oves in medio luporum, Sheep in the midst of Wolves, but also Oves in medio Angelorum, Sheep in the midst of Angels; over every wolves head there is an Angel, so that we are hoop'd about both above, and below: Above, for our defence; below, for our perdition. What should move the very Heathen to harp upon this string? Or who did light their Candle to find it out? One of them speaks thus roundly to the matter, *ἀνὰ τὴν γῆν εἰσι δαίμονες τεταγμένοι τῶν ἀνθρώπων πρὸς τὴν φύσιν, καὶ ἐπισκοποῦντες*, there are certain Angels appointed about the earth, who are Guardians and Bishops, or over-lookers of all humane actions. Surely, that which moved them to this Sentence must be, to consider what plots and conspiracies against the innocent are often revealed in a way clean contrary to the reach of mans wit; what mischiefs are prevented by that which we call Chance and Fortune, that is, by the way of Gods secret Providence, which cannot be discerned: And what comforts flow into the minds of the distressed, which no mortal man could administer? Good reason will conclude, some heavenly Ministers must be the Instruments of these strange and unlook'd-for blessings, or they could never come to pass. In these straights of time take these Aphorisms briefly upon it. As Solomon says, The righteous may be bold as a Lion. We have such to fence us, of whom more may be said than of the valiant Israelites, one of

Plut. in lib.
de sua.

of them shall chase a thousand, and two of them shall put ten thousand to flight. *Nedum Angeli, sed & Christus ipse*, says one; if thou think not them enough, you are under the tuition as well of Christ as of his Angels. Yet secondly, mans life must needs be full of enemies that even the *Cherubims* of heaven are so solicitous of our safeguard, *Non tam magna pro nobis in caelo & in terrâ sollicitudo gereretur, &c.* Bernard doth often rouse up himself to think that God sees we are in more danger than we our selves can perceive, because he provides such an Army to be on our side against all hostility. Thirdly, *Si homines requirant Angelorum auxilium, necesse est ut suum officium faciant*; You must look to your own quarter, and the Angels will look to theirs: Set your affections upon heaven, and your hopes upon Gods protection, yet do not separate the wit of the Serpent from the innocency of the Dove. It is the best sign that the powers of heaven are watchful over a man when that man is watchful over his own safety. But where God is angry with a sinner, he makes the good Angels cast him out of their hands to be trodden down of his enemies. When the Lord was angry with the Synagogue of the Jews, which he calls his Vineyard, to which he had been wanting in no grace and favour; Go to, says he, I will tell you what I will do to my Vineyard, *I will take away the hedge thereof, Isa. v. 5. Auferam sepem ejus, i.e. Angelorum custodiam*; I will take away the fence of the holy Angels from it, and leave it to be trodden down. And why hath he committed us to the tutelary help of Angels? Not to adore them, for Christ says within three verses following, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Nor to pray unto them; for there is neither Pattern nor Precept to authorize it, but to prevent us from dangers, to assail us from our Ghostly enemies, to bear us up in their hands, lest at any time we dash our foot against a stone.

He shall give his Angels charge, and they shall bear thee up; This Commission granted to a Plurality of Angels doth note, that one Angel is not here deputed to a man, but all to every man; Stapleton, and others of that side, do rather strive to raile Calvin, than to dispute him out of this opinion. Set aside the conjectures of many ancient learned Authors, there is not one tittle in Scripture to reprove what Calvin says, *Figmentum de binis cujusque genii profanum est*; It is but a prophane excogitation to say, that every man, as soon as he is born, is molested with the impugnation of a bad Angel, and is committed to the defence of a Good: against the former part, that every man hath one evil genius to oppugn him, how improbable it is, since we read, that Legions of evil Spirits have entred into one man? And that bad men have their good Angel Guardian, where is their evidence to prove it? Nothing, but because it was an old Platonique rule, *ἑκάστῳ ἀνδρὶ συμπαιεῖται γινώσκων*, every one, good and bad, hath his Demon or his Genius like a Page to wait upon him; and then the Schoolmen do thus divine, that bad men had need of a good Angel to wait upon them, *Ne noceant aliis quantum possint*, to debar them that they may not do so much hurt as they would. But that every good man hath his Angel Guardian I confess is more generally maintained, and yet not without this diversity, some say he is deputed to every good Christian after he is baptized, some say, to every Elect one from the first moment of the Nativity; and so say all that follow St. Hierom, *magna est dignitas animarum, ut unaquaque habet ab ortu natiuitatis Angelum deputatum*; Yet again these Opinionists jostle, for some quote Ausin, that an Angelical power is deputed to tender every visible thing in this World. In Rev. xiv. mention is made of the Angel that had power over the Fire; of another, Rev. xvi. that had power over the Water, as if every Element had its Angel Guardian. But if every visible Element and every material thing be under the custody of an Angel, that reason of Aquinas, which all the Schoolmen suck up for the guardianship of all mens souls, must needs fall to nothing: But thus he; Men are incorruptible, not only in the Species, but also every one in his particular form: Now he infers, the divine Providence is conuersant chiefly about incorruptible things, therefore that Providence doth as much tend one man as an whole Species of Beasts and Plants, therefore one Angel is allotted to every one man as to every one whole kind of other things to perish. Thus you see there is no agreement but railing about this Point, because it hath no foundation in Scripture; therefore Lombard, though some of his fellows pinch him for it, concluded very wisely, that it is to be doubted whether every man hath his particular tutelary Angel.

In the search of holy Scriptures this Text remits us to believe, that the Angels compass us about by troops and multitudes: We find Lot, his Wife, and his two Daughters taken out of Sodom by no more than two that came unto them: We read

Comment in
Acts xii.

Zanch. lib. 5.
de Nat. Dei.
cap. 1.

In Mat. xiii.

Lib. 83.
qu. 74.

Vasq. par. 1.
tom. 2. q. 245.
cap. 1.

Pa. 1. q. 123.
ar. 2.

Lib. 2. qu. 11

read of innumerable Chariots in the Mountains that did appear to succour *Elisba* and his Servant. There is but one *Angel* set over *Greece*, and one more over *Persia*, *Dan. x.* they that contend for the opposite either name one verſe, *Mat. xiii.* which ſpeaks not of one, but of many *Angels*, *Their Angels do always behold the face of your Father which is in heaven*; or that other refuge out of a Text many ways expounded, *Acts xii. 15.* When the Maid affirmed how *Peter* knockt at door, whom all that were preſent ſuppoſed to be in priſon, *they ſaid it is his Angel.* *Theophilaſt* and *Bede* ſay, they meant it was his ſoul, he being newly ſlain by *Herod*, as they feared and ſuſpected. Some holy *Fathers*, otherwiſe of great learning, did dream that the ſouls of good men departed did viſit their Friends; which when *Vigilantius* denied, *St. Hierom* very harſhly, *Quare martyres poſt ſanguinis effuſionem tenebuntur incluſi?* Why ſhould the ſouls of the Martyrs be lockt up, and not permitted to wander abroad? A queſtion of more anger than reaſon. Well, if the words be not to be conſtrued as if it were the ſoul of *Peter*, but a very *Angel*, yet *Cornelius à Lap.* dares to call this *Angel Michael*, the great Prince; and ſurely they will not ſay he was the particular Guardian of *St. Peter*. Strange excuſions are made upon it, how the *Angel* Guardian will perſonate a man ſo verily, that every man ſhall take it to be the very man; the ſame *Jefuite* tells, how a *Prieſt* being aſleep, his *Angel* celebrated Maſs for him; and that an *Angel* fought for another Souldier while he was at Maſs. Among the Miracles of *Ignatius Loiola* reported at his Canonization, this was affirmed, that he, being at *Rome*, did appear unto one at *Cullen*, and tranſact buſineſs with him; but whether he at *Cullen* that told this were drunk or ſober it is not reported. A thouſand gulleries and fictions have been raiſed from the conceit of the *Angel* Guardian, and all grounded upon this, that the people within ſaid *Peters Angel* was without; Now to end this Point, and to cut off all credit from that Text, it muſt needs be moſt ignorantly and inconfiderately ſpoken, for an *Angel* doth not uſe to knock at door, and deſire to be let in, who is a Spirit, and could come in, though the doors were ſhut.

Coronidis vice, to caſt up the whole account of this Text, ſuffer me to add both the intenſion of the *Angels* care over us, and the extenſion, and ſo I will conclude. The intenſion conſiſts in this, that they will put their hands between us and harm, in their hands they will bear thee up. In which figure we alaſs are compared to Infants, they to Nurſes, or Mothers, that will keep us in their own arms to ſave us from falling. Surely, they will not ſtick to carry ſo mean a ſimilitude for our ſake; for that you may not dread *Gods* Majeſty, he compares himſelf but to a Hen that clucks her Chickens under her wings, *Mat. xxiii.* The Chicken which is under the wing, though it be very ſafe, yet it is out of fight, but that which is held in the hand the eye will be carefully caſt upon it; therefore this is a phraſe of as tender pity and compaſſion as almoſt can be deviſed. Were it in this ſtile, they ſhall admoniſh you of dangers at hand, it were a loving part, but we are admoniſhed of dangers every week, and yet fall into the ſnares of *Satan*. Did the conſolation run in this form, they ſhall go before you, or compaſs you about, they ſhall look to your going out and coming in, it would deſerve to have *Gods* name bleſſed for that appointment; yet though *Angels* go before us, unleſs they will carry us out of our own ways we ſhall run into the broad path that leadeth to deſtruction. Well, admit it were as *God* ſaid to *Israel*, I have born thee on *Eagles* wings, and brought thee to my ſelf, *Exod. xix. 4.* Yet it comes ſhort of this love. The *Eagle* carries her young ones on her back, but to lift up a thing upon the ſhoulders is to make it a burden, and not a delight; that which is born in the hands is nearer to the boſom, ever in remembrance, moſt tenderly provided for, therefore out of infinite love *Judah* was comforted, *I will grave thee in the palms of my hands, Iſa. xlix.*

This is the intenſion of their care, which is yet amplified by the extenſion, the *Angels* will ſupport you, and hug you in their hands, *leſt at any time thou daſh thy foot againſt a ſtone.* *Burno Herbipolenſis* is more figurative in his Expoſition than the very figure of the words: Says he, the Law was written in Tables of ſtone, but theſe Guardians will take care that you offend not againſt the Law. He might as well have ſaid, and better, they will provide that you ſin not againſt *Chriſt*, who is called a Stone, againſt which who ſo offends it will grind him to powder: but literally we may confide, that every part of our body is under the charge of *Gods* holy Miniſters, not only our head, but our feet; yea, the very hairs of our head are numbred. And this difference is prudently noted between thoſe evils, from which all good men ſhall be awarded. Firſt, They ſhall tread the Lion and the Dragon

Dragon under their feet, in which all infeſtious dangers are underſtood of malicious perſons, that deviſe to hurt the Innocent ; then it is further promiſed they ſhall not hurt their foot againſt a ſtone, that is, no miſchances or miſadventures, ſhall fall upon them. So *Job* hath connexed them, *Chap. v. 23. Thou ſhalt be at peace with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee* : That is, neither meditated miſchiefs, nor ill luck ſhall overthrow thee ; thy life ſhall be kept charily from thy profeſſed enemies, yea, thy very foot from all diſaſtrous contingencies. This is the Lords doing, and his Name be glorified both for his own providence, which is always about our paths, and about our bed, and for the charge and tuition of his holy Angels. To God the *Father*, &c.

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THE

THE THIRTEENTH SERMON UPON Our Saviours Tentation.

MAT. iv. 7.

Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God.



His is the second repulse which was given to the Tempter, who had disputed, as he thought, upon good supposition, *If thou be the Son of God: Upon good authority, For it is written: Upon good assurance, For he shall give his Angels charge concerning thee.* This was an Argument subtilly compact together, and yet it is fully answered. Beloved, I reduce it to this head of Admonition, when the wicked have done all they can, and disguised their plots with as much safety, as wit can invent, yet the Lord

will find a flaw in their contrivance, and say, here I will make a breach, here I will enter in. As *Ahab* was admonish'd of his death by the *Prophet Micaiah* if he went to Battel against *Ramoth* in *Gilead*, yet he thought to meet with no harm in spite of the Prophecie, for he had buckled his Armour about him from head to foot; but a certain man drew a Bow at a venture, and smote him between the joynts of the Harness that he died. The Lord directed the mans Arrow to that place where *Ahab* lay open to death though he thought he had been impenetrable. *Goliath* came down to fight with any Champion that *Saul* should send against him, with his Shield of Brasse, his Coat of Mail, his Greaves of Brasse, his Helmit of Brasse, and so impudent he was in defying God, that I may say his Forehead was of Brasse. This Giant that thought himself invulnerable all over *David* smote with a stone in his brazen forehead that he died. I could be luxuriant in Examples, I will speak but once more. The *Febsites* were within the strong hold of *Zion*, and they boasted it could not be taken, therefore they derided *David*, but *David* found a way to send up his men by the Gutter, and smote the *Febsites*; they were surprized at one weak passage which was not fortified, and never dreamt of it.

2 Sam. vi. 8.

I lay all this down at the door of their conscience that dare venture upon any conspiracy or injustice, if they think their work so strong that it will hold out all detection. I tell you when you have made your Covenant with Hell by forgery, false witness, perjury, corruption, subornation, and with all the forms of damnable iniquity beside, God will start an Objection, which was never foreseen, that shall unmasque all their villany. You cannot stop your gaps so close but he will break open your hedge: for here is a president in my Text, the wittiest Jugler in the world, and the Father of devices, he could not wind up his reasons so well but Christ did easily find an end to unravel them. *Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God.* The answers of our Saviour grow stronger and stronger, before he replied affirmatively, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*; Here he decides the Objection with a

Negative

Negative Rule, (and Negative Precepts are stronger than Affirmative,) *tenent ad semper*, they bind a man at all times, at every minute of his life. Again, Christ answered to the first temptation, *Non est necessarium*, he might have made stones become bread, but there was no need of it. Unto this Temptation he answers, *Non est bonum*; not it may be spared and left undone well enough, but it must not be done, it is unlawful. But at both times our Saviours answer was a true *Elench* most pat against that which the Tempter urged, and that in two respects. First, here is Christs *Scriptum est* against *Satans*, Scripture to counter-poise Scripture, he censures the Devils malicious interpretation of Scripture by Scripture truly applied, *Again it is written*. Secondly, *Satan* blew the coals of presumption, *Cast thy self down*, &c. Christ puts them out with the still waters of *Siloah* with godly fear and circumspection, *Thou shalt not tempt the Lord thy God*. These are the contents of the Text, which you shall make yours by attending unto them, and I by opening and enlarging them.

Will a Thief sue a true man in the Law whom he hath robb'd and despoiled by violence? No surely, he will avoid the Law, if he can shift it, for it will certainly condemn him. Yet *Satan* hath perswaded Christ to rebel against *heaven*, he hath robb'd *God* of his honour, and yet pleads his cause out of the *holy Scriptures*, and flies to them: Our Saviour was glad to catch him there, and holds him hard to *Scripture* whether he would or no, *Rursum Scriptum est*, *again it is written*. The evil Spirit perceived his own error, that it was unadvisedly done to deal with those Tools, and remove his suit out of that Court in the next Temptation. And because he was once beaten upon that ground, he would never meddle more with Scriptures. But Christ goes them over and over, *Again it is written*; for the oftner you use the Word of *God*, you shall speed the better with it. If any thing in the *Prophets* or *Apostles* be strange unto you, blame your self if it be for want of acquaintance; every man will be to seek in the way where he goes but seldom. The more you use that sharp Sword of the Spirit, the more expert you will be to handle it. Threaten the Devil that you will lay this stone in his way if he shall approach you, that you will betake you to the *Testament* of *God* again and again if he come against you; and while the *Scripture* lasts there is no conquering of a righteous man, for his defence is impregnable.

But after what sort doth Christ meet his enemy in the face? *Again it is written*. What, doth he knock *Scripture* against *Scripture*? Is there civil discord in the Word of *God* within it self? Are there Twins of several natures and conditions in it, like *Esaü* and *Jacob* in the womb of *Rebeckah*? Not so Beloved; Christ alledgeth *Moses* against the place of the *Psalms* which the Tempter quoted, not, as we say, to drive out one nail with another, but by way of Harmony and Exposition, to shew that the Devil did misallege the *Psalms* of *David*, because he gave it a sense repugnant to the Text of *Moses*. It was a blasphemous assertion of *Pighius*, let his Pew-fellows salve it as they will, that the *Sacred Bible*, without the Gloss and Exposition of the *Church*, was like a Nose of Wax, you might pull it straight, or turn it which way you would. If it speak not clearly of it self, but be obnoxious to a good sense or a bad by mens interpretations, they might pass that censure upon it, which is horrid to be spoken, that a man of a clear notion and stile might endite a Book of less danger to give offence than that which was inspired throughout by the *Eternal Spirit*. *Aristotle* could say there was no use of an Indefinite Rule, because there was no certainty in it: Such, says he, was called a *Lesbian Rule*, it was made of lead, flexible, and would bend to any thing that you would measure with it. To settle reason by the example of mens actions, and not to reduce mens actions to the notions of common reason, were it not ridiculous? To apply the Law to mens manners, and not to make mens manners be directed by the Law, were it not preposterous? So let the *Scripture* expound unto men the mysteries of the Kingdom of heaven. But if men will teach the Scriptures how to expound themselves, were not that most arrogant and most blasphemous? If the Trumpet give an uncertain sound, who shall prepare himself to the Battel, says *St. Paul*? *1 Cor. xiv. 18*. The *Scripture* is the Trumpet of *God*, that Trumpet of which *St. Hierom* speaks, that it always sounded in his ears, *Surgite mortui, venite ad judicium*; Arise ye dead and come to judgment. And how uniform the sound of it is, no way dissonant from it self, I read it in an Allegory, *Num. x. 2*. *God spake unto Moses, Make thee two Trumpets of silver, of one whole piece shalt thou make them, that thou mayst use them for the calling of the Assembly*. The two Trumpets are the two *Testaments*, they call the Assemblies together, all Nations from the East unto the West to serve the

Lib. 5. Moral

Lord, and they are made of one whole piece, because they do no where vary or contradict themselves. As the whole world, before the confusion of *Babel*, was of one Speech, and of one Language: So the whole mass of *Scripture* is of one consent, and one harmony; they may make discords in it indeed, that are building *Heresies* in their own fancy like the Tower of *Babel*.

I recollect all this to one Head, That *Christ* replied out of the Law to confound that which *Satan* quoted out of the *Psalms*; not as if *Scripture* were made to jostle against *Scripture*; not as if it were a fencing School, that had foys for the Challenger, and for his *Antagonist* that answered him, for then we should never have peace; but to shew that the Devil had stained the true Word of *God* *Christ* produced another place of the Word to parallel it; and if this Text do prohibit unnecessary daring, *Thou shalt not tempt the Lord thy God*, then *Cast thy self down from a Pinnacle of the Temple* is unauthorized, albeit the Promise goes, *He shall give his Angels charge concerning thee*, &c. To dispatch this out of hand, the misconstruing the Word of *God* is the beginning of all strife; the true Allegation of it is the end of a Controversie. Therefore upon the surging of *Heresies* the *holy Fathers* were wont to convene in *Councils*, or great Assemblies, *Positis in medio sacris Scripturis*; the *holy Scriptures* ever lying in the midst, they were the Center of all their opinions, and by them they built up the *Church* in unity, which was divided before. By them the Faithful stopped the mouths of *Lions* that they could rore no more. And as *Socrates* says, when *Babylas* the Martyrs bones were buried near to the Oracle of *Apollo*, the Oracle spake no more; so the clamours of all *Satanical* men are hushed by the sound of the two silver Trumpets. By one blast of the Trumpet *Satan* was outed from his first temptation, and by another blast in these words from a second temptation; *Rursus scriptum est, Again it is written, thou shalt not tempt the Lord thy God*.

*Socrat. lib. 3.
c. 12.*

I pass from these few gleanings in the first part of the Text to the full sheaves in the second. A Medicine works upon a Disease to expel it partly by similitude, partly by contraries: So our *Saviour* provided an Antidote against the *Devils* pernicious counsel, partly by similitude, giving him like for like, *Again it is written*: partly by contraries, resisting presumption with modesty, with fear and reverence, *Thou shalt not tempt the Lord thy God*. This Precept is so full of cases and instances, that it is like a thick overgrown Wood, and the ambiguities so many, that I can light upon no man that hath made a clear path to go through; and the reason is, that there are such multiplicitious significations in this phrase, to tempt *God*, that you cannot describe it in one Proposition. The great Schoolman was fain to shuffle it up thus, *Tentare Deum est explorare an Deus sciat, velit, aut possit id quod ei proponitur*; To tempt *God* is to enquire unnecessarily what *God* hath folded up in his Knowledge, or laid up to do in his secret Will, or comprehended in his mighty Power. You perceive plainly, this is not to draw one straight Rule, but to spread an ambiguous thing into many branches: I am purposed therefore to impart my apprehensions upon the point unto you on this wise. First, how many ways *God* may be tempted without offence. Secondly, how many ways it is sin to tempt him. Thirdly, wherein the trespass doth consist to tempt the *Lord*. From hence the ordinary hearer shall learn some instances for his share, and the intelligent Auditor may apply all cases, which I must omit for brevity to these general Rules.

*Aquin. 2. 2.
qu. 97. art. 1.*

The first Doctrine to be pass'd over is, how many ways the *Lord* may be tempted without offence. One, and the prime instance is, when we cannot help our selves by any natural means, where all the possibilities, which humane Providence can imagine, have failed us, therein to cast our burden upon the *Lord*, and to look for some extraordinary deliverance from his protection is a temptation of Faith, and not of Presumption. This *Psalms* xci. from whence *Satan* drew his Text to inveigle our *Saviour*, *He shall give his Angels charge*, &c. I say, this *Psalms* goes very far to strengthen my observation; for if you mark it, those perils from which the most High hath promised to deliver us, are not such things which we may avoid, *Proprio Marte*, by our own Arm, but they are things quite out of our own defence, as the snare of the Hunter, the Pestilence, the flying Arrow. What good can we do our selves against such invisible mischiefs? If we had means to help our selves, thank *God* for that supply; but his Omnipotency is for that time discharged. But the Promise of the *Psalms* doth extend to them who fly to extraordinary Providence when ordinary industry will not serve the turn. *Luther* says very well therefore, that the Contents of that xci *Psalms* are not for every mans humour now adays; he means, it is not for those who will expect what the *Lord* is able to do for them in some strange way, when

when necessity doth not thrust them upon it to have such expectation. The usual similitude of the *School* is this, he that gallops an horse, only to mark how swift he is of pace, *Tentat equi virtutem*, he doth it to find out the metal of the horse; but he that puts him to his speed upon a journey, doth it not to find out the worth of the horse, but to rid the way for his business: So one man leaves the event of his affairs totally to *Gods* especial succour, that he may try his goodness or his omnipotency; another man flies to the same goodness and omnipotency, because necessity hath inclosed him about; the former tentation cannot be approved, the latter cannot be condemnaed. I will fit the Point with an example to make it easier. Every sickness is not unto death, and therefore the Lord hath appointed Drugs for the maladies of the body. *Altissimus creavit medicinam*, says the Son of *Syrach*, The most High hath created Medicines, and a wise man will not despise them; therefore they chose an ill matter to commend, who praised St. *Agatha*, that she would never take any remedy for the infirmities of her body, *Habeo Dominum Iesum qui solo sermone restaurat universa*; this was rash adventuring. Far otherwise, that woman in the Gospel, diseased with an Issue of blood twelve years, and had spent all her means upon *Physicians*; when no receipt of mans skill would do her good, she put her faith in a Miracle, and came near to touch Christ, to explore if she should be cured by laying her finger upon the fringe of his Garment, and so it came to pass. First, the course of Nature had failed, and then the Lord blessed her for relying upon a supernatural Medicine. When we have nothing, and see nothing like to fall unto us, we may resolutely say with *Abraham*, *God will provide*; and as *Jehosaphat* said, *There is no strength in us to stand against this great multitude, now we know not what to do, our eyes are toward thee*, 2 Chron. xx. 12.

This is the declaration of the first instance, that it is no unlawful tempting of *God*, when it is not wantonness, or curiosity, but the last and most extreme necessity that puts us upon it. The next instance is thus framed, such as had commandment, or Prophetical instinct from *God* to ask a sign from *heaven*, or to look for some wonderful effect, these did not offend by unlawful tentation. The *Disciples*, when they were sent abroad two by two to preach in several Cities, had a Rule given them by Christ, *To take no provision with them for their journey*; they did so, as Luk. ix. they were bidden, and that bidding made it no intrusion upon their *Fathers* Providence. The Lord also bad *Gideon* bring his Souldiers down unto the water, and he would try them by a sign which of them should go against the *Madianites*, the Lord did say it, and therefore it was fit for him to obey that miraculous direction. And *Divines* agree, that it was not a fair answer in *King Ahaz*, when *God* bid him ask a sign either in the depth beneath, or in the height above; he answered, *I will not ask, neither will I tempt the Lord*; for the favour was propounded unto him both for his own part to increase his faith, and much more for the instruction of all the people, therefore he should have ask'd it. But sometimes, though upon no express command, yet holy Prophets upon some divine instinct, have tempted *God* to grant them a sign above the common and ordinary way of nature, and yet their asking was laudable, as Gen. xv. *God* is very gracious to *Abraham* in all the passages, I, and commends him for his faith; yet *Abraham* says, *Whereby shall I know that I shall inherit this Land of Canaan?* And a miracle was wrought to establish the Promise unto him. Thus you must interpret, wheresoever in holy Scripture you find such eminent men ask a sign, to whom *God* talkt familiarly, or poured Revelations into them, or spake unto them in Visions, that they had a Prophetical instinct for it, which makes their case different from us that walk by ordinary faith. Now I pray you mark, that many times wicked people undertake things of a strange condition by instinct, and bring them to pass, but it is not Prophetical; for it is an instinct of which themselves are not aware; as the Mariners were prompted by instinct, no doubt, to cast lots, and the Lot fell right upon *Jonas*, yet they had no feeling that the hand of the Lord was in it: But it is a Prophetical instinct which makes the act warrantable when the party imployed in it by *God*, knows it, and understands it to be such, and concurrerth with *God* as well in will as in the work. *Eliezer*, *Abrahams* Servant, was sent to provide a Wife for *Isaac*, and coming to *Mesopotamia*, to the City of *Nahor*, he makes this Prayer, *O Lord God of my Master Abraham, send me good speed this day: Loe I stand by the Well of water, grant that the Maid to whom I say, bow down thy Pitcher, I pray thee, that I may drink, if she say, drink, and I will give thy Camels drink also, may be she that thou hast ordained for thy Servant Isaac: And it was so in the event.* The Scripture makes no description of this *Eliezer* for a Prophet,

Luk. ix.

Judg. vii.

Isa. vii. 12.

Gen. xxiv.
14.

1 Sam. xiv.
10.

Prophet, yet if he felt a motion from God to try the Marriage this way good and lawful: if not, howsoever God let it come to pass for Abraham and Isaacs sake, the course was not excusable, but superstitious. The like judgment I pass upon Jonathan, for God only knows by what inspiring or revelation he did this; he went up against the Philistines with his Armour-bearer, and he resolves, if they say come up unto us, we will go up, *For the Lord hath delivered them into our hand, and this shall be a sign unto us.* Though some say, this was not to doubt of Gods excellency, but of their own act, yet that distinction avails not to explore the success of your own act by means unordained for that use, unless divine instinct do help, it is a vicious temptation. Yet this I will add, Jonathans act may be rescued from being tax'd for a tempting of God, and exposing themselves to most doubtful peril, in that two of them fought with an whole Host; for the place was narrow, where they could grapple but one to one, and Jonathan had the upper ground; and the Promise was ratified in the Book of Moses, *That one of them should chase an hundred, and two of them put a thousand to flight.* Therefore Gods Command, or his Promise, or a Prophetical instinct do qualifie those things to be vertuous actions, which otherwise were tentations ill adventured to anger the Lord.

Exod. iv. 1.

Thirdly, Weighty and extraordinary callings had need of a mighty faith to undergo them; and such men of old had a liberty allowed unto them, to try their Vocation by some sign, or some powerful work of God, both for themselves, and principally for the people that were committed to their governance. As Moses pleaded when he was destined to be the Captain that should bring Israel out of Egypt, *Loe they will not believe me, nor hearken to my voice, they will say the Lord hath not appeared unto thee;* presently he was satisfied, God bad him cast forth his Rod and it became a Serpent. This the Lord did bear withal, and let him require an extraordinary Warrant for an extraordinary Function. So Gideon being a poor Thresher was called upon by the Angel to fight for Israel against the Madianites, he deprecates, that the Angel would take it no offence if he desired the encouragement of a Miracle to raise his faith to an eminent pitch; *Be not angry with me, let me prove thee once again with the Fleece, let it now be dry only upon the Fleece, and let dew be upon all the ground.* To a private man this demand had been sin, but to Gideon to sustain that excellent person which the Angel imposed on him, at least it was tollerable.

Fourthly, and finally, there is a speculative inquiry or Antecedent to prove Gods will and power by Signs and Tokens, and that is unlawful; and there is an experimental or consequent one to enquire after Gods goodness in a mans own self by descending into the effects and enumerations of his mercies, and proving our own Spirit, and that is lawful. So Mal. iii. 10. *Ering ye all the Tithes into the store-house, and prove me therewith, saith the Lord of Hosts, if I will not open the windows of heaven unto you.* It were sinful to pay Tythes to that end, as if you would tempt God by that conclusion whether he could open the windows of heaven, and help you with store; but consecutively, the trial is good, do you that, and God will do this; put it to the success, if the Lord do not treble his bounty unto those that pay him his Tythes and Offerings; this is to taste and try how gracious he will be to our obedience, not to put him to such effects, as we imagine in the capreols of our own fancy, for that is a culpable temptation.

So this Point being traversed as much as I intend, and the time will give me leave, I leave it behind me, and proceed to the next, *What are the general heads of those presumptuous ways, wherein the party sins that tempts the Lord.* And surely one principal and notorious offence is committed, when a man exposeth his life to unnecessary dangers, upon an ill-grounded confidence, that God will bring him off with safety. Upon this instance our Saviour toucheth in my Text alone, and upon no other. The Rule is written in Moses, and it is large and copious, *Ye shall not tempt the Lord your God, Deut. vi. 16* Not you of the house of Israel in no case, I know not how the 72 Translators came to read the words in the Singular, *in ἑαυτοῖς, Thou shalt not tempt the Lord;* but our Saviour doth so quote the words, and makes them serve for this case, that it was most profane to urge a man to fall from a Pinnacle of the Temple upon a fals assurance that the Angels would be at hand to prevent the danger, for no man must wittingly throw himself into the jaws of destruction, *Thou shalt not tempt the Lord thy God.* Life is a gift of Nature, it is common to Beasts and Fowls of the air, to the Plants of the Garden: Now natural things must be kept and sustained on our part by natural means; we must not depend upon supernatural and miraculous protection, that happens so seldom, that there is no Rule or certainty when

when it shall be done; sometimes it is done, not for our fleshly and natural benefit, but for *Gods* glory.

Paul would not have had the *Centurion* put to Sea in stormy weather, and when they would not hearken to him it cost them the loss of all they had but their lives, so much was *God* displeased with such adventurous enterprises. When man loseth his wit, that he is not tender to save himself, it is a sign that *God* gives him over to mischief, and will not be his deliverer. It was a desperate senseless speech of *Ignatius Loyola*, that he would put forth to Sea without Sail, or Oars, or Tackling, if his Superiour bad him; for *God* hath made no Promise to conduct a man in safety that leaves himself to such tyrannous commands upon blind obedience. Says *Solomon*, *A wise man feareth and departeth from evil, but a fool rageth and is confident*, Prov. xiv. 16. *David* ended the matter conscionably, but began it presumptuously, when he desired that some would give him of the waters of the Well of *Bethlem* by the Gate. This was a desperate demand, for his three Captains were fain to fetch it with the imminent peril of their life, breaking through the whole Host of the *Philistins*: But *David* rousing things in his second cogitations his heart smote him; says he, *O Lord, far be it from me to drink it, is not this the blood of the men that went in jeopardy of their lives?* *God* taught man this provident respect, to decline his own peril, and not to tempt him by wading into dangers farther than unavoidable necessity pusht him. I say the *Lord* commended it in a certain Law, Lev. xiii. that he who had the uncleanness of Leprosie upon him, should dwell alone without the Camp, and that no clean person should come near him because of the Contagion. The whole must not mix themselves with the unsound, where diseases have a disspreading infection. They that come necessarily to succour others, either in a spiritual or a temporal way, are not to be dissuaded, because it is to be yielded that the blessing of *Gods* mercy will go along with them that bring necessary reliefs of charity. But promiscuous Visitants are to be admonish'd, that they tempt the *Lord* whose presence is no way needful, but are mere rash adventurers. I have an example that may deter the refractory, if they will mark it: When the Plague was great in *Israel* *David* went up to the threshing flore of *Araunah* to offer Sacrifice. You will say, Why not to the Altar before the Tabernacle? That was the true form of Religion. Why, the Tabernacle of the *Lord*, which *Moses* had made in the Wilderness, and the Altar of burnt Offerings, was at that season in the high places of *Gibeon*, and *David* could not go before it to ask counsel at *God*, for he was afraid of the Sword of the Angel of the *Lord*: That is, the place was much infected with the Pestilence, that is the Sword of the Angel, therefore *David* durst not go up to *Gibeon*. *Qui amat periculum peribit in illo*; He that loves to walk dangerous ways shall perish in them. Even King *Josiah*, one of the most lovely Darlings of *Gods* favour among all the Kings of *Judah*, fell under the Sword for pressing further against his enemies than the word of the *Lord* did permit him. The ancient *Eliberitan Council* Enacted that all those who pluck'd down the Idols or Temples of the *Heathen* should not be accounted Martyrs, though they died for the faith of *Christ*, because they pluckt Persecution upon themselves, and provoked their own Martyrdom. *Paul* fled away from his enemies, where his life was sought, not that he said untruly, he desired to lay down his Tabernacle, and be with *Christ*. *Neque quasi non credendo in Deum*, says *St. Austin*, *sed ne Deum tentaret, si fugere nolisset*: Nor as if he had no hope in *Gods* assistance, but because no providence was to be omitted, to preserve life, lest he should tempt the *Lord* his *God*.

2. In another way the *Lord* is tempted, when we will not believe him, unless we see Signs and Wonders, and provoke him to let us see some print of his Omnipotent hand, or we will fall off, and trust in him no more. When once our faith grows so dainty and queamish, that it will be fed with miracles and wonders, it will pine away to nothing. When we have a little miracle, we will ask a greater, and a greater after that will not serve the turn. Thus it was with the *Pharisees*, for when *Christ* had been long among them, and done such mighty works, as the like were never heard of, yet these Tempters urge him to do some new feat for their sake, *Master we would see a sign from heaven*. Why, they had scarce wipt their eyes since they had seen one; and now they call for a sign afresh, as if those were none which they had seen before. *God* hath threatned such signs and tokens to shew them openly to the world, that these who ask so boldly for signs would be out of their wits to see them; *There shall be signs and tokens in the heavens, the Sun shall be turned into darkness, and the Moon into blood*. If *God* should terrifie them with these fights they

2 Sam. xxiii.
17.

1 Chro. xxi.
30.

Lib. 22. cont.
Faust. cap. 36

they would say, *Lord* shew us no signs. Yes, if you will tempt the *Lord*, and flint, and prescribe him to work Miracles, you shall have these or none. Have you lost all your Humility, that you should hope or desire that *God* would produce the most noble effects of his omnipotent hand for such a sinner as you are, which he reserves only to magnifie his holy Name? note that therefore for the second way to tempt the *Lord*.

And thirdly, there is another crooked branch, much like unto the former, growing out of the same root; not simply by declining natural means, but by declining all means; having no calling, using no labour, cashiring all providence, and yet expecting to live and thrive, as well as they that eat the bread of carefulness by the sweat of their brows. They look to be Gods Sparrows, that lay up nothing; neither sow nor reap, and yet hope to be fed. But *Solomon's* Pismire is so little, that they cannot see the similitude, that the sluggard should lay up for Winter, and tread after the providence of that forecasting creature. When Christ was in the Wilderness far from any provision, he made use of his transcendent power, to multiply many portions of food out of five loaves and two fishes: but when he was near a Town, he sent his Disciples to buy some food, *John* 4. There is a way to use this world, as if we us'd it not; these *tanquam non utentes*, God loves exceedingly; such as seek for necessary means of life, as if they sought it not: such as possess that portion of riches which they have freely, charitably, being willing to communicate, as if they possess it not. Finally, such as use the delights of the world, yet sparingly inoffensively, as if they us'd it not. These I say are *tanquam non utentes*: but wretchless regardless humours, such as are absolutely *non utentes*, that will not seek after the natural benefits which God hath given, but let his benefits drop down in their mouths like *Manna*, and come to them; these contemn Art and Nature, and industry: these are one rank of them that tempt the *Lord*.

Then they shall stand for the fourth, that make holy vows, and bind themselves in a perpetual obligation, where God hath given no promise of assistance, that they shall be able to perform them. The *Apostles* were offended with them that injoynd Christians to observe *Judaical* Ceremonies, after Christs *Ascension* into Heaven; not meerly because the *Levitical* Law was not only dead and buried, but even become mortiferous to them that used it, but because there was no promise any longer, that the grace of Christ would assist them that undertook that kind of Worship, which was discharg'd and abrogated. The words of *Peter* are plain to this sense, *Acts* xv. 10. *Why tempt ye God to lay a yoke upon the necks of the Disciples?* God is tempted, when ye expect his Grace to bless you in those inventions of Will-worship, where he never engaged himself to be present with his holy Spirit. I step into this observation: some have the gift to be Virgins, without any dangerous reluctancy against the rebellion of the flesh, all the days of their life: but there is no expresse and punctual promise made, that such as will endeavour it, pray for it, be earnest to attend it should be able to lead a vowed single life, without the remedy of *Matrimony*: therefore it is a gross presumption, and no modest assurance, for any one to bind himself by Vow to *perpetual Virginity*; for such a man or woman will seem to engage God to give them victory over all Concupiscence, that they may not be beholding to his holy institution of *Matrimony*. But we see it by woful experience, and they are too impudent that deny it, how such presumption and tempting of God, instead of unspotted Virginity, falls very often into most gross carnality.

Fifthly, to use such things again, which either always, or for the most part have been unto us an occasion of sinning, is to tempt the *Lord*, whether he will let those things prevail against our souls, which so often have proved unto us an occasion of falling. *Look not on the wine while it is red in the glass*, says *Solomon*; and that's a proverb too which the Prophet useth, *Put not your finger upon the hole of the asp*: listen not to a smooth enticing tongue, though you think your self and your constancy as impenetrable as flint, yet a little rain wears out the hardest stone insensibly, we know not how, falling drop by drop upon it. We do not read what became of *Naaman* after he craved leave to bow down sometimes in the house of *Rimmon*, I fear his integrity suffered some detriment; but I am sure both he and all men else are guilty of those sins, towards which they drew near and approach'd, when they might have kept further off. I am sure we do read of *Amnon* what an hell of iniquity he brought upon himself, when he entreated that his Sister *Tamar* might

might stand before him: a conscionable man that feared to do evil, would have turn'd away his eyes as from a *Eafilisk*, ; a moral man could do it barely to be renowned and spoken of, and for no further end. *Ὡς εἶδον ἀλγυνοὺς ὁμοῦτος αἱ Περσίδες*, says *Alexander*; he would not look upon those *eye-sores*, the fairest of the *Persian* women, for fear of incontinence. Shall not Religion make us as cautelous as popularity made the *heathen*? he that dares sail near the *Syrens* within hearing, hath forfeited himself to unlawful pleasure; he that dares come close to the threshold of sin shall be pluck'd into the doors, for he hath tempted the *Lord* his *God*.

And sixthly, this smells of a most audacious spirit, provoking wrath, and urging the patient *God* to indignation, when you make flight of all the terrors and minacies in the Law, as if they were high words: but do what you will they shall never fall upon you: this was the first imposture that *Satan* put upon our first Parents. The threatning of the Lord is very strict indeed, but *nequaquam moriemini*, do you not regard it, *you shall not dye*. O how it exasperates the Divine Justice, and draws down severity, when any one deludes himself, that the vengeance denounced against him is, but, as one said of the Popes Bull, *vacui murmur culicis*, the humming of a poor empty gnat. Some dispute it with *Originists*, that at the end of certain years the damned shall be released from *Hell*: As for the sentence of eternal fire, *Magis minaciter quam veraciter dictum*. Those words have more terror in them then verity. Some would make it good by their wit, that the souls of Reprobates shall have no sense of roasting and burning in fire; but only be damned and deprived of eternal happiness, not to stand before the face of *God*; at least that nothing but the loss of the beatifical presence was threatned against the disobedience of our first Parents. And some mens hearts are hardned against all the thundering of Judgments, which shall be discovered at the last day, as if they were *Chimera's* or poetical fictions. Such as these do most strongly tempt the terrible Judge, to open the earth immediately, and swallow them up quick into Hell like *Dathan* and *Abiron*, that their bodies and souls may feel the pains of Hell sooner then all other men, because they provokt him with their infidelity.

I have reserved to speak of one strong temptation in the seventh and last place. To ascribe some notable effect unto a thing, unto which it was not enabled or appointed by nature, or by the Divine Ordinance revealed for such power and efficacy: therefore it is very ancient *Canonical* Law which forbad that any person indicted for a fault secretly committed, and therefore accused either upon bare suspicion, or upon the mouth of one witness, should purge himself by dipping his arm in hot scalding water, or by walking between plow-shares red hot, unequally laid, which was called the *Ordeal Fire*: for these creatures thus imploy'd have no force by nature to manifest a truth, and much less is any promise annex'd unto them, to be the instruments of examinatory Justice by Divine Revelation. If it be pretended that *God* appointed the woman suspected for Adultery to drink a draught of bitter waters, which should discover whether she were innocent or Numb. v. no; I answer, That this one instance was peculiarly enacted by *God*, who no 24. doubt would assist such miraculous proceedings, as were of his own institution: but it is an unpardonable boldness to imitate him in his Omnipotent Ordinations; and to ascribe unto other humane causes, that they shall reveal hidden things, which cannot be searcht by mans wit, which is proper only to the *Creator*, is to commit *Idolatry* obliquely, and to seek that from a poor contemptible creature, which is to be expected only from *Almighty God*. Nor doth my Doctrine hold only in things that are common and profane; but even things of the Divinest use are abused, when we would wring out from them to detect Thefts, or Murders, or other Trespasses, which cannot be discover'd by the ordinary way of Justice. Therefore this *Canon* of a *Provincial Council* in *Worms* is dislik'd by grave Authors, That if any things were stoln in a private *Monastery*, where some *Monk* must needs be the Thief, and all denied it, every one of them should receive the *Holy Sacrament*, with these words pronounc'd, *Corpus Domini nostri sit tibi ad probationem*, Let the Body of our *Lord* be thy trial or probation. This was an insolent temptation, for the Sacrament is taken to Commemorate Christs Death until he come; not to detect such as were suspected of pilfering.

And however the sifting out of truth, to discover the enemies of *Gods* Anointed, and to lay open perilous talk against his *Sacred Person*, may require such means and trials, as are justly to be denied to all other cases; yet we see

the renowned Piety of his most *Religious Majesty*, that would not have truth decided by the sharpness of the Sword; no, not in a matter that concern'd his own *Royal Safety*: and when the Laws of the *Realm* did directly put that course into his hands, and when his *Royal Ancestors* in this *Island*, and fundry Princes in other Kingdoms have often us'd it: for all this his excellently guided Conscience would not hazard the blood of an Innocent, (as one party must needs be so) where there is no certainty of assistance promis'd from *God*, that the guiltless should be the *Conquerour*. My Text hath directly led me to praise *God*, that hath so guided the heart of his *Majesty*, not to tempt the *Lord*. I did not strain to bring this note in by force, for I wish no mercy if I do not vehemently abhor flattery.

But how ill is this noble example followed by the vulgar? no toy can be lost, no secret which we desire to know be kept in obscurity; but being impatient to want their will, an hundred senseless Charms, and old Wives devices, and casting Figures, and casting Lots, shall be sought after; which *God* hath no more appointed to manifest hidden things, then the wagging of a Feather; or the shaking of a Leaf before the Wind. Beloved, mark this Rule, *Si non potest sciri, quare inquiritis? secreta ad Dei tribunal spectant*. It may be the thing we inquire after concerns us deeply, and would give us much quiet and content to find it out: but where *God* hath denied you the ordinary means of discovery, it is a sign that he means to reserve it in his own power and knowledge; therefore to fly to these extraordinary ways, (ways after our own hearts, but never allow'd in the word) is to endeavour by force to pluck it out of *God's* bosom. If the *Lord* should offer you a miraculous, or supernatural assistance to unrip any secret wickedness, it were not to be refused: as in a few examples, the casting of Lots is granted in *Scripture*, either to reveal some hidden truth, or to foreknow somewhat to come; but out of those cases such things are not to be meddled with, nor in no wise to be taken into your consultation. For it is not in the power of those that use the Lot, nor in the nature of the Lot to effect that necessarily, whereunto it is employ'd: therefore I damn it as an indirect means, that is taken up against or beside the will of the *Lord*. Let me give you to see, that one word of excuse which is very trivial is very erroneous, and I will hasten to conclude. Many do object that the *Scripture* hath no pregnant place in it, which condemns the decision of truth, or the finding out of hidden things by *Duels*, by *Ordeals*, by *Lotteries*, by other *Divinations*. I, but can you shew me where the *Scripture* hath bid it to be done? or else you have said nothing: for where no Faith is, the act which you undertake cannot be free from sin; but where there is no warrant of the Word of *God*, there can be no Faith. Do you think it is possible to build Faith hereupon, that such a course is not directly forbidden, it cannot be: for Faith without the Word, and without promise is not Faith but presumption. So I have delivered my mind, how many ways it is offensive to tempt the *Lord*.

I have prepared all things before, to say little to the last point: wherein the trespass consists to tempt the *Lord*. In two things: first, in *Infidelity*: secondly, in want of due reverence to the Divine honour. 1. It is a token of little Faith, yea of Infidelity, to be uncertain, or unskilful in any of the Divine Attributes: but he that tries *God*, it makes his action guilty, that either some whole Attribute of the Divine Nature, or some degree of excellency in it is unknown unto him: as *Ananias* and *Saphira* put it to the trial, if *God* had so much knowledge to discover their dissimulation. *Zachary* tempted him, whether the message which the *Angel* brought were verily the Divine Will. The *Israelites* mis-doubted his power, when they said, *Can he prepare a Table in the Wilderness?* Secondly, He that tempts a thing upon no necessary cause, esteems light of it, and makes no reverential account of it as he ought; but that he may toy with it at his pleasure: as he that will pluck a Lion by the lip, certainly he neither fears the anger, nor the strength of the Beast: So he that will assay what *God* can do, only to satisfy his own curiosity, it is evident he sets very little by the Divine Honour. But we were not best to make sport with *Sampson*, as the *Philistines* did, lest he pluck the house about our ears. Do we provoke the *Lord* to anger? are we stronger then he? O provoke him not, lest he swear that ye shall not enter into his rest: but with holy reverence, and stedfast faith submit your selves to his revealed will. Amen.

THE FOURTEENTH SERMON UPON Our Saviours Tentation.

MAT. iv. 8.

Again the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the world, and the glory of them.



He Scripture makes mention that there is a season at the return of the year *when Kings go forth to battel*. This is not the time, all men know it well enough; quite contrary, now it is usual that the wearied Souldier should draw himself out of the Field into Garrison. But all times and seasons are alike unto our Adversary the Devil, all the changes and quarters of the year will serve his turn to fight against us, who walks about continually seeking whom he may devour. Wherefore I bring him out before you, to let you see how he laid about him in his last skirmish, for this *third* is his last tentation. As the Carthaginians in their third Punick War lost their City and Kingdom to the Romans, and never bore Arms more; so you shall see Satan so repulsed at this onset, that he left the Field to the Conquerour, and never after propounded any blasphemous tentation in a visible shape to the Son of God. David was much imboldned to fight with Goliath, and assured himself of Victory, because he had grappled with two savage beasts, and slain them both, and thus spake chearfully to Saul, *Thy servant slew both the Lion and the Bear, and this uncircumcised Philistin shall be as one of them*: So the first tentation was unto our Saviour like a ravenous gluttonous Bear, *Command that these stones be made bread*. The second was like a ramping and a roaring Lion, all boldness and presumption, *Cast thy self down from a Pinnacle of the Temple*; Now he that escaped both these, out of the paw of the Lion, and out of the paw of the Bear, shall triumph most victoriously over this great Goliath in the last and most bewitching tentation, which begins in this form, *Again the Devil taketh him up into an exceeding high mountain, and sheweth him, &c.*

How divers is Satan from himself? How unlike is this course to that which he took before? Since Christ was so tender of his safety, that he would not fall headlong, the Tempter casts his Net on the other side of the Ship, and promiseth as much as any man can wish in this world that loves himself. The odds therefore are very great between the former motion, *Cast thy self down from a Pinnacle of the Temple*, and between this motion, *Behold all the Kingdoms of the world, and the glory of them, &c.* The one is *Passio corruptiva*, make away your self, utter ruine and corruption: This is *Passio perfectiva*, the perfection and solace both of the eye and the heart to see the pride of the earth, and all the excellency of it as upon a Theater. The ways indeed are divers, but the malicious intention is the same, or rather far greater in this, which I will demonstrate piecemeal as I handle the several particulars, of

which these are to be considered in this present Verse : 1. The importunity of *Satan*, he is upon our *Saviour* again, *Again the Devil taketh him up*. 2. The variety of his shifts, from the Pinnacle of the Temple *he taketh him up to an exceeding high Mountain*. 3. Note by what gate or passage he would enter his temptation, by the eye, *Ostendit illi*, he shews a goodly object unto him. 4. The dignity of the Object, he shews him *Kingdoms*. 5. For the amplitude and generality, *All the Kingdoms of the world*. 6. In their most amiable and desirable shape he shewed them *in their glory*, *All the Kingdoms of the world and the glory of them*. 7. *Satan* shewed himself to be an arch Juggler, or *Præstigiator*, as Artists call it, for *St Luke* adds, that he shew'd all this *in a moment of time*; these are all distinctly to be handled; and first of his importunity, *Again the Devil taketh him up, &c.*

A close Solicitor, and a diligence worthy to be commended, if it had been in a good cause: But they that are in a wrong way are most zealous in their course, and negotiate for hell more urgently than we do for heaven. Many a soul is lost for want of teaching and instruction, it is very dreadful to remember how *God* will require it at our hands; but in this *Satan* triumphs, that never any soul escap'd him for want of instance and prosecution. And I hold it for a true Position, that many times he is assiduous to subvert good men, where there is no hope of speeding, to provoke *God* to be angry with our lazy negligence, upon the comparison. I believe the Devil never thought to proceed so far as to a second temptation with our *Saviour*, much less to a third, but to get what he lookt for at the first motion, yet since he found an hard match of it, and was twice repulsed with such evidences of *Scripture* as could not be answered, he redoubles his boldness, and thinks in the end to weary out our *Saviour*, as *Dalilah* did *Samson*, with importunity. *St. Paul* besought the *Lord* thrice that the Messenger of *Satan* might depart from him: The one prayed often, the other prick'd him often. The evil Spirit vied it with the good *Apostle*; the one exceeded in the number of devout Prayers, the other was not one whit behind in the number of fleshly tentations. *St. Austin* compared the Devil to a Mastive Dog, *Qui nec percussus ab hominis laceratione separatur*; Beat him, thrust him away, stave him off, break his teeth in his head, yet he flies upon you, till he have torn and devoured you: So this incensed Adversary, never to be reconciled, will not be quite driven from you with Vows, with Fastings, with Supplications, but listens to hear you say, as one discouraged with perplexity, *I am weary of my groaning, untill this tyranny be overpass'd*.

But that tyranny is uncessant, the hatred of the Devil hath no stint; expect it, be ready for it, and let it not sting your conscience with horror, if you find somewhat within you always warring against the Spirit; tentations are not like some diseases, which are not incident to a man above once in his life, scape once and secure for ever, but like hereditary infirmities which are ever recurring to torment the flesh. A quotidian is more like to be cured, if it be well look'd to, than an Ague whose Paroxysms keep longer distance. Nor shall the Tempter again, or his importunities bow down our neck under the yoke of sin, these quotidian fits shall not weaken the inward man if the fear of the *Lord* be ever in our heart, and his name often between our lips to conjure down the Regiment of the Prince of darkness. *Invidiâ cælum tundimus, non solum voluit orari, verum etiam pulsari*, says *Tertullian*. *God* would not only be called upon, but bids us beat at door, knock and cease not, till we overcome him with importunity. Make this Collection moreover from the Point; none so good but by continual assault *Satan* thinks he may pervert them; so none so bad but by continual instruction we may reclaim them. The Conversion of the very *Mahumetans* is to be hoped for; for if your Doctrine fall drop by drop upon their stony hearts, why may not those Flints be worn in pieces? Even the Calling of the *Jews* is to be laboured for, though they be dry sticks cut off from the tree, from the natural Olive, yet being perpetually watered with instruction they may live again. *Preach the Word, be instant in season, out of season*, so *Paul* wrote to his *Timothy*. Which Text is an Hyperbole; for as *Gregory* says, the Word would hurt it self, *Si habere importunitas opportunitatem nescis*; If that which is preached out of season were not fitted to be seasonable, if importunity did not watch an opportunity. But the *Greek Fathers* do generally follow *St. Chrysostomes* qualification, *Opportunum est libenter audienti, importunum invito*; The Word is ever in season to him that is willing to learn, but always out of season to him that hateth to be reformed. Yet he that thinks Reformation an untunable Song, may be brought about with continual instancing, and inculcation. Shall the good Shepherds be weary to seek that which

Apolog.

2 Tim. iv. 2.

which is lost, and gone astray? When the *Devil* will have no nay, but tumbles out temptation upon temptation to destroy souls? And so far upon his importunity, again he taketh him up, &c.

His variety of shifts is the next thing considerable, that he removed from a Pinnacle of the Temple to an exceeding high Mountain. Hereupon some have taken needless pains to commit a great error; I mean those that have search'd out Geographically for the highest hill upon earth, as if the *Devil* had taken up Christ to that Altitude from whence he might behold the furthest prospect. Some conceiting the Mountains of *Ararat* to be the nearest to the Firmament, because the *Ark* rested upon them when the waters were asswaged: Some contending for the Mountains of *Teneriffa* to exceed them, for they are higher, says *Aristotle*, than all that part of the air, which hath either clouds, or winds, or vapours, or any disturbance in it: Others pleading for the *Riphaean* hills, whose Promontory to the Basis casts a shadow of thirty miles and more, which exceeds all other parts of the earth in height, by that measure and proportion. But if these were ten times higher than they are, they should no whit necessarily concern my Text, for they are all of a vast distance from *Jerusalem*, and are quite out of the Land of *Canaan*; but we have no warrant to say that Christ in his bodily presence did remove farther upon earth than the Land of *Judea* but when his mother fled with him into *Egypt*. Neither was it the advantage of the hill altogether whereby *Satan* shewed all the Kingdoms of the world unto our Saviour, as I will explain by and by.

Not to insist much upon Topography, but thus in brief, *Jerusalem* it self was environ'd with many delicate hills, Her foundations are upon the holy hills, says *David*, some of those excelled in bigness; some of a lower scantling; *Sion* and *Hermion* were but little, *Libanus* did over-peer these two, and so did *Basan*, Even an high hill as the hill of *Basan*, *Psal.* lxxviii. 15. It is not evident which of those higher *Satan* made his choice, but without contradiction it was an high hill, as the hill of *Basan*. A spire or Pinnacle of the Temple was a lofty eminence, what did drive him to leave it for the top of a Mountain? Why is it not so with all Projectors to shift inventions, and try new conclusions, as fast as the old couzenages are detected? and there is a superstition in some, weakly grounded, God knows, to change the place which hath not been lucky unto them. *Balaac* the King of *Moab* was a great practiser in this kind; when *Balaam* had rather blessed *Israel* than cursed them, upon the high places of *Baal*, says *Balaac*, *Num.* xxiii. 13. Come I pray thee with me unto another place, and curse me them from thence; and when *Balaam* had no power to speak evil against *Israel* there, but said there was no enchantment against *Jacob*, nor divination against *Israel*, *Balaac* chang'd again, ver. 27. I will bring thee to another place, to the top of *Peor*, peradventure it will please God that thou mayst curse me them from thence. But it is not the shifting to this place or that place that breeds contrary affections in a good man: *Caelum non Animum mutant*; Where there is an inward principle of goodness firm and sure under every cope of heaven the mind is unalterable; Such as are like *Ruben*, unstable as water, and therefore should not excel, as his dying Father told him, such let them but cross the Seas, and change air, and they change their Religion: For such ungrounded resolutions the best counsel is, to keep quiet at home, where they may serve God with an upright heart, and not be carried away with *Satan* from the true Temple of Christ to those high Mountains, or cities of seven hills, where they shall be tempted to Idolatry.

Now what if this mountain, which *Satan* took up like the throne whereon he would reign, what if it had been devoted to most gross Idolatry before? Would it not be thought the fitter place for such wicked service now? For that black hellish motion which follows, All these will I give thee if thou wilt fall down and worship me: Nay further, what if the wisest, and one of the most illuminate Servants of God, did miscarry upon that Mountain? Had not *Satan* some hopes then to pervert Christ? Whom he took to be a Son of God, not the eternal and only begotten Son. I dare propound my conjecture, I call it no more, that *Solomon* did commit Idolatry upon this very Mountain, *1 Kings* xi. 7. Then did *Solomon* build an high place for *Chemosh* the abomination of *Moab*, in the hill that is before *Jerusalem*, and for *Molech* the abomination of the Children of *Ammon*; assent unto this as you like it. I will only add to this Point, that the place was chosen to raise a great expectation upon that which should be propounded. *Parturiunt montes*, if it were divine doctrine; a Mountain was thought a fit place to deliver it to call up the attention of the Auditors. So that excellent Sermon was delivered to the Apostles on the Mount, *Mat.* v.

Docturus

Docturus Apostolos culmen perfectionis montem conscendit, says St. Austin; Christ taught them from on high, because he exhorted them to the top of perfection. Or if they were Prophetical Visions, so God did use; one of the *Angels* carried John in the Spirit to a great and an high Mountain, and shewed him the New Jerusalem, descending out of heaven from God, *Rev. xxi. 10.* So the hand of the Lord brought Ezekiel, and set him upon a very high Mountain to see the new City, and the new Temple, *Ezek. xl. 2.* Yet these were but raptures or illuminations of the fancy after a divine manner, and no more. But if Satan plaid the Mimick to imitate God specially in this action, there is much likeness in a case which I have not yet remembered; But thus: The Lord spake unto Moses, *Deut. xxxiv.* to go up to the top of Mount Nebo before he died, and from thence he shewed him all the goodly Land of Promise, from Dan even to the Land of Jericho, which the Children of Israel should possess, whom he had brought out of Egypt: This is it certainly which the Tempter imitated, and, like a presumptuous fiend, placeth, not Moses a servant of the Family, but Christ more excellent by far than Moses; not upon Mount Nebo without the Land of Canaan, but upon an hill near unto Jerusalem: not to see one Territory, and there to die and not enjoy it, but to see all the Kingdoms of the world, and to take them in possession. A man may see with half an eye, this was to vilifie Gods Miracles and Promises, and to extol his own. But that must be more copiously touch'd in the sequel. Enough of the second Point, the third is to this purpose, by what gate or passage the Devil would bring in his Temptation, and that is by the eye, *Ostendit illi, He shews him all the Kingdoms of the world.*

De Verb.
Dom. Ser. 18.

1 Joh. ii. 16.

There is nothing so soon enticed, and led away as the eye; We are almost all like Labans Sheep, every mans heart conceives as the delight of his eye doth impress upon his fancy. *O these fair Orbs*, which the Workman made to be the casements of light, but they open to let in death into the soul. There it began to shew it self to be an Instrument that had lost all purity when Adam and his Wife were called, and hid themselves from the presence of the Lord among the Trees of the Garden. Whereupon, says St. Austin, when Adam had a pure conscience he had a single eye, and loved to stand before the Lord, *Postquam peccato sauciatus est oculus capit lucem formidare divinam*; But when his eye grew sin-sore, his guiltiness would not let him look upon the divine splendour, *Refugit in tenebras, veritatem fugiens, umbras appetens*; Now it had rather seek out secret places, and dark empty shadows than the eternal truth. Here the eye began to fall from its primitive honour, and ever since it became pernicious. Says the Son of Sirach, *what is created more wicked than an eye? wherefore it weepeth upon every occasion, Eccles. xxxi. 3.* St. John reduceth the whole brood of sin to these three Seed-plots, all that is in the world is the lust of the flesh, the lust of the eye, and the pride of life. First, there is Achans eye, that lusteth after Silver and Gold, and costly Babylonish Garments; such eyes commit thievery upon all costly things that they behold: Some would have all as far as they can look. *Hell and destruction are never full, so the eyes of man are never satisfied*, says Solomon, *Prov. xvii.*

Lib. 3. de
Symb. cap. 1.

But this is not all, there is Shechems eye that lusteth after the beauty of Dinah, Nay, less than the lively Person, a very Picture is able to strike the eye, and dead colours can inflame it with lasciviousness. Ask Ezekiel if it be not thus, *Cha. xxiii. 16.* Aholibah saw men pourtrayed upon the Wall, the Images of the Chaldeans, as soon as she saw them she doated upon them, and sent Messengers unto them into Chaldaea. And not unusually this malignity hath extended to spiritual fornication; for it is often alledged, that the workmans cunning, and beauty of the Image hath bewitch'd the eye, and drawn the vain beholders to commit Idolatrie; and these fair lights thus degenerating to be the brokers of wanton sins are called by Plato, *πρωτοι της ψυχης*, Panders and Bawds to corrupt the Soul. And yet there is another capitol mischief imputed to the eye by St. Austin, *Ad concupiscentiam oculorum pertinet nugacitas spectaculorum*; Gazing after all manner of vanities and spectacles of bravery, filling the mind with rank effeminateness and idleness, casting away most unthriftilly the good hours of our life to see, and to be seen. The Theaters are not large enough now adays to receive our loose Gallants Male and Female, but whole Fields and Parks are thronged with their concourse, where they make a muster of their gay cloaths, and that day is counted the luckiest of the Week, not wherein they have done God most faithful service, but wherein they have glutted their eyes abroad with gaudy Gallantry. Did Solomon mean such as these (can you tell?) when he

he said, *The eyes of a fool are in every corner of the earth?* But I am sure they are of a condition much better than these whom Christ meant, *Blessed are the pure in heart, for they shall see God.* Mat. v. 8.

Such as are not of a very strict conscience to look to their integrity think they may easily defend themselves against this charge; for is not every thing which is visible made to be seen? And more fit to be seen, if it be a comely piece of Art or Nature. St. Bernard brings in Eve excusing her self for looking upon the forbidden fruit, *Oculus tendo non manum, non est interdictum ne videam, sed ne comedam*; That is, May I not cast mine eye toward the Tree? I do not reach out my hand to it. The Tree is pleasant to the eye, and though I am forbidden to eat, yet I am not denied to look at it. The Father takes upon him to answer, as if he had been by to talk with her, *Hoc est culpa non est, culpa tamen indicium est*. The darting of the eye formally is not the transgression of the Commandment, but it begets the transgression of the Commandment. Behold the heaven, and the earth, and all the works of the Lord which he hath made in such manifold wisdom, the invisible things may be understood by things which are seen, and the well-governed eye shall teach the heart to glorify God. Wherefore mark the consequent, what passions your eyes beget in your soul, examine your own frailties, prove your strength and your weakness, keep your innocency, and look your fill, but turn away your eyes when you perceive that the devil shews the Object. Job said, *his heart should not walk after his eye*, that his eye should not stray from reason. But what if the heart chance to wander after the eye? What remedy then? Christ never gave a more angry Precept in all the Gospel than upon this occasion, *If thy right eye offend thee, pull it out and cast it from thee*. 'Tis an Hyperbole, so all conclude: For the world in a short time would be left as blind, as ever Bartimaeus was, if it were a literal Lesson. It is not the defacing of the body, but the bridling and killing of concupiscence which the Precept commands. The body must not be defaced, because of the quarrel which we have against the Law in our members, and the sting that is in our flesh: That was the barbarous Religion of the Priests of Baal to cut and mangle themselves with knives. St. Paul testifies for the Galatians how obedient and respectful they were unto him, and that if it had been possible they would have pluckt out their own eyes and have given them unto him, Gal. iv. 15. There is no doubt of the natural possibility, but they could have pluckt out their eyes, possible therefore is as much as lawful; it was not possible to do it with a safe conscience, and with the fear of God: Therefore Christ bad no more but cut out the concupiscence, and vanity of the eye and cast it from thee, but preserve the Instrument. We meet with that Adverb of Admiration (*Ecce, behold*) in above an hundred Verses of the Gospel to command our eyes from transitory things, and to bring them to those spectacles of grace and happiness. He that meditates seriously upon some inward thoughts takes no notice of that object for the present upon which he fastens his eye; so a mortified man, that is dead to the trash of this world, and alive to God, shall see all these Kingdoms, and the glory of them which Satan presented to our Saviour, and never be dazzled with the Object. All these enticing baits shall stand before him, and be neglected as if he never beheld them. *Non refert quid, sed qualis*: All things in the world are fit to be seen, but every one hath not the Poets fullen eye, *Oculo irretorio spectat acervos*; every one hath not fitness to see them. For example, Lot's Wife was forbidden to look towards Sodom, for the compassion towards her native dwelling would make her murmur at the Lord who rained fire and brimstone from heaven upon it: But Abraham was a sure man, he rose up early in the morning, and looked toward Sodom and Gomorrah, and saw the smoke of the Country go up as a furnace. It is manifest by this, that unstead, and ungoverned eyes must not take that liberty to wander abroad which Abraham may, whose heart is stedfast with the Lord. Learn to know how far you may use all your bodily senses, and your eye especially, without prejudice to Justice, Temperance, Chastity, Modesty, and venture no further. And though it be not in man to guide himself, yet it is in man to direct his prayers to God for assistance, as David did, *Turn away mine eyes from beholding vanity, and quicken thou me in thy way*, Psal. cxix. 37. Here I shut up the third Point, that the Devil would bring his great Tentation through the passage of the eye. *Ostendit illi*, he represented a gaudy shew, he shewed him, &c.

The next thing to be considered is, that Satan would put no small mote in our Saviours eye, but the greatest beam he could find out, the fairest Commonwealths and Dominions of the world, *Ostendit illi regna*, he shewed him Kingdoms. One large

De grad. humilitat. 1.

Mat. v.

Horat. lib. 2.
Odar.

large delightful Lawn hedg'd with even rows of trees, one flowry Meadow with a purling stream running by it, one beautiful Garden, a *Belvidere* with rare figures of composures; any one of these is a *Feast* for the eye to glut it self upon; but the variety of all these over the face of the whole earth to be presented in one Landskip, had been able to have struck any mortal man with sensuality: nor were these things offered to be viewed as parcels of private Inheritances, but as the annexes of Empires and Kingdoms, rebounding names to rattle in the ears of ambition. How many appetites have been even sick of longing to see some one *Monarchy* in the very height of the victory; the *Historian* himself was struck with passion when he wrote of *Alexander's* Conquests in the *East*, and bemoans all *Gracians* not born in those dayes, who were not so happy as to see that *Monarch* set in the Throne of *Darius*, for then was *Greece* at the top of her glory. The *Roman Empire* was no less goodly sight at this season in the daies of our *Saviour*, having left but few Kingdoms beside it self to be seen in the known and habitable world. I speak of these things now only as they were set forth to be seen, and not as they were offered to be given, till I come to the next verse.

And meddling with it no further, it will admit these brief deductions: First, that it is more advantage to the Devil to make us partakers of the sight of these things, than to make us *Masters* of the actual possession: hold the cherry bobbing at our lips, and we are eager to catch it; when 'tis tasted 'tis gone, and no more regarded: let us be placed where we may see the dignities and Kingdoms of the world like pictures in a Gallery, and our covetous affections will be ravish'd with the desire; and the way to keep us in love of those things, is to keep us in longing: but when we enjoy them, our appetite will be turn'd into disdain, because they do not answer our expectation. *St. Ambrose* cut this path into my Text, for our meditations to walk in. Saith he, there are treacheries, disturbance of rest, violence, injustice, a thousand angariations in the Kingdoms of the world, none of these are perceiv'd while you stand off, and look upon them: all's well while you gaze on these transitory things from the top of the Mountain, *bona terrena pluris sunt cum non habentur, & desiderantur, quàm cum possidentur*: they are more worth upon the seeing, than upon the possessing; therefore he shewed him all the Kingdoms of the world.

Secondly, though *Satan* did not perfectly know Christ, yet he saw him compos'd to a most sanctified way; therefore he sets before him his great glass of vanities to fill his fancy with muddy cogitations; Kingdoms, and Dominions, and glory are not a spiritual mans Element; *secularia negotia vehementer à spiritualibus avocant*, these secular objects do entice the mind from heavenly musings. Christ preached in the *Temple*, in the *Synagogues*, in the *Streets*, in a *Ship*, in a *Mountain*, in the *Wilderness*; but in the *Court* of *Herod*, and in the *Judgment Hall* of *Pilate* he held his peace: he was *Master* of his eloquence, as well as of silence, and could have spoken there: but it was to shew that in the midst of Princely pomp and secular negotiations you may speak heavenly things, but you shall be heard at leisure. Let *Satan* be a *Statist*, and a medler with Kingdoms, as this Text shews he is, that's a pattern for none, who are altogether set apart for religious service, but for the Order of the *Jesuits*, who wriggle themselves in to be the *Cabinet Counsellors* both to great and petty Princes, not only in *Europe*, but beyond the Line in *Pern* and *Goa*, in more Kingdoms than I think verily the Devil shew'd our *Saviour*. The general Constitutions of their Order, as we may read them in print, do strictly command them in severest manner no way to meddle in State matters, or in Kings affairs. But *verte folium*, I would we could see the other leaf of special instructions; for in their practice the world never saw the like Corporation for stickling in all Kingdoms and Civil Governments, but I leave them with him that useth to shew all the Kingdoms of the world, and the glory of them upon the top of a Mountain.

Thirdly, this is the Tempters way, if not to shew to the eye, yet to buz into mens thoughts, and to possess them with strong apprehensions that they are not unlikely to get Kingdoms, and Glory, and Exaltation; fools men with imaginations of strange fortunes and advancements: as the Bramble in *Jothams* Parable thought it self fit to be a King over the Trees of the Wood; and the Thistle in another Parable would have the Cedars Daughter married to his Son. The *Holy Ghost* thought it fitter to deliver these senseless, impossible, ambitious projects of men in Parables, than to speak plainly, how folly and melancholy make some men suck

suck at the Dugs of hope, and fill themselves with wind and vanity. *Luther* expresseth this madness in this phrase, that every man hath a *Pope* in his belly. It seems the truth of his saying may go far, if such mean persons as the Mother of *Zebedees* Children, the Wife of a silly drudging Fisherman, could make such a Petition, that *one of her Sons might sit at the right hand of our Saviour in his Kingdom, the other at his left.* Who had greater fortunes than *David*? and who did expect less? *Psal. 131. I do not exercise my self in great matters, which are too high for me, but I refrain my soul, and keep it low, like as a Child that is weaned from his Mother:* he restrained his soul, and would not let it wander in ambitious speculations; he weaned it as a Child from his Mother; from the *Earth*, which is the *Mother of us all*, and from her transitory abundance.

But though all which *Satan* did shew could not move *Christ* one jot, yet in the next point the amplitude and generality of the object I am sure is worth our admiration, he sheweth him *all the Kingdoms of the world*: and *St. Luke* adds, that he did not carry him about in any long travail, but so suddenly, that it is express in a momentary motion, in the *twinkling of an eye.* There hath been some shame and disorder, some foul blur upon every Realm and Territory in the earth, therefore the *Devil* durst shew all, and every parcel without any prejudice to his own proceedings. The description of a *Platonique* Common-wealth, an *Utopia*, or new *Atlantis* is to be found in ink and paper, but never among men. There have been treacheries, tyrannical intrusions, disinheriting the true and lawful Successors, deposing of *anointed Princes* in every Government of the world; such horrid things have passed every where to get Kingdoms by blood and violences, and all kind of cruelties; that Kingdoms so set forth are fit only for the *Devil* to shew, 'tis pity any History should record them, *qua terra patet fera regnat Erinnyes*, as *David* said, *the whole earth is full of darkness and cruel habitation.* *Satan* hath quite marr'd this world, and made it fit for himself, and for his own children to look upon. *Omnia seculi honor est diaboli negotium*, says *St. Hilarie*; that is, all kind of honor is so degenerated and stained, that the wicked Fiend makes it his business to represent it all unto our Saviour. Nay but *Satan* shewed all the Kingdoms and the glory of them, therefore none of their soils and deformities. Very right indeed, as *St. Ambrose* catcheth at that word, *ostendit regna & gloriam, celavit tadia & labores*, he shewed the best outside of Kingdoms, the pomp, power, attendance, and riches; but he did not represent within this pleasing object the multitudes of cares, the distractions, the fears and jealousies, all those restless vexations that dance within the circle of a Crown, and cannot be separated from *Sovereignty*: well be it granted that these were kept out of sight: I concur with *St. Ambrose* that they were, yet I deny that he was able to shew the true and essential glory of the Kingdoms of the world, for the first original beauty and integrity which they had is quite gone, irreparably lost, and never to be recalled. All the foundations of the earth are out of frame, saies the *Psalmist*; the ancient Land-marks are removed, all Nations have been invaders, have been invaded, every man means for his own ends, and not for the publick: peace is loathed if it be long kept: *Princes* would over-rule, and Subjects would but half obey; how can the glory of Kingdoms be shewn, when almost nothing is in that fashion wherein *God* ordein'd it. Do you think a large Territory of Land, a fruitful Soil, a rich People, a ruffling Gentry, a warlike Nation, *terra potens armis atque ubere glebâ*; do you think, I say, that these are the original and essential glory of a Kingdom: belike *Satan* would have ye believe so, and since he could shew no more, my Text speaks after his meaning and purpose, *He shewed him all the Kingdoms, &c.*

But admit he had not presumed to meddle with the glory of the Earth, it is enough to take up our admiration that he shewed every quarter and parcel of it, yea, and that *in the twinkling of an eye*: and upon this, whether miracle or delusion, I will spend the time, arguing two wayes, in what manner this could not be done, in what manner possibly it was done; but since the *Scripture* is silent concerning the *modus*, no man must define resolutely thus it must be done.

First then it must not be conceiv'd, as if *Satan* did, or could shew any thing which was not manifest to *Christ* before. *Ostensio fit quasi ignorantibus*, to take upon him to shew the world unto *Christ*, was to suppose there was ignorance in him, before whom all things lye naked, and unto whom all the foundations of the world are discovered, the attempt comes to one pass, as if a mortal man would teach an immortal *Angel* what incomprehensible glory is laid up in heaven; nay the

the odds are far greater, if I would go about to amplify it. The metaphysical Maxim is, *duo accidentia ejusdem speciei non possunt esse in eodem subiecto*; as two sweetnesses cannot be in the same lump of sugar, nor two hardnesses in the same piece of steel; so the knowledge of all the Kingdoms of the world was in Christs mind before, in him were all the treasures of wisdom, therefore the Devil could not cause any knowledge there; for two knowledges of the same thing cannot be in the same understanding.

Secondly, neither did the evil spirit fortifie the sight of Christ, or put virtue into his eye to make it see more than the organ did see before, *non quod visum ejus qui omnia videt, amplificaverit*, the Lord of Heaven and Earth indeed is able to put strange perspicacie into the eye of man, if he please, to make him see things clearly and distinctly at a mighty distance: so he caused Moses at 120 years of age to go up to mount Nebo to look upon the land before him, and to die there. First God put courage into his heart to go thither to die, with as much chearfulness as if he had been invited to some Festival entertainment; secondly he put virtue into his aged eye to see all the remote Regions as perfectly as if they had been Valleys close by, and all lying under mount Nebo, on which he stood. Now as for the eye of Christs body, surely it needed no such amplification of visual virtue; for assume it for granted, that all parts of his humane nature were so perfect, that his eye could clearly behold any thing though at never so far distance, I mean how far soever the visible object could cast a species, no gross opacous body casting it self between: for Christ being made like unto us in all things, sin onely excepted, I allow no possibility to any created one to see through the thick interposition of earth and stones, that Lynceus was able to do so, Poets did invent it in a Midsummer Moon: But I resume no species could multiply to our Saviours sight, and fall upon it with never so acute angles, though the distance as long as between a star in the highest Region, and this earth, but he could clearly receive the object, as present at hand before him. Having such virtue in his eye, he could receive no amplification, neither could any visual virtue upon the highest Mountain on earth make him to see all the Kingdoms of the World at once; for Philosophers grant enough, that an object may appear in one Horizon to an excellent sighted eye three hundred miles off, and more they think impossible.

Nor thirdly did Satan work any perturbation in Christs phansie, to make him imagine he saw that, which indeed he did not. To be conceited that things are present, and before a man, which indeed are not, if it fall out in ones sleep it is no more than a dream: if it come to pass by Gods working supernaturally, it is a propheticall illumination; so God wrought such wonderful passions upon the fancies of Ezekiel and St. John; and the Monks say that it pleased the Lord to shew unto St. Bennet in a trance, a little before he died, all the Kingdoms and Empires upon the face of the earth: but if such a thing come to pass by the Devils mists and devices, then it is prestigiatio or delusion; but Satan had no such power to abuse the senses or the spirits of our blessed Lord, moving disorder in his body, or in his head, by which course only he can procure fanciful and vain imaginations of things that are not. Besides if this shew had been no more but deluding the fancy, to make it credulous he saw the whole world when he did not, what needed he make choice of an exceeding high mountain to go up to that? That might be done every where: and he might as easily work it into his fancy, that he was upon a mountain when he was not, as to see a most ravishing object of all the earth when he did not. But that which I said before is most convincing; that Satan had no power to disturb our Saviours fancy inwardly; neither is He that is above the wisdom of men and Angels subject to delusion.

As it was impossible to be brought to pass after these wayes that I have toucht upon, to represent all the Kingdoms of the World before our Saviour, so there are other wayes how this might be done, without any flat contradiction or absurdity.

As First, Satan is able, if God permit him, to compose certain species or models of all the Kingdoms of the world, bubbles as I may call them in the air, to last for a little while, for the twinkling of an eye, and so to vanish; and for the better colour of his juggling, that they were the real Kingdoms of the World, and not their counterfeits; he assumed Christ up into a most lofty prospect. These are delusions not in Christs fancy, which I disclaimed before, but without him. Nor were

were they any delusions unto Christ at all, because he knew them what they were, that they were not true, but feigned images. The most piercing objection that can be made, is, then he did not shew any Kingdom unto Christ, but only the glasses and models of them all. So it must be indeed by this description; yet they are called the Kingdoms of the World *per modum signi*, because the glory of the World was cunningly display'd in those counterfeits.

Secondly, though it be past the skill of man to perform (for I am no *Rosicrucian*) yet it is not past the capacity of man to imagine it possible, how *Satan* might make the species of all the Kingdoms of the World conjoyn'tly be seen before Christ's eye by refractions, (*per artem speculorum positorum in commodâ habitudine*,) one terse clear body, like a Glass receiving the shadows or species of things from one to another, and in a very quick instant all display'd in the air round about that Mountain, being fitly prepared to receive such fractions. But I will not trouble you nor my self with such intricate *optical* Philosophy as must make this good.

But *thirdly*, I am most strongly possessed with that way which is most easie and obvious; though it be pelted with objections, that *Satan* shewed our *Saviour* all that pleasant Country that might be seen from the top of the Mountain, and did *indigitare* or *monstrare*, shew the rest by pointing to the flourishing *Monarchies* of the World, which way they lay, as in a *Cosmographical Sphere*. But this exposition will be cavill'd with, that he could not be said properly to shew all Kingdoms. Not so properly, indeed, as He that travails through every Region, but *secundum ultimum posse*, he shew'd him all as far forth as his skill and power would permit him. Neither is it necessary to hold so hard to the *Text*, that every angle of the world was made apparent, and nothing unshewn. The note of universality stands oftentimes for multitude: He shew'd him the most part of the Kingdoms of the world, or perhaps all that had glory in them, that is Victory, Peace, Civility; not barbarous savage Nations, who had neither Cities of munificence, nor Laws of good government, nor wealth, nor honor, nor any thing desirable.

Others that can oppose this opinion, and yet give no sensible reason of their own to expound this *Text*; but these object, that discourse must take up some time, if *Satan* spake upon all the Kingdoms of the World, this could not be done *in the twinkling of an eye*. But no man can read an Author, but he will find many such *hyperbolical* speeches. The *Syrian Paraphrast* translates St. Luke *in brevissimo tempore*, *Satan* did it in a trice, in a very short time, beyond the imagination of man to think how it should be done so quickly; that's the meaning of the *Holy Ghost*. It was his subtilty to hurry over things, that Christ might have no time of deliberation, but be surprized of a sudden, before He could give a well meditated answer. I know it may be descanted upon likewise, that such things told upon relation could not move any mans appetite so well as to muster them before the eye. *Segnius irritant animos dimissa per aures, &c.* therefore I say, this was a mingle of tentation, all that could be was shewed unto the eye, and the rest was supplied by narration. Use which of these last opinions you will, or if none do satisfie, yet believe the *Text* to be true, for that must be believ'd, though the manner be unsearchable. The Lord will come at the blast of a Trumpet, and all flesh shall be gathered together in the twinkling of an eye, and then all mysteries shall be opened to us; among other things that are not yet discover'd, how the *Devil* took our *Saviour* up into an exceeding high Mountain, and shew'd him all the Kingdoms of the World, and the glory of them in the twinkling of an eye.

THE FIFTEENTH SERMON UPON Our Saviours Tentation.

MAT. iv. 9.

And saith unto him, All these things will I give thee if thou wilt fall down and worship me.



Bernard meditates upon our Saviours suffering on the Cross, that there were *tria pungentia*, three sharp pointed Instruments that ran into his flesh: But the first more lightly; The second much more sensibly; And the last made a further entrance into his body than all the rest. The thorns platted on his head raced the skin, the Nails went through his hands and feet: But the Speare made a ruder and a deeper wound through his side into his very heart: So these three Tentations of the Devil succeed one another like those *tria pungentia*, every one had a sharper point, and a greater sting to do mischief than the other, but it was not possible they should stick like thorns and nails in the Son of God. The tentation to make stones of bread was an advice to make bad provision for the sustenance of this life; there was *Spina necessitatis*, Satan would have prickt Christ on with the thorns of want and necessity. The tentation to cast himself down from the top of the Temple, was to draw him to a violent and a presumptuous death, as bad as that nail, if he could have fastened it, which *Jael* struck into the head of *Sisera*. The third tentation is a mass of all the venom which the Devil had left, *Peccata peccatis producta*; here are sins hanging upon sins, one at the end of another, to make up the length of a Speare. In a word, here is a brood of sins in a nest, four apparently without all subdivisions. First, *Peccatum habendi*, he offers him the sin of Covetousness to give him all the Possessions of the world. Secondly, *Peccatum regnandi*, he would rub Ambition upon him, and put into his hands all the Kingdoms and Power of the world. Thirdly, *Peccatum male credendi*, he would seduce him to believe that all these things which God alone brings forth from his treasure were his to dispose. Fourthly, *Peccatum turpiter adorandi*, he durst ask that which is so horrid, that it is able to curdle a mans blood to repeat it, that Christ would fall down and worship him.

Aquinas builds the gradation of these three Tentations on this sort: First, The evil Spirit demanded no more of Christ, *Quàm quod appetunt quantumcunque veri spirituales*; which the holiest men in the world, and most endowed with the Spirit must use, but to refresh and feed his body. Secondly, He required that which holy men ought not to do, yet it is incident through frailty now and then for holy men to do it, to jump down from a Pinnacle out of ostentation, and to be gazed upon for vain glory. But he climbs up in the third tentation to such a motion, as never any spiritual and holy man can commit, to be bribed with wealth and honour to forsake the Lord, and to adore his foulest enemy. Therefore in both the former

temptations

temptations he began with this preface, *If thou be the Son of God*, but he leaves out those words when he makes this Proposition in my Text, for the *Son of God* would never commit such black Idolatry, though he could give more than all; yet he laies all at the stake for this venture, *All these things will I give thee, if thou wilt fall down and worship me*. Though *Satans Kingdom* be not divided, yet his Tentations may. But first I will read you my Text as *St. Luke* hath enlarged it, that we may miss nothing which the Spirit of *God* hath uttered upon these words. Thus that *Evangelist*, *Chap. iv. 6*. All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will give it; if thou therefore wilt worship me all shall be thine. Now, I suppose, we may charge these particulars upon the Text made up out of both the *Evangelists*. First, Wherein the enticement of this temptation consists, why in giving, in most liberal remuneration pretended, *Dabo, I will give*. Secondly, What, and how much he will give, and that is twofold. As a *Mammonist* of Wealth, he will, he says, put into his hands all the Riches and Possessions that the eye can see, *All these things will I give thee*. And as a *Lucifer* of pride he tells him that he will give him title to all the honours of the world, all this power will I give thee, and the glory of them. Thirdly, he shews Christ his evidences, *Quo jure*, by what right and authority he can make over all this unto him: In these words, *For that is delivered unto me, and to whomsoever I will give it*. Fourthly, and lastly, Every Bait hath his Hook under it: So this promise is laid upon a most impious condition, if Christ will *fall down and worship him*. Set your minds now upon these things, and I will deliver them in their order.

Every temptation had some clawing provocation in it peculiar to it self; now the sharpness and dangerousness of this temptation is in giving, that is the first Point, *Dabo tibi, I will give thee*; that is a speeding word, we must confess it to the shame of the world. Every one is a friend to him that bringeth gifts, says *Solomon*. All Satirical Invectives, Fables, or Morals, Writings of every cut and fashion are full of this, that these things which *Satan* requires are commonly to be bought, Worship, Homage, and what you will: The Tongue of man, the Knee, the Heart, nay, Body and Soul together are to be purchased: As you bring with one hand, you shall carry away Favour and Justice in the other. The access of profit carries the main stroke in every thing; *The Heads judge for reward, and the Prophets divine for money*, *Mich. iii. 11*. They that should be most clear from this fault you see are chiefly in the reprehension. No man knows with what stint he would spend, or how much he would lay up, therefore, unless where the conscience is much refined from greediness, it is a pleasure to sacrifice to our net, and above all things to catch at that, which comes in with so much easiness, as *Dabo, I will give thee*. *Hazael King of Syria* must have a present, even all the hallowed things that were dedicated to the Lord, that he might not come up against *Jerusalem*. *Felix the Governour* without a feeling would not set *Paul* at liberty. The corruption of the times was such in *Israel*, that men thought the Prophets as greedy as themselves, and would not ask them counsel of the Lord without a gift in their hand. *Benhadad* sent a Present of all the good things in *Damascus*, even forty Camels burdens to *Elisba* to enquire if he should recover of his sickness. And *Saul* more apparently being counselled to go to *Samuel* to ask which way he should return home, made a stand at it, saying, *what shall we give to the man of God? There is not a present left*. This polling Covetousness was very ordinary, no doubt, in that Land when the People knew nothing, but the Prophets were devourers of gifts, and would not open the Oracles of *God* unto them without *Satans* complement, *Dabo, I will give thee*. 2 Kings xii.

The giver that would corrupt another, such as the *High Priests* that delivered *Judas* thirty pieces of Silver to betray his Master, such a one, you see by the instance of my Text, doth supply the place of the Devil. I am sure *God* gave no man wealth to this end, to buy another out of his honesty; the eternal Law says that vertue only should be rewarded, and he that keeps the Commandments; therefore to give a Pension to man or woman to be vicious is to cross that supreme fundamental Law by which heaven and earth are governed. Fie that so good a vertue as *Liberality* should be so scornfully imitated. No vertue is more often commended by *God* than bounty and giving, but above all moral qualities it is most plausible 2 Kings viii.

Aristotle hit the reason in a word, it redounds to the common benefit of others, more than any other vertue, which begets it favour and affections. Now

to cast dirt in the face of this vertue *Satan* sets up a liberality, which is of a most different condition, and nothing of kin to it, when the great Patrons of sin care not what they bestow upon them that serve their turn for flattery, for injustice, for lust, for sensuality. When poor *Lazarus* wants a draught of cold water, a shower of Gold shall rain down into the Lap of *Danae*; the wages of an Harlot are far greater, for the most part, than the recompence of most faithful and honest service. The *Egyptian Rhodope* out of the gifts of her Lovers was able to dispend enough to build a *Pyramis*, an expence so great that few *Kings* in *Egypt* could accomplish it. If the Daughter of *Herodias* shew her self lascivious and immodest, *Herod* will cast away half his Kingdom upon her, or if that be too little, he leaves her to be her own carver; she may ask any thing, *Dabo quodcumque volueris*, I will give thee whatsoever thou wilt ask. O that noble qualities were as sure of Patronage as Instruments of wickedness are sure of means and maintenance. As *Suetonius* said of his *Nero*, *Pecunia fructum non alium putabat quam profusionem*; He thought there was no use of riches but waste and profusion: So in the Line that *Satan* draws out there is no use of giving but to procure Idolatry, to fall down and worship him. Cursed be those hands that open themselves wide to any one, man or woman, to make them the child of perdition. *Judah* gave his Ring to *Thamar* to hire her unto Fornication. I believe he repented him with many tears of bitterness because old *Jacob* did so abundantly blest him: but let me propound unto him that is prone to do the like; will you abuse those blessings, those temporary blessings which *God* hath given you to buy Souls for the *Devil*? *Christ* hath given a ransom out of his blood to redeem that soul from Hell, and will you give Gold and Silver to buy it into Hell again? Was there no poor Member of *Christ* whose body you might save with that money wherewith you destroy a soul? He that giveth to the needy lendeth to the *Lord*, but he that purchaseth any one to be sinful by his bounty, he lendeth to the *Devil*.

This that I have spoken of was the sin of *Balaac* to barter, and be at a price with *Balaam* to do an evil act, to curse them whom the *Lord* had blessed; and it is the *Chapman* that makes the Market, woe be to the giver that tempts the weakness of man with such a forcible provocation, *Aureo pugillo ferreus murus frangitur*, says the *Heathen*; A Hammer of Gold will beat down a Wall of Iron: Yet is there nothing to be said to the receiver? Shall his hand be clear that hath taken when he is called to answer? Nay, none more accused by the Spirit of *God*, none more criminous: *They are companions of thieves, every one loveth gifts, and followeth after reward*, *Isa. i. 23*. Neither is robbery their alone enditement, but the worst of sins against the *Second Table*, Blood and Murder. Shut not up my life with the bloud-thirsty, *in whose hands is wickedness, and their right hand is full of gifts*, *Psal. xxvi. 9*. He that takes reward to do evil takes a fee to lose his own salvation. Nay, what toil and drudgery some will undergo to earn the wages of iniquity? *Minori labore margarita Christi emi poterat*, says *St. Hierom*; You might compass that invaluable Pearl in the *Gospel*, whereof the *Parable* speaks, that the Merchant sold all he had to buy it; I say, that Pearl might have been gained with less danger and industry, the whole treasure of the Kingdom of heaven. *Espenceaus*, being a *Romish* Doctor, and a most learned, may be bold with his own friends, who hath revealed more corruption and bribery in the *Roman Court* than a modest *Protestant* could almost believe: As Pensions taken not only for the punishment of incontinence past, but to lay down somewhat before-hand for the time to come: What if the *Visitors* met with such as resolved to be chaste, yet the common Levy was exacted of such a one, *Habeat si velit*. O shameless word, he may use the sin if he will. Then the *Taxa Camera*, as they call it, is far worse than it, which was a *Table*, wherein every one may know what it will cost him for any sin committed: *Omnibus absolutio empturientibus est proposita*; no delinquent could want absolution, but he that came short of payment, I will rip up no more, and I had as lieve you should see the ugly visage of most sordid covetousness by their glass, as in any corrupt customs of our own. An unjust taker runs upon the *Devils* score, and he shall be delivered over to the Tormentor till he have payd the utmost farthing.

But will you confound *Satan*? And leave him not one tool in all his ware-house, and invention to work upon you; learn that Lesson perfectly which *Tacitus* puts in the mouth of a worthy Magistrate, *Nihil venale in nostris penatibus, aut ambitioni pervium*; I am not to be won either with money or promotion. Give them their bribe back again, and put every mans Silver in the mouth of his own Sack, and let them take

take it home again, as *Joseph* dealt with his Brethren: And as *Abraham* kept his hands from the Presents of the King of *Sodom*, *I would not take any thing that is thine, lest thou shouldst say, I have made Abraham rich. Gen. xiv. 23.* More sharply *St. Peter* to *Simon Magnus*, when he would have given to have received the *Holy Ghost*, *Thy money perish with thee, Acts viii.* The *Clementine Constitutions* say upon that passage, that if the *Apostles* had taken that Sorcerers money they themselves had lost the gifts of the *Holy Ghost* for ever, even as *Adam* by eating the forbidden fruit lost Innocency and immortality. It is no bad answer which *Esau* gave, when he refused *Jacobs* Present, he had plenty and enough of his own, as who should say, a man of his fair Possessions was in better case to give than to take. I would we had not lost *Esau's* conscience now adays; for I fear none shark so ravenously, or gripe gifts faster than they that have abundance. *Qui minus habent semper aliquid addunt ditioribus;* they that are neediest and barest must pay to the rich mans Box. Upon those words, *Acts xxiv.* that *Felix* expected *Paul* should give him somewhat to be set at liberty. *St. Chrysostome* asks where *Paul* should have it? How could he come by Silver or Gold to cast into that Sack of corruption? The *Father* conjectures wittily, that *Paul* came to *Jerusalem* with money which he had collected at *Corinth*, *Macedonia*, and other places for the poor Saints, and *Felix* his teeth watered to devour all that which was gathered for the poor Christians of *Jerusalem*. Well, *Esau* was in good case to keep his hand clean from gifts: And is not he in better case whose conscience is fixed upon this Memento; *He that hateth gifts shall live, Prov. xv. 17.* And he that is greedy of gain troubleth his own soul. If wealth will not increase but by the wicked *Mammon*, I shall spend less in Luxury here, and have my wages increased an hundred fold hereafter in the Kingdom of heaven. *Fabricius* spurn'd away all the Treasure which *Pyrrius* sent him, and yet a man so short of Revenue, that *Pyrrius* his Messengers found he kept house with nothing but Herbs and Sallads. Three things, says *Gregory*, are most Evangelical Sacrifices, *Castitas in juventute, parcitas in ubertate, liberalitas in paupertate;* A chaste youth unspotted touching the flesh, sobriety in plenty, and a liberal heart which could not be corrupted in poverty. I believe *Satan* thought his *Dabo, I will give thee*, would soon conquer our Saviour, because he had so little: Certain charitable women ministered to him of their substance, and maintained him. If he were put to pay Tribute to *Cesar*, he put the Fishes of the Sea to pay it unto him. *Dominus noluit habere quod perderet, & ideo pauper huc venit, ut Diabolus non haberet quod auferret,* says *St. Ambrose*. Our Lord had no Riches to lose, but came into the World as poor as ever any did, for, that the Devil might not use him as he did *Job*, he had nothing to be taken away. But because the subtil Serpent learnt in *Jobs* case the surer way was to give Riches than to take away, therefore he plies our Saviours Poverty with this offer, *Dabo, I will give thee:* But Christ came to sanctifie Poverty in his own Person, that it might not stumble at golden Balls, and fall into evil; for God hath chosen the poor of this world to be strong in faith and integrity. And so far I have dilated that the sting of this third Tentation is in this word, *Dabo, I will give thee.*

But the noise and wonderment is in the muchness or quantity, what mighty boon *Satan* promiseth to give, all the Riches and Possessions that eye could see, *All these things will I give thee.* This was no piddling, but so round an offer, as he could go no higher; and so much he stakes down at once, that he would make himself unable to give for ever after. I could tell you of most bountiful Donations given by some of the *Heathen* Emperours. Those vast Principalities, and masses of Gold which *Nero* gave to *Tiridates* are beyond my *Arithmetick*, and almost my belief, the Crown of *Armenia*, a Million in Cash, and more than the whole Kingdom of *Armenia* was worth in entertainment. It was a most munificent somewhat indeed, yet a sum that is quite drown'd if you name it with this offer in my Text, which hath no stint and measure, *Hac omnia tibi dabo; I will give you all the riches of the earth*, not a drachma debated. We say Proverbially, It is an ill wind that blows no man profit, and an ill bargain that makes no man the richer: So these very embers of Hell shall give us some light, and these baits of *Satan* shall abound unto the use of our knowledge in these following Observations.

First, That which whispers into us immoderate desires, and a vast expectation of earthly things is an evil *Genius*. *Satan* propounds a world of Wealth at once, and cannot speak under Millions: But Almighty God, howsoever he distributes a mighty Inheritance to some, yet he prepares all men by his Gospel for Poverty, and Banishment, and loss of all they have. He bids us pray for no more than our daily bread,

Juvenal.
Sat. 14.

Serm. de
Temp. 05.

Homil. 19.
in Job.

bread, and having food and Rayment let us be therewith content, 1 Tim. vi. 8. A little water is a great blessing if Samson can get it out of the Jaw-bone of an Ass to save his life; A morsel of bread and flesh Morning and Evening is Elias his *dimensum*; A handful of Meal, and a Jar of Oyl was the whole Provision of the Widow of Sarephath: The distributions of temporary Fortunes, when God gives them, are thrifty and sparing, that every one may have a little as the Apostle Andrew said. Jacob wondred at his own increase that he was grown a rich Shepherd, *With my Staff I passed over Jordan, and now I am become two Bands*, Gen. xxxii. 10. Such another example is scarce to be found as that of David, whose Cup was filled brim-full. God magnifies his bounty towards him by the mouth of Nathan, I gave thee thy Masters house, and the house of Israel and Judah, 2 Sam. xii. 8. yet these were but the narrow Territories of the Land of Canaan, far from this insatiable Possession, *All these things will I give thee*. The prodigal Child in the Parable, though a most rank consumer, yet this evil Spirit had not entred into him, for he desired no more of his Father than the portion of goods which fell unto him: But the Devil cuts out no portions for his Minions, he disciplines every one of them to aim at all that can be gotten, to be like a rousing Snow-ball, ever gathering, and growing bigger and bigger. *Quis metus aut pudor est unquam properantis avari?* There is no such bridle as shame and modesty in the heart of him that makes haste to be rich, I say, he wants the bridle of shame, I do not recal my word. Either cruel Usury, or pestilent Couzenage, or base Corruption, or sordid Penuriousness, or unchristian slackness in Charity; some of these must concur to raise up a mountain of Wealth from a mean beginning. When Sylla, that powerful Roman, made very witty Apologies for those evil courses he took to oppress the Commonwealth, one choak'd him with an unanswerable Objection, that he could not be througly good that had scrap'd so great wealth together, and was born to nothing. God will blest and reward industry with gainful success, that is to be presupposed and granted for the encouragement of those that are diligent in an honest Calling; but these boundless gatherers, that would know no end of getting, have their Bank in the Devils Mart, for it is he that bids them carry more and more, that they shall never have load enough, *All these things will I give thee*. St. Austin very truly lays the crime of Covetousness, not upon that abundance which a good rich man hath, but upon the corruption of his will, and upon that which he would have; *Avaritia est esse velle divitem, non jam esse divitem*. It is no breach of Gods Commandment to be rich, but to long and thirst for more. *They that will be rich, says St. Paul, fall into temptations and snares, and many hurtful desires; Dives qui fieri vult, & cito vult fieri*. Let fortune come in quickly though the Devil lead it by the hand. Beware of these swelling purchasing imaginations, that are ever reckoning upon more: confine your heart to moderate contentation if you will live in peace. Nay, St. Chrysostome says, the less you desire and want, the less you shall live like a mortal man, and the more like an immortal Angel. *Quanto paucioribus indigemus, tanto magis Angelis appropinquamus*. But above all remember, that God directs the soul to be contented with a little, the evil Spirit would have you ingross the whole earth, and perhaps he could suggest devices how a luxurious man might be able to spend all the wealth in the world if he had it: but immense Projections, for riches come from the motion of the evil one, *All these things will I give thee*.

In the next place let us declare against these words of Satan, that his gift is not more spacious than it is unjust. He presents before Christ the whole earth and the fulness thereof, and our Saviour look'd upon all those things not with the eye of concupiscence, but as a Physician looks upon a disease, without any passion of infirmity: But Satan would be his very gracious Benefactor, and put all into his hands. Would he undertake it? But what should become of that portion and possession in whichevery man was estated? The poor man that had but one Ewe Lamb, should he lose that? Naboth, that had but one field of his Fathers Inheritance, should he be turned out of that? Should the very Nervs of all Justice be crackt in sunder, *Meum* and *tuum* be banish'd out of the world to make up this Donative? This is like the condition which Saul required of David, he would make David his Son-in-Law if he would give him two hundred fore-skins of the Philistines. David must not only provide him that which was none of his own, but be the destruction of two hundred men to give Saul a Present: So Satan would rob the whole world to make up an excessive liberality; A Legerdemain which he devised from the beginning, to give that which was none of his own, as when he gave Eve the forbidden fruit

fruit which God had both planted and reserved. And this is the most tyrannical and unconscionable injustice in the world to wring and extort from one, and to cast it away as wastefully and profusely upon another. This was the familiar sport which the ancient *Comadians* made, (it was sport with them that knew not God) for a lustful young man to cozen his own *Father*, and lavish it all upon some sumptuous Harlot. This is the most remorseless prodigality of our own times, to steal with one hand, and to scatter it away most excessively with the other. How many ungodly borrowers take up upon credit, that which they can never restore, and leave the Lender in the lurch to his utter undoing; and this wicked shift is made, not through necessity to satisfy nature, but to be bountiful to such Ravens as pick from him upon his Creditors cost. An incloser of Commons, that draws out his sin the longer by depopulating the whole Village, turns forth a swarm of poor People to the mercy of the wide world, by whose ruins he advanceth his own Posterity. *Aristotle* says, that a Prodigal that gives away nothing but his own, and draws himself dry by such neglectful spending is rather a fool than a vicious person: but that Prodigal abounds as much with viciousness as the other doth with folly, that cares not from whom he takes, that he may be giving *παντοθεν λαμβανων* *διδουσι* *επιθυμει*, *το δε πος, η ποτε εστιν αυτου διαφει* 'Tis vicious indeed; for 'tis the Devils vein of giving, saies my *Text*; he considers not this mans right, or that mans in his goods and chattels, or what belongs to the Widow or Orphan, absolutely all these things will I give thee.

Ina and *Offa*, and some other *Saxon Kings* that reigned in this *Island*; but they especially were the greatest Patrons to this *Church of England* that ever it enjoyed either before or since their dayes: perhaps it would pose any *Histories* in the world to shew the like. Yet I must tell you, that the *Bishop of Rome* hath been a great giver to Religious Maintenances in this Kingdom, and which is very strange, it cost him nothing, he was never the poorer: For he gave away the greatest part of the *Tythes* in the Kingdom from the *Parsonages* and preaching Ministry, to maintain contemplative men, as they call'd them, in *Abbeys* and *Monasteries*. This was the first spawn of *Impropriations*: now this is giving drawn by the copy of the *Devils Charters*, impoverishing the right owner to give a stranger: not robbing *Peter*, as we say, to pay *Paul*, but robbing knowledge to pay ignorance; robbing the *Pulpit* to feed *lazier Lubbers*: in a word, it was to pluck the fleece from the *Sheeps* back to keep the *Wolf* warm. *Antonius de Rosellis*, a *Canonist* of *Naples* defends this Position, that the *Pope*, as he is *Christs Vicar* on earth, hath a right to all things in this world, and may take from one whatsoever he will, and give it to another, without fraud or injurie. This Book is licensed in *Italy*, and never found fault with by the *Inquisition*. I shall meet with this business more aptly, when I come to open the next point, where *Satan* boasts, that he would give the *Son of God* all the Kingdoms of the World: yet in the mean time is it not worth an objection, that this power and privilege to give all things cannot belong to the *Devil*, since another hath claimed it in print, and *Antonius de Rosellis* proves it for his *Client* out of this *Text*, Henceforth will I make you *Fishers of men*? The scurvy luck of it is, that those words were not spoken to *Peter* only, for then it seems to be a *Fisher of men* had receiv'd this glos, to sweep all into his *Net*, that the whole Generation of mankind doth enjoy upon the face of the earth. But this is apparent, here are two that lay claim, they can give all these things to any man; who shall carry it? but perhaps there is no jealousy between them, and they will agree among themselves. Some man would imagin so from this *Text*: the *Dragon* hath given to the *Beast with seven heads*, all his power, his seat, and authority, *Revel. xiii. 2.* And so much for that observation.

Somewhat else must be in it, that *Satan* unaskt, and unsought to, is so ready to part with all that he can give. God is very liberal, and opens his hand, and fills all things living with plenteousness, but sayes the *Apostle*, *dives est in omnes qui invocant eum*, he is rich unto all that call upon him: We must ask, and seek, and pray unto him (good reason for it) and then he will give us a blessing. And is this greater dealer of riches in my *Text* the *Devil* more forward in liberality than God? for he past his word voluntarily unpetitioned; all these things will I give thee. There is some guile in this you may be sure, it cannot be otherwise. Beloved, the Lord God defers not to be gracious, he stakes down, and puts us in possession of his benefits, and no good thing doth he withhold from them that lead a godly life. But the *Devil* makes his adherents stay, and look for reversions

when they fall, he dodges and deludes men with vain hopes of the time to come, he will give all things : let such as *Ephraim* take his word, that fill their belly with the *East* wind, for he doth give nothing. He called Christ the Son of God in the two former Tentations ; do you think if he had riches or honors to dispose, the *Sons* of God should be the better for his liberality ? ne're a whit. A poor Philosopher that could get nothing among hard-hearted rich men, said they were like trees hanging over the side of a rock, which had fruit in great abundance, but *Vultures* and unclean birds eat it up, no man could come at it to gather it. So whosoever fares the better for *Nabols* wealth, *David* shall be sure to go without if he ask him any thing : but it may be they shall have a fair promise, if they can keep life with that ; like this *δῶσαν*, this *future tense* in my Text, he is not furnished for the present, but *dabo*, *I will give thee* ; why are his Charriot wheels so long a-coming ? sayes the *Mother* of *Sisera*, when she lookt for her Son that was slain and dead. So, with much vexation to be deluded shall the wicked say, where is my hire which the Tempter promised ? when shall I receive my wages : Oh it will come anon, says this delayer, stay for it and you shall speed at last. Doth God deal so deceitfully with those that trust in him ? no, says *David*, *I have been young, and now am old, yet I never saw the righteous forsaken, nor his seed begging their bread*. For although the plentiful reward of the faithful is not on earth, but in heaven, yet they have a testimony of his liberality in this life that he doth deposit somewhat in earnest, and lets us not build onely upon promises, *carnalis populus si parva non acciperet magna non crederet* : We are flesh and frailty, and must have a little in hand, that we may the better believe we shall receive an hundred fold hereafter. Mark now the unequal wayes
 2 Pct. iii. 4. of the wicked, who grumble at God, as the *Apostle* sayes, for delaying his second coming, and that the glorification of the resurrection is not revealed, whereas all things else which the Prophets have foretold in *Scripture* are exactly fulfilled, and nothing but Christs second appearance remains to be revealed : and yet these worldlings will believe the *Devil* without repining, and yet among all his promises from *nequaquam moriemini* downward he hath performed nothing.

The first time that ever he pawn'd his word to mankind in three particulars, he broke it every title : 1. *Ye shall not dye*, yet we are all become tenants to the grave, and no man can escape death. 2. *Ye shall be as Gods* ; far otherwise we are become as *beasts*. 3. *Ye shall know good and evil*, but alas we are blind and ignorant, that refuse the good and take the evil. And are not these promises as faithless, *all things will I give thee* ? yes undoubtedly, he would take away all that we have, and all that we hope for, and gives that satisfaction which *Cesar Borgia* did, when he drew many of the noble family of the *Ursin* together, upon pretense of good will, and then slew them ; sayes this *arch-Hypocrite*, it was their fault that believed me. *St. Chrysostom* had no faith in the Devils asseveration, but speaks thus upon my Text, *ὅταν μείζονα ἐπαγγέλλῃ μείζονα δέλει ἀποσφραδίζῃ*, when he makes shew that he will give much to man, his intent is to rob him of all. Will you reap this fruit from the observation before I leave it, be faithful of your word, and huddle not out promises, you care not what, which you never purpose to perform : that's the Devil's dealing. If you separate your word from your meaning, you separate your honesty from your conscience : It is the common sin that follows buying and selling ; God be merciful to you, your words fall from you like leaves in Autumn, the owner cares not which way the wind blows them. The first thing that you break is your word, and many times the whole estate breaks after it. *David* asks, *who shall dwell in the holy tabernacle of the most High*, and he answers three times in that *Psalme*, *they that are just and faithful in their sayings* ; *he that speaks the truth from his heart*, v. 2. *he that hath used no deceit in his tongue*, v. 3. *he that sweareth to his neighbour, and disappointeth him not, though it were to his own hinderance*, v. 5. *David* desired to know by some sign whether he should come into the presence of *Saul*, or fly from him. Why *Jonathan* kept his word with *David* : *Jonathan* desired that *David* would be merciful to his Posterity after him, *David* sware unto him, and kept his word with *Jonathan*. But be you just in your promises to your brother, and God will make good unto you the promise of eternal life : the Lord is faithful in all his sayings, and holy in all his works.

The next collection from hence shall be this, that the Devil would not offer less than all he had to win a Soul : he would not offer a trifle for that which he knew was the most precious thing upon earth. And it is a little excuse, though far from a good answer, when a man is fetcht into a sin for a great bewitching recompence :

recompence: *pretio octuplicis stipendii illectus*, as that famous *Renego* pleaded for himself, that he was enticed back to the Church of Rome, with a stipend eight times greater than he had in England; but to be enticed from our heavenly Father, like a Child with toys of no estimation, it accuseth us that we do not value our own soul at so good a rate as the Devil doth. What a narrow mean reward was that for which the lying Prophets did change the service of God? *Te pollute me among my people for handfuls of barley, and for pieces of bread*, Ezek. xiii. 19. What will you give me, sayes Judas, and I will betray him? And you do not find that he did drive the Market with the Priests and Elders, but took the first sum that they appointed him. *Anima lucri cupidita etiam pro exiguo perire non metuit*, sayes Leo. A greedy covetous mind will damn both body and soul for a little money. What could Esau have taken less than a mess of pottage, especially made of lentiles; the meanest pittance of relief that a beggar looks for at every door? and what had Esau in this world to exchange for it so precious and valuable as his Birthright? the Law shews the dignity thereof, that all the first-born were peculiarly consecrated and given unto God, *Exod. xxii. 29.* they were next in honor to their Parents; they had a double portion of their Fathers goods. Until the Law was given the first-born administered the Priesthood in the Family, that was a sacred thing: and yet more sacred, he was a type of Christ, for Christ is called the first-born among many brethren, *Rom. viii. 29.* Moreover and above, it was a type of our adoption, and being heirs of the Kingdom of Heaven. See what a vile exchange Esau did make for all this heavenly dignity, that the Holy Ghost for good cause calls him a prophane person, *who for one meals meat* (and for such a course meal) *sold his birthright*, *Heb. xii. 16.* If we will prostitute our selves so cheaply to the Prince of darkness, and ask less than for shame he can offer, to put our selves into the bondage of iniquity: mark what will follow, the Lord will debase us, as we have debased our selves; *thou sellest thy people for nought, and takest no money for them*, sayes the sweet Singer of Israel: or as Moses told the Israelites, if they sold themselves to commit iniquity, *they should be sold for slaves, and no man would buy them*, *Deut. xxviii. 68.*

But for all this, I must give you to know in my next admonition, though Satan offer'd all that is in this world, yet he did not offer enough for that which he would gain, namely to win a soul: every thing under the Sun comes short of that appretiation; much more in this case it is to be considered, that if our Lord Jesus could have been supplanted (which was impossible) all mankind had perisht: for upon his righteousness, and upon his perfect obedience did depend our Crown and our Salvation: if therefore one soul is worth the whole world and more, what could be valued against all the souls in the world? But I will instance upon this for our use; there is nothing so valuable that should bribe a man to commit the least sin against our Heavenly Father. You will smile at the Indian Savages, that part with gold, and spices, and amber, for glasse beads, and saffron bouches; yet whosoever sins for the mammons of iniquity, barter for a far more unequal merchandise; you change immortality for death, eternal joy for continual care, a certain treasure for uncertain riches, the most happy fruition of the Creator for less than the felicity of a dream: *aut transeunt nobis viventibus, aut dimittuntur nobis dormientibus*; the living may lose all they have got by injustice, but for certain the dead cannot keep it. *What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?* *Luke ix. 25.* if he lose himself, the word following is *ignominia*, the vulgar read it, *detrimentum sui faciat*: from whence a good Expositor sayes, there is no comparison in the purchasing of earthly things: *non solum cum damnatione aeterna, sed etiam cum jactura gratiae Dei*, though damnation and hell fire were not incurr'd, to suffer the loss of the Holy Spirit, and of the Grace of God. Wherefore all that Satan could shew, and let him shew as many worlds as Alexander could wish, all is not worth such a cringe as he would have the Son of God to make, to bow down, and commit Idolatry. We read of one Apostle so abounding in charity to his own Nation, that he could be content to lose his part of heaven, *cupio anathema esse pro fratribus*; it was St. Paul who was willing to be anathema for his brethren, that God might be glorified in all the people of Israel, but he would not exchange the least degree of his sanctity, and faith in Christ for all the muck in the world. Joseph had rather lose that was comfortable to him in this life, liberty, good name, yea the garments from his back then be defil'd with lust. I have no instance fit to come after that of Moses, *Hebr. xi. 24.* who by faith refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, than to enjoy

enjoy the pleasures of sin for a season. Philo sayes of him, that *Thermut* the only child and daughter of *Pharaoh*, being long married, and quite barren, wanting issue to succeed, fained her self big, and at last to be delivered of *Moses*, whom she found in an ark of bulrushes exposed to be drown'd, him she brought up for her adopted child, to inherit all the Kingdoms of *Egypt*. But because Idolatry reigned in that place, he could not worship the Lord there with pure and undefiled service, he wandred away from this regal fortune to keep sheep in the Wilderness. O most magnanimous servant of God, that had rather keep sheep with a pure conscience, than be a King among Idolaters ! for how much wiser is it to purchase eternal felicity with a little miserie, than to heap up eternal miserie by enjoying a little felicity. There are things to come far more precious than these which the tempter extols : but alas he did offer nothing to speak of to countervail the loss of a soul, when he mouthed these words as a donative which could not be refused, *all these things will I give thee.*

In Psal.
cxxii.

Finally, to go but one deliberation further, though *Satan* was incredulous, and would not be perswaded, that Christ was the *eternal Son* of God consubstantial with the Father, that had taken our flesh in the *Virgins* womb to redeem us, yet he could not but observe how holy and zealous He was in all his waies, endowed with sanctity beyond all the Prophets that ever liv'd, therefore this Tentation must needs be ill placed, and most unseasonable : for God is all manner of riches to those that serve him unfeignedly, and with an upright heart : *Plenitudo deliciarum, & sufficientia divitiarum Deus est*, no strong line, but a sweet and most emphatical meditation of St. *Austins*. Where God abides, there goes with him the alacrity of all delight, and the inheritance of all riches. Where was St. *Pauls* Exchequer think you ? in what corner of the world did his rents lye ? that he wrote to the *Philippians*, *I have all, and abound*, *Philip. iv. 18.* *Satan* cannot be so shameless to offer any thing to him that hath all already : there's work for an Auditor, let him cast up those sums if he can, and make them even, *2 Cor. vi. 10. as having nothing, and yet possessing all things* ; such Apostolical spirits (those few that are) measure themselves wealthy, not by the weight of silver and gold, but by the grace of God which inhabits in them, and doth enable them to refuse more than *Satan* can pretend to give. There was somewhat else which St. *Peter* lookt for that was not in the Inventory of all this baggage, which the tempter would impart to Christ ; these are his words : *Lo we have left all, and followed thee, what shall we have ? Mark. x. 28.* this is odd, you will say, to leave all, and then to fall a demanding, and looking for more : but first he lookt for the promise of the coming of the *Holy Ghost*, which *David* pray'd for ; *Encline my heart unto thy law, and not to covetousness* : rather a dram of virtue, than a talent of fortune. Secondly he lookt for the glorification of body and soul, where *Satan* shall no more stand at our right hand to tempt us, where the spirit shall be ready, and the flesh as willing to fall down and worship the Lord for evermore. Amen.

THE

THE SIXTEENTH SERMON UPON Our Saviours Tentation.

MAT. iv. 9.

All these things will I give thee, if thou wilt fall down and worship me.

St. Luke more largely renders it thus, chap. iv. 6.

All this power will I give thee, and the glory of them; for that is deliver'd unto me, and to whomsoever I will give it: if thou therefore wilt worship me all shall be thine.



YOU heard before what vast sums of wealth the great Prince of the riches of this World did commend out of his most abundant, but deceitful liberality to our Saviour: *all these things will I give thee.* Solomon had a mighty Tribute, 666 talents of gold yearly, and silver as the stones of the street: all his vessels were of pure gold, silver was not any thing accounted of in the daies of Solomon. Yet the whole revenue of Solomon was but beggerie to those comings in which Satan promised in this place, *hac omnia*, whatsoever the globe of the earth contains without exception, or deduction. But as if the Tempter would exceed himself, and rise above all expectation, his mouth speaks greater things by far in that which follows now to be handled, than in those particulars which I opened before, for he will engage to make our Saviour Lord of all the Kingdoms in the World, *all this power will I give thee, and the glory of them*, he should have that into the bargain. Pompey the great, saith Livie, made the Romans Lords of so much land by his successful victories, that unless he had taken so many captives, as he did, the land could not have been till'd and occupied: and again he made them Lords of so many captives, that unless he had seiz'd upon so much land, the captives could not have been receiv'd and harbour'd. So the Devil offer'd our Saviour so much wealth, that unless he had promis'd to give him all the honour of the world, it could not have been spent; and again he offer'd him so much honour, that unless he had promised him all the wealth in the world it could not have been maintain'd.

But what will all this come to? here's a shower of wealth and glory pour'd down, what thunderbolt comes after it? *timeo Danaos, & dona ferentes*, shut the gift out of doors till ye know the condition, why it should be receiv'd: a wise man will be as careful lest any thing should be basely given him, as he will be circumspect that nothing be unjustly taken from him: for many times the intent of pernicious liberality is to make a man incur the foulest sins in the world to avoid

void ingratitude. The woman had a cup of gold in her hand, but it was full of abomination, Rev. 17. 14. so the purpose of this great gift is to take the Devils Damm with a Dowry, to be raised up on high above all the Dominions of the Earth, *ut lapsu graviore ruat*, then to fall down from that height, and to commit Idolatry. What were the several particulars which I charged upon the whole Text the last time, it will be fit for me to repeat, and for you to hear. First, wherein the forcible enticement of this last Tentation consists in giving a speeding word I told you, and very provocative, *dabo I will give thee*. Secondly what, and how much he would give, and that's twofold: First, as a Mammon of iniquity, all riches and possessions that the eye could see, and, as a Lucifer of pride, the power of all the Kingdoms of the World, and the glory of them. Thirdly, he shews Christ his evidences, *quo jure*, by what right and authority he can make over all this unto him, in those words *for that is deliver'd unto me, and to whomsoever I will give it*. Fourthly and lastly, every bait hath his hook under it, this promise hath a most impious condition annexed unto it, *if Christ will fall down and worship him*.

I have spoken of the former part of the gift which this insolent Braggart made ostentation to bestow, he would put all the riches of the world into one donative, and confer it upon our Saviour. I will look back no farther upon that which I have deliver'd already: but the other half of his gift, to which now I must proceed, smells more rank of boasting; for if it please you, he will turn all the Kingdoms of the world into one Monarchy, and settle it upon Christ, *all this power will I give thee, and the glory of them*. This will bring his ends to pass indeed, or nothing: he that will not be bought with honors, no not with great advancements, no not with Princely Royalties to swerve from righteousness, you may turn him loose against all the enticements of Hell, for a Christian that is unvanquishable. But the Tempter hath found out by long experience, that such pure matter is rarely to be found in the dross of this world: he sees that men do seldom deny him any thing, if he can accomplish the desires of their aspiring thoughts: He makes good bargains of his petty promotions, how much more of his greatest? There are enough, and too many, that for a little command, a vulgar title, for a mean remove will turn their backs to God, and their faces to Satan. There are undergrowing ambitions, which shall not need to be carried to the top of a mountain, and have Kingdoms shewn unto them; let them be lifted but to the lowest Steeple in a Diocese, and they will commit Simony, and forswear it: To be a Ruler over thousands will shake an ambitious mans honesty very far to compass it, nay to be a Ruler over ten, which is the lag end of all honor, some will violate their conscience rather than go without it: what if it were to be but Doeg, the chief Heardsman of Saul, to have the greatest superiority over beasts; Why Doeg was both a promoter and a blood-sucker for that contemptible promotion. The twelve Disciples, Christ himself walking just before them, fell out among themselves into hot words and contention, *quis esset major, which of them should be the greater*. If one had been the greatest, as in very good sense they were all equal, what should he have got by it? to be the chief over eleven, that had left all, and were worth nothing. If the Tempter be aware of this, as our infirmities are not hid from him, that men will tread virtue under foot, to crawl up to a petty advancement, then he would easily think this provocation in my Text were irresistible; *all this power and glory will I give thee, and all the Kingdoms of the world*.

If Balaac will say to some, *I will promote you to great honor*, as he did to Balaam, all the Angels of heaven should not hinder them from going to it: ambitious persons will break through the hedge of all honesty for a title of high preeminence, and when their indirect courses carry them down to the deep, their fancie flatters them, that they go up like Elias in a whirl-wind to heaven. There was nothing hanging with Christ upon his Cross, except a title over his head, *Jesus of Nazareth the King of the Jews*. And why a great title crucified with him? though he deserved that Inscription, and a far greater than Pilat or all the world could invent, yet above all the sins of men, ambition, and great titles, which too often are obtained by crooked courses, they deserve to be crucified. Mans thoughts fly upward like the sparks from the fire. Core and Dathan cannot endure to be less than the greatest. Every man would be a Moses in the Common-wealth, every man an Aaron in the Church. Brethren forget brethren in way of Sovereignty, as Joseph's brethren did consent to kill him, or sell him away, rather than bow unto him. Absolon, a Son and Subject, abjures his duty to his Father, and his Prince. Athaliah defrauds

defrauds her own child, to get the supreme authority in her own hand. This struggling for greatness, especially for a Crown and Scepter, hath occasion'd more iniquity, more flagrant sins, than any one storm that ever was rais'd. *Si violandum est jus, regni causa violandum*, sayes C. Cesar: he would do no body wrong for less than to gain a Kingdom: but he thought it impossible for a man to temper himself in that tentation, that had opportunity.

And why should the appetite of supreme honor bewitch a man sooner than any thing else from the fear of God, and draw him from it? because power and glory are two such specious and attractive things, which are intrinsical to the dignity of Princes: and Satan, I warrant you, did not forget to cast those two words in Christs way, *All this power will I give thee, and the glory of them*. There is power in Princes as well to advance where they like, as to punish offenders; and reason good they should be serv'd with all humble reverence, and have the highest glory on earth ascrib'd unto them, because they are set over us for our good to maintain publick peace and true religion. The power which Pharaoh had, oh how it pleaseth an haughty spirit! he tels Joseph what he would do for him in this phrase, *without thee shall no man lift up his hand, or his foot in all Egypt*, Gen. xli. 44. or that majestic terror which Nebuchadonosor put upon all that were under him, nothing more greedily sought for. Says Daniel to Belshazzar, *The most high God gave Nebuchadonosor thy Father a Kingdom, and glory, and honor*: whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he put down, Dan. v. 19. Satan knew that to manage such power as this is a whetstone able to set akeen edge upon any mortal appetite. But if any one love to govern with a soft hand, and affect not the execution of that awful power, to put terror upon inferiours, yet the glory with which Sovereignty is bespangled, will rob a man of his heart, and steal it from him. Who would refuse to be a Solomon? his Palace was beyond all buildings; his Throne so costly, that there was not the like made in any Kingdom: the Meat of his Table, the Attendance of his Ministers, and their Apparel, the Queen of Sheba had never seen or heard of the like. Such pomp as this would make a man believe he had built his nest in the stars. Satan thought his tentation struck home, when he promised such glory as this unto our Saviour. How much more was this motion most perswasive when he beleaguer'd him with this offer, to pluck the fairest feather out of every Monarchy, and invest him with it? where there was any power, or any glory fit for his wish, it should be cast upon him. David had a Kingdom of much power, yet of little glory; for his reign was full of trouble and rebellion. Hezekiah had a Kingdom of much glory; great treasures, great magnificence in his house; yet it was of small power, for he was an Homager and a Tributary to the King of Assyria; and he sent him word, *that which thou puttest upon me I will bear*. But the Tempter says, none of these defects should trouble Christ, he would cull out for him all the choice and desirable things, the power and the glory: as the Poet said of his Stilicho, the good things which were scattered and divided in many hands, *in te juncta fluent*, they should all meet in him, as in their center.

Though the spiders web be made on the top of the house, yet it is quickly swept away: so all ambitious thoughts which scale up upon the Devils ladder are quickly dismounted, if you will remember, that no man can subsist on high who hath the plummet of iniquity to weigh him down: though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever like his own dung, he shall fly away as a dream, yea he shall be chased away as a vision of the night, Job. xx. 8. When Herod sat in his Majesty, but was exalted against God in the pride of his heart, an Owl presented it self before him on the top of his Throne, *ὄρνις ἐπὶ Μαρασίου νεώδε*, as Homer calls it, a bird of fatal prediction, and Herod himself took it for a presage of some sudden and miserable death; and so it came to pass. Methinks every one that hath hoisted himself into advancement by impiety, should often see some such dismal Owl before him, an infallible presager of great misfortune; for God will be glorified in their ruin, that did not account his service before all things to be their glory, and the glory of the world. O what an happy thing it is, when God shall call a dignified and an honorable person his friend! as it is in the Parable, friend set up higher: but I will never clamber up by base and sinful arts, that God shall say, art thou ascended higher O mine enemy? God hath taught us to pray, *My will be done, and mine is the Kingdom, and the power, and the glory*: in the Devils Academy the lesson goes

1 King. x.

20.

2 Ki. xviii.

14.

Iliad. 6.

goes thus, *worship me, and let my will be done*, and thine shall be the Kingdom, the power, and the glory. *Satan* cares not to whom he passeth away that *Doxologie*, that chain of praise and honor, which belongeth to *God, Kingdom, power, and glory*; for he pointed to the Kingdoms of the world, they were included in the gift, and said, *All this power will I give thee, and the glory of them*, as who should say, if Christ would make a *God* of him, he would make a *God* of Christ: *ka me and ka thee*: fall down and worship me, as if I were a *God* upon earth, and thou shalt have Kingdom, power, and glory, as if thou wert *God* in heaven. This *Satan* spake not of himself, but like *Caiaphas*, he prophesied he knew not what. I must not forget where one good turn hath deserv'd another, much after this example. The Conclave of Cardinals, that know the *Pope* to be justly no more than a *Bishop* of one *Diocese* in *Italy*, entitle him above *Cesar*, and all free *Monarchs* that are anointed *Kings*: and the *Pope* to requite it, knowing the *Cardinals* in their original to be but Parish-Priests of *Rome*, hath given them precedency above all *Princes*, *mulus mulum scabit*. This is my Text directly borrowed to make that match, if you will fall down and worship me, ye shall have power and glory.

But to return: *Get thee hence Satan*, sayes our *Saviour* in the next verse, or as He chides in *St. Luke*, *Get thee behind me Satan*: He is behind all the servants of *God*, in many degrees worse than the meanest Christian: it cannot be in the capacity of such an underling to be the Patron of honor: *Medice cura teipsum*; why doth he not recover the glory which himself hath lost, if he be an advancer? beside, such an ambitious spirit, if he had any thing to give, would never part with his *Royalty*; or if he had ends to communicate and impart, for certain he would pass over *David*, *Hezekiah*, *Josiah*, that brake down Groves and Images, and used all hostility against his Idols. Away with such a giver. He that seeketh honor and a blessing with it, let him seek it of the *Lord*, and look upon himself with that comfort that *David* did, when *God* had brought him from following the Ewes great with young, to set him with the Princes of his People; *David* sings it merrily, *Psal. iii. 3. Thou art my worship, and the lifter up of my head*. As for *Simon Magus* that grew great with
 2 King. xvi. *Nero* by Sorcery; and *Urijah* the Priest, who wonn King *Ahaz* favour for prophaning the Altar of the *Lord*, and *Rhehoboams* young Courtiers that swayed all by flattery, and giving evil counsel; every dignity that such men get shall be an evil destiny unto them; for *God* is a jealous *God*, and will deface that Coat of honor, where the *Devil* was the *Herald*, that sold it for iniquity. And whereas the wickedly advanced takes it upon *Satan's* word, that power and glory shall be the supporters of his *Escutcheon*, it shall be much otherwise in the proof. Is it power they look for? *God* wot it shall be thralldom. *Falsam spondet potentiam. Qui facit peccatum servus est peccati*, sayes *St. Austin*. There is no such servitude in the world as to be sold over to sin; and his servants ye are to whom you obey. Is it glory they hunt for? but it will fall out to be their description which the *Apostle* makes to the *Philippians*, whose glory is their shame: Either their memorial shall perish with them, or their infamy shall be depainted in some better history to after ages. To conclude this point, stop your ears at such promises as *kingdom, and power, and glory*, and pay such sacrifices of praise to him that owes them. *I will magnifie thee O Lord my King*, said *David*, *Psal. cxlv.* and at the 12 verse, he speaks it open, that *thy power, thy glorie, and mightiness of thy Kingdom might be known unto men*.

Thus far I have proceeded to shew, that promotion, especially to the noblest, honors, to *power* and *glorie*, is a fiery dart so dangerous to speed, that *Satan* seldom casts it in vain. Then imagin how far he hoped to prevail, when he drew his arrow to the head, and solicited Christ with the promise of all the Kingdoms of the world: *All this power will I give thee, and all the glory of them*. A magnanimous lye, and he that would study for such a thing could not tell a louder. Though by prestigation, or some hidden art, he could shew all the Kingdoms of the world in the twinkling of an eye, yet it is not so easie a task, with his leave, to give all the Kingdoms of the world in the twinkling of an eye: he must have a strong stomach, and a most robustious belief, that could concoct this opinion, that all the Rulers of the earth, even the mighty *Roman Monarchs*, the greatest of all *Princes* in that age, would submit their Crowns, and take law from another at the first asking, and never draw sword for it, nor give battel to resist it. It was a short *Motto* which *Pompey* gave touching his speedy victories in *Asia*, yet the work was longer a doing than so; *Veni, vidi, vici*, he came towards them, and looked them in the face, and vanquisht them. Yet *Satan* pretended to make
 briefer

briefier work than this *Motto*; execrable spirit, he dares to assume that which is proper to the *Almighty*, to speak the word, and the whole World should have a new face of government; and that he could remove *Kings*, as Christ said his Disciples by *faith should remove mountains, be thou cast into the sea, and it should be gone*. Perhaps he remembers how suddenly himself was deposed from glory; *I saw Satan fall like lightning*, sayes our *Saviour*, which flasheth through the air, and is out before you could think of it: and when God pleaseth all the Kingdoms of the Earth shall have as sudden a transmutation, when he shall come in glory, and take all power and dominion into his own hand, to judg both the quick and the dead. But in the mean time the *Thrones of Kings* are established in *Heaven*, the powers that are they are from God, and it is not in the strength of *Satan* to confuse those Governments which God hath put in order; therefore he is a liar with an *hyperbole* of impudencie, to say, *all this power will I give thee, &c.*

Yet by these words Ambition is accused to be an unstinted sin, for why should *Satan* offer all, but that he knows it to be an unlimited passion, which is not satiated with one Crown, but would subject every corner of the world unto it self. The *Sun* can endure the *Moon* to partake with it in giving light unto the *earth*, the *Sun* to govern the Day, and the *Moon* to govern the Night, but amongst these proud *imperious* Spirits, some can endure no Superiour, and some no equal. Every one that is not their Vassal is held their Enemy. Fire is a raging Element, and would turn all other Elements into it self if God should not temper and assuage it: So if God should not raise up Adversaries to oppose some mens Ambition, they would bruise the four quarters of the world with a rod of Iron. Is it not enough to write this word under a *terrestrial Sphere* for an *Empreza* of large Dominions? *Sol mihi semper lucet*, it is always day in some of his Realms, if the *Sun* set in one of his Kingdoms, it is shining in another; Is not this enough I say? But further to betray a mind that aims at all, these Letters were engraven upon a Gate at *Rome* at a solemn time of *Triumph*, *Unus Deus, unus Papa, unus rex catholicus*. I will not interpret them out of *Latine*, for I hope they shall never be turned into *English*; I think if God should create a new earth, which never was made before, some would lay claim to it. As *Fr. Victoria*, and sundry other *Divines* stretcht their learning to prove it out of the *Gospel* that the whole Tract of *America*, possess'd before by millions of Owners, but newly discovered to *Europe*, did every whit belong to the King their Master. The cares, the anxieties, the watchings that a good Ruler suffers, to keep a small part of the earth, which God hath given him, in Justice, and the love of true Religion: The Eagerness, the Fury, the Phrensie that the Ambitious hath to clasp and compass all that God hath made here beneath, which is more wide and ample by far than it is possible for one mans forcast and providence to keep in order. None shall be more willing than *Satan* to make one man Lord of all, for that is the ready way to mar all: And when that enemy of our peace hath stoln away our content, he cares not what we compass, though it were all the power and glory in the world; for without it we shall seem losers to our selves, and such as are always wanting. When *Eve* was Lady and Mistress of the whole world without a Competitor, yet because there was a *Godship* higher than that estate she was not satisfied with her portion, but would try conclusions to be like unto God knowing good and evil. But to contract this Point, I give it this minatory farewell: He that extends his Ambition to get all power and all glory, he that knows no top in that honour that he would mount to, shall be cast down into misery that hath no bottom, into the bottomless pit.

It is but late that I told you in a former *Sermon* upon this *Text*, that when the Tempter made an overture to Christ of all the Riches in the Universe, that the gift was not more spacious than unjust: for it cannot be supposed how one man should be seized of all that is in the world by his proper right, but by ejecting all Possessors in the world, and respectively every private man, from that Inheritance which he held before. And that the wicked one may be constant to himself, at all times alike stark naught, he deals worse in this half of his liberality than in the former; for if he intend to make Christ the *Catholick Monarch* of the world, and give him all the power and glory of it, it must need fall in that all the *Kings* and *Princes* of the world must be deposed from their *Soveraignty*, and strike sail to the new erected. A discovery not to be passed in silence; It hath been defended by many Pens of late, that *Gregory* the Seventh was the first that ever broach'd the Doctrine and Practice together, that the *Anointed* of the Lord might be unking'd, and stript of all

their Royaltie by the effulminations of the *Romans Pontife*. Loe you now that the learned of the *Protestants* should be so much over-seen in *Antiquity*, for here is a Classical Author in my Text that holds that opinion about a thousand years, a little over or under, before *Hildebrand* had his honour. For that *Gregory* the *Seventh* flourished much about a thousand years after Christ, that very time which the Spirit of God said should be fulfilled, and then *Satan* should be let loose after that one thousand years for a little season. But, as I said, *Hildebrand* was not the first broacher of that disloyal Paradox, here is his chief in my Text; and to confirm what I say, *Matthew Paris*, our own *Historian* of great fame, avers, that the said *Pope* at his death (which was in banishment) cried out of his own wicked ways, and treacherous Principles against his Lord the *Emperour*, and confessed that the *Devil* set him on to disturbe the whole world with mutiny.

Yet how little the Successors in the *Papacy* have profited by his repentance I will tell you by that which is disputed daily in the *School* of one *Tyrannus*, that I may allude to that of *St. Luke*, *Acts* xix. 9. Those *Dogmatists* are divided three several ways: Some conscientious *Romanists* have taught that the *Pope* may not at all intermeddle with the disposition of earthly Kingdoms, either to restrain or depose *Princes* though tyrannical, or heretical, or blasphemous: Their conversion is to be zealously prai'd for, in the mean time their yoke is to be born with patience, and we must kiss the scourge of God. The *Sorbon* Divines of *Paris* do generally carry this badge, and the *Protestant Churches* unanimously speak this Language. The second Tenent is that the *Temporal Sovereignty* of the whole world is inherent in the Office of Christ's *Vicar*, as they call him, to give, change, alter, or confirm the Titles of particular *Princes*, as his infallible judgment shall lead him. Let every brain that is not distempered judge what a Doctrine this is. *Non sani esse hominis non sanus jures Orestes*. The third Tenent which *Cardinal Bellarmine* and the *Jesuitical Pack* maintain, is a modification of the former. The *Pope* hath no temporal *Sovereignty* at all annexed by vertue of the *Papacy*; but *Indirecte & in ordine ad spiritualia*; indirectly, and to remove the impediments of the common good, especially of the *Church*, he might send to the people by his *Briefs* that they owe no subjection to a wicked King; that he could take off their *Oath of Fealty*, and free them from *Perjury*, that he hath power to excommunicate such *Princes*, and translate their *Kingdoms* from them to such as he shall adjudge to be more *Catholick*. Whether he will arm the *Son* against *Father*, the *Brother* against the *Brother*, a *Rebel* against his true King (all these have been done) why it lies *In scrinio pectoris*, he may collate the Dominions of such *Princes* on whom it liketh him. Pray you how much doth this opinion differ from the second? You may easily find, it is but white money turned into Gold, and comes all to one payment. For the *Bishop* of *Rome* is made the Judge himself when a Kingdom wants a fit Governour for the good of the *Church*, or for the wholsom administration of Justice; since therefore all Regal Authority hangs upon *Papal* discretion, it comes all to one pass with that most impudent second opinion, which says, the *Power* and *glory* of the Kingdoms in the world are absolutely in his donation.

It is no toying in so main a cause as this, which concerns the *Crowns* and *Scepters* of all *Sacred Princes* therefore I will demonstrate that I plead against them according to the charge of their own Bill. Thus *Baronius*, to begin with him, who speaks his mind in these words for his holy *Father*, whom our Lord *Jesus Christ* the King of glory hath constituted a *Prince* over all the Kingdoms of the world. *Augustinus Triumphus*, All Power and Royalty is subdelegated from the *Pope* to other *Princes*. No man can give him any *Sovereignty* which he had not by right before. *Nec Constantinus dedit quicquam Sylvestro, quod non prius erat suum*, says he; The *Canonists* talk of *Constantines* donation to *Sylvester*, giving him the temporal Principality of *Romania*, he gave him nothing but that which was his own before, that, and all beside, was *St. Peters* Patrimony. And some of them stake Scripture to prove it, but most untowardly; as, that all power is from God, therefore all power Regal and Imperial from Christ's *Vicar*. Yet more sinistrously from those words, *If I be lifted up I will draw all men after me*; that is, if I had an Army strong enough I would recover all the *Seignories* of the earth into mine own hand. Practice is a plainer Argument than Book-words; I will satisfie you then in that. *Alexander* the Sixth (a giver that will do but small credit to the gift) but such as he is, take him with all his faults, he bestowed the whole *West-Indies* upon *Ferdinand* King of *Spain*, *Ex mera liberalitate & motu proprio*, as the *Patent* ran. Their own *Histories* say, that *Athabaliba*, King of *Peru*,

Peru, maintained his *Royalty* by fighting against that *Grant* till he was taken Prisoner in Battel, and then cried out, that *Pope* could have no vertue, or reverence to the *God* of heaven that gave away another mans Dominions from him: but I will bring the case home. That *Bull* which *Pius* the Fifth signed with his own Seal, wherein he excommunicated the most blessed *Queen Elizabeth*, hath this *Line* in it touching his own authority to use that incomparable *Lady* so unchristianly, *Hunc unum super omnes gentes, & omnia regna principem constituit*; *God* had constituted him over all Nations, and over all Kingdoms. O what vaulting spirits are these which run in the Veins of wretched man? This forgetful Prelate, grant him his own asking, from whence his original came, and it is from a most humble *Apostle*, whose actions being all of them recorded, not any one do lean toward Sovereignty or Principality: Yet his *Successor* in challenge exalted above all that is called *God* will be a parallel *Line*, and side with him in my Text, who makes nothing to dispose of all the Regal Dignities in the world, *All this power will I give thee, &c.*

Let this be enough which I have said, to have been discoursed upon the immensity of that honour which *Satan* challenged to be in his Jurisdiction; I proceed to shew upon whose shoulders he would be content to lay it, upon our Lord and Saviour, *Tibi universam hanc potestatem*. As for the thing it self, he wisht that Christ had it in good earnest, I make no doubt of it, namely, that his fortune had been to be an earthly King, to be a *Cesar Caesarum*, the Conquerour of all the Dominions in the world, rather than such a one he suspected him for, that *Messias* that came to redeem his People, and to invite the Nations far and wide over all the earth to the fear of the Lord. Let him be all in all in a temporal Kingdom, rather than a Saviour, that came to erect the spiritual Kingdom of faith, to the subversion of the powers of darkness. Conceive now unto your selves as if he had spoken more largely on this wise, to Christ: I find you hungry and forlorn in this Wilderness, neither train to attend you, nor food to cherish you. Alas that such a one as you should be thus neglected 'tis pity; you are not honoured enough according to the great gifts of sanctity that are in you. Why, you are worthy to be Lord of the whole world, if promotions went by desert. And will you live in Famine, and Scorn, and Humility, and at last be crowned with thorns, and crucified? Nay, follow my directions, and you shall be crowned with Gold, and sway the whole Universe with a Scepter, *All this power will I give thee, and the glory of them*. It came to pass with our Saviour after this Proposition as it befell chaste *Joseph* in the house of *Potiphar*: He would not be incontinent, yet upon defamation of incontinency he was clapt up in Irons: So Christ would no such Kingdom as *Satan* offered, yet upon suspicion that he went about to make himself a King, his death was contrived, and his accusation laid before *Pilate*, he that maketh himself a King is not *Cesars* friend. I have often both read it, and seen it, that Pride, Vain-glory, Faction, and I know not what, have been laid to the charge of the Innocent by some uncharitable mouths, who have spread it so far, that for all their innocency they could never wipe off the stain: Many times the more they decline those crimes, the more occasion is taken to accuse them. Every thing that *Paul* could say, or do to purge himself, wrought him envy and misreport, that he was turbulent, and a mover of sedition. He could never shake it off with all his meekness and modesty. Well, if mischief and defamation must have their course, the remedy is easie, though it be desperate, commend your innocency to *God*. The Lord of life himself was haunted with a wrong opinion, from the time that *Satan* made this motion to his death, that he had a purpose to be a Monarch, and to display his Banner against *Cesar* in the quarrel of the *Jews* for their ancient liberty. The people would have made him a King, *Joh. vi.* and he hid himself out of the way; yet that would not acquit him; his very Disciples not seldom, but even till after his Resurrection, till they saw him taken away to heaven, lookt for honourable command, and superiority under him. It cost the sweet Babes of *Bethlem* their lives that the Wisemen of the East called him a King. It cost him his own life (as I toucht upon it before) that the children of *Jerusalem* entertained him with that acclamation, *Blessed be the King that cometh in the name of the Lord, Luk. xix. 38.*

That question was and is scandalous to the *Jews*, was and is a stumbling-block to some *Gentiles*, what manner of Kingdom belonged to Christ as he was man. Before ever the *Magi* of the East said, *Where is he that is born King of the Jews?* The Angel upon the first tidings of his Incarnation told the blessed *Virgin* his Mother, *The Lord shall give unto him the Throne of his Father David*. And he shall reign over the house

of Jacob for ever, and of his Kingdom there shall be no end, *Luk. i. 32.* From hence some *Papalins* (whom I formerly refuted) stile him a *Temporal King*, who bequeathed all his Dominions to his chief *Apostle St. Peter*, and he to one that is his Successor, if it please God, in all but his Sanctity. Then the perfidious *Jews* object, since the Prophets say, that the *Messias* shall be a *King*, and sit upon the *Throne of David*, the *Messias* is not yet come, because Christ did not triumph and exercise Lordly authority upon the *Throne of David*. To draw out truth against both these at once like a two edged Sword, I lay down these three things: 1. That neither the *Prophets*, nor *St. Luke* do teach that Christ had a *Temporal Kingdom*. 2. That he had Dominion given to him by his *Father* over all earthly things, but not by way of ruling all things like a King in his Kingdom. 3. In most proper and safe construction we must say, his was a *spiritual Kingdom*.

I will be brief in all these, especially in the former: To make much ado that Christ had no temporal Kingdom, were to light a Candle at Noon-day. The case is clear; for I hope we will believe him rather than his enemies. These are his words, *Joh. xviii. 36.* *My Kingdom is not of this world, if it were, my servants would fight for me*, that I should not be delivered to the *Jews*, but my Kingdom is not from hence. He meant, say some *Papalins*, that the world gave him no Kingdom, neither chose him a *King*, yet he doth not deny but he received an earthly Kingdom from God. A most empty Objection: For *Pilate* sate his Judge to examine if he made himself a King to injure *Cesar*. The same *Pilate* liked his answer so well, that he told the *Jews* he found no fault with him: But would *Pilate* have put it up, if he had answered no better? That he claimed a Kingdom indeed by a right and title derived from heaven, frivolous, and the Cavil of the *Jews* comes to nothing, that God would set the *Messias* upon the Seat of his *Father David*. Stretch not the Phrase too far, and the meaning is: 1. The *Messias* should come out of *Davids Loins*. 2. And be a *King* as *David* was. 3. Not after that way, an earthly *Potenzate*, but after a more noble, glorious, perfect way than ever *David* governed. And I pray you how could it be, that he should be a *King* over *Judah* and *Israel* as *David* was, when that Kingdom was taken away from *Davids* house before Christ was born; and a Prophecie denounced it should never return to that house again. So it was foretold to *Jeconiah*, *Jer. xxii. 30.* Write this man barren, there shall be no man of his Seed to sit upon the *Throne of David*, and to have power any more in *Judah*. In a word, *Scripture* elsewhere shews, that to sit upon *Davids* Seat, was to have the *Jews* subject unto him, not after a carnal way, but to be worshipped of them in spirit, and to enjoin them to keep his Laws and Commandments for their salvation. So it is, *Hos. iii. 5.* *They shall seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.*

Secondly, I said, Christ had Dominion given to him by his *Father* over all earthly things, but not by way of ruling all things like a *King* in his Kingdom, for by uniting the Humane Nature to the *Godhead*, through the admirable influence of that *Hypostatical Union*: So the very Manhood was made Lord over all things, according to those places, *Mat. xi.* *All things are delivered unto me of my Father*: And in these last days he spake unto us by his Son, whom he made Heir of all things, *Heb. i. 2.* And that you doubt not, how he had power over all things as being man united with God, he whose name was called the word of God, had a name written on his thigh *King of Kings*, and Lord of Lords, *Rev. xix. 16.* *Super femur*; mark that, *Upon his thigh*, that is, upon his Humane Nature. Now this in him was of a more eminent and sublimed condition than all Regal Authority on the earth. It came to him the most glorious way that ever was, by the *Hypostatical Union*; not by Conquest, Inheritance, Election, Donation, or any earthly sort. 2. His power reacheth not only to command the outward actions, but the very thoughts and conscience. 3. He is over things sensible and insensible, *Men* and *Angels*, quick and dead, heaven and earth and the very Regions of darkness. 4. When men die their glory perisheth with them, but of this mans Kingdom it is often testified there is no end: Yea, after his death he rose again, and then began his Dominion to be most absolute by many exteriour works. It was his pleasure oftentimes to exercise this power, and priviledge, even while he debased himself in all humility: Did he not consent to the destruction of the *Gadarens Swine*, and curse the barren *Figtree*? Because his jurisdiction extended to any thing in the world. Did he not send for the *Ass* and the *Colt* with absolute command? saying no more, but the Lord hath need of them. Did he not charge the Souldiers to

let

let his Disciples alone? And no man toucht them. All these are Arguments of indefinite authority.

But this Government, which is most ample, perfect, eternal, was not after a Regal way, as *David* and *Solomon* were *Kings* in *Israel*. It was not contrary to the Rulers of the earth, usurping any power, to thwart and controule theirs, but a transcendent exaltation above them, and above all things visible and invisible, yet withal he was most obedient and subject unto them, paying Tribute unto *Cesar*, and meddling with no Humane Laws, to divide their Inheritance that were contentious. If he had professed himself an *earthly King*, it had hindred the work which he had in hand, to perswade men to the contempt of honour and glory: Yet having all power given him of his *Father* it argued the more humility, that he made himself subject to most vile men, therefore it is put into the *Creed*, that he suffered under *Pontius Pilate*, meaning that he took his death with patience under the authority of a most unjust Governour. Therefore *St. Austin* endites these words as from our *Saviours* mouth; Hear me *Jews* and *Gentiles*, hear me Circumcision and Uncircumcision, hear me all ye Judges of the world, *Non impedio dominationem vestram in hoc mundo*; Enjoy the Principalities of this world unto your selves; I do not hinder them.

Aug. Serm.
29. in Jo.

In the third Conclusion I determined, how in most proper and safe construction we must say, that *Christs Kingdom* was a spiritual Kingdom. *I have set my King upon my holy hill of Sion*, *Psal. ii. 6*. The *Psalms* speaks of a spiritual *Sion*, as *St. Austin* notes, because it is termed an *holy Sion*, therefore it must be understood of a spiritual King. His *Unction*, was not that *Coelestial*, and not *Corporeal*? *With my holy oyl have I anointed him*, with the grace of *Unction*. Such as the *Unction* is, such must be the Kingdom, a spiritual Kingdom; His *Priesthood* was not carnal, such as *Aarons* was; but spiritual, such as *Melchisedechs* was: Like as was his *Priesthood*, so was his Kingdom. Those whom *God* had given him, What were they? His Disciples, that never forsook him, those that were born again of the Spirit. His Subjects were spiritual, therefore his Kingdom could not be Terrestrial. The Law of *Moses* was carnal, so it was esteemed imperfect, and is disannulled; the Law of *Christ*, which is set up instead of it, is the *Gospel*, which prescribes a reasonable and an holy service: Where the Law of *Christ* is spiritual, his Kingdom must needs be within us, it is a Ghostly Kingdom. Finally, all the good things thereof concern the Spirit, grace, peace of conscience, remission of sins and eternal life. Says *Fulgentius*, the Gold which the wise men of the *East* offered him in his Cradle shewed him to be a King, but not such a King as will have his Image and Supercription in the Coin, but such a one as seeketh his Image in the hearts of the Sons of men. After the *Angel* had said, *The Lord would give him the Throne of his Father David*. Mark how divinely the words are qualified in the next verse, *And he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end*. He shall reign, and did reign here, not *in regno sed in domo*, in no Monarchy, but in a Family, in the house of *Jacob*, that is, in the household of the Faithful; for alas they are but a Family to the potent multitudes of Unbelievers. One question before I shut up the Point. *Christ* was promised to *Abraham*, *Isaac*, and *Jacob*, Principally to *Abraham*. What means the *Angel* then to omit *Abraham* and *Isaac*, and to speak of one and no more, that he shall reign in the house of *Jacob*? Why, the house of *Abraham* had *Ismael* as well as *Isaac*, but *Ismael* was the Seed of the bond-woman, which figured those that pertained not to the freedom of the Spirit. The house of *Isaac* had *Esau* as well as *Jacob*, *Jacob* have I loved, and *Esau* have I hated. He reigned not in all the house of *Isaac*. But all the twelve Sons of *Jacob* were Circumcised, all blessed, all represented the Church, all heirs of the Promise; and because *Christs Kingdom* was totally spiritual in the Faithful and Elect; the *Angel* very properly delivered his Errand, that He should reign in the house of *Jacob*.

Serm. de
Epiphan.

This last part of my Sermon was very necessary to be insisted upon, that our Lord *Christ* invested himself with no such honour as *Satan* tendred to him, *All this power will I give thee, and the glory of them*. Yet he had a Kingly Office, adjoynd both with Priestly and Prophetical Offices. Those are holy Functions, the Devil likes not them, he never spoke of them. Nay, let us have the Priesthood to serve *God*, or let us take nothing without it. *St. Peter* tells us, we shall be *Regale Sacerdotium*, a Royal Priesthood. We shall have a Kingdom and a Priesthood combined together, far exceeding all the power and glory which mortal men do manage. Run fervently to the end of the Race, and you shall have the prize. *Deus vult omnes suos*

suos athletas coronari, says St. Hierom, God will have all that try Masteries for his sake receive the Laurel, and the Crown of Victory. Every Saint hath his Kingdom, who is cloathed with immortality, and honour to live with the Lamb of God for evermore. But you will say, What, Abraham a King? Moses a King? Peter and Paul Kings? Where are the Nations which they govern? Where are their Subjects? *Regnum est ubi nulli inimico subijcitur, non quia populus nobis subijcitur.* A full answer, it is a Kingdom because all our enemies are trodden under our feet, not because any of the Blessed are Liege-men and Vassals unto other. In the fruition of that Kingdom a main part of the *Soveraignty* will be, that he shall be trodden under our feet, who is so impudent and audacious in my Text to offer all the Kingdoms in the world. God replenish us with the Kingdom of his grace in this life, and exalt us to his Kingdom of glory hereafter. *A M E N.*

THE

THE SEVENTEENTH SERMON

UPON

Our Saviours Tentation.

MAT. iv. 9, 10.

All these things will I give thee if thou wilt fall down and worship me.

Then saith Jesus unto him, get thee hence Satan.



OUR natural Philosophers say very truly, that a Serpent lays not her eggs one by one, but they come from her in a cluster, like a rope of beads, and hang one at another in a string. Satan deserves no better comparison than a *Serpent*; the sins which he suggests no better comparison than the eggs of the *Serpent*; and nothing can be truer than the *divinity* or application, that one sin is never hatcht alone, especially if it be a great one, but it hath a train to follow it. God challeng'd his people that they had broken the bond of marriage between him and their soul, not with one adultery and no more, but the Prophet chargeth *Ferusalem*, *fornicata es cum multis amatoribus*, thou hast committed fornication with many lovers, that is with many sensual pleasures. Upon this consideration virtue is compared to salt (*have salt in our selves*, sayes Christ to his *Disciples*) of which you cannot take up one corn alone upon your knives point, but many grains will cleave together: and upon the same respect wickedness is compared to the sands of the sea, one mote is very rarely severed by it self; sand is a Noun *Collective*, which supposeth many motes of dust; for there is not any sin but respectively to divers parts of disobedience it may be call'd by divers names. David empling'd himself into many crimes, what with *Bathsheba*, what with *Uriah*, what with *Joab*, whom he made his evil instrument. Peter fell into three denials one after another. He that will praise the Lord as he ought, in the uprightness of his life, must honor him upon a ten-stringed Lute, upon all the *Commandments*; and he that wilfully fails in one instance will put every string out of tune; for he that committeth one sin is guilty of the whole law.

These *funiculi peccatorum*, cords of vanity, sins entwisted one within another come into my mind from this third Tentation in my Text: so that *Tertullian* is justified in his saying by this practice, *multiplisia spiritus incitamenta jaculantis*, the rebellious spirit hath more than one shaft for his bow, a quiver full at least, as it is *Psal. xi. 2.* For so the ungodly bend their bow, and make ready their arrows within their quiver: For what sin hath not the Devil committed in these words, *All these things will I give thee, if thou wilt fall down and worship me*: *furtum*, *perduellio*, *mendacium*, *blasphemia*, they are all here in the height of their offence: *Furtum*, the largest theft that ever was committed, he would give all the substance in the world to Christ, but then he must rob the right owners. *Perduellio*, a most foul attempt of treason, he would give him all Kingdoms and honour; but then he must depose all just and

Lib. de Patient. c. 11.

and lawful *Princes*. *Mendacium*, not a plain lie, but a very monster of untruth, as St. Luke hath it in large, *for that is delivered unto me, and to whomsoever I will give it*. Lastly, *Blasphemia*, a blasphemy that vies beyond all the rest, *if thou therefore wilt worship me all shall be thine*. Now I have added to make up my Text at this time, how easily God doth cut off all these heads of *Hydra* at once with his revenge and justice: for this short rebuke of Christ is enough to controul the Devil with all his sins about him, *Get thee hence Satan*, or as St. Luke, *Get thee behind me Satan*. The words then which I have read amount to four parts, the *Gift* (which I have entirely dispatcht,) the *Giver*, the *Condition*, the *Repulse*: The *Gift furtum*, both to rob private men of their peculiar, and *Kings* of their *Royalty*: The *Giver mendacium*, a lye without all shame, that all the honors of the world were at his dispose: The *Condition blasphemia*, he bargains that Christ should earn all this by falling down to worship him: But the *Repulse* is *justitia*, Gods vindicative justice; *Get thee hence Satan*, words of anger and revenge, as I will shew anon: but first I will disclose what a great giver Satan would make himself, *All these things will I, &c.*

Twice, as it appears in the two former Tentations, the Devil used all his cunning to discover if Christ were the *Son of God*: and since our Saviour would not reveal what He was, *Satan* is the more bold to make himself the *Son of God*, as if he were that holy one to whom the *Father* had committed all power in *Heaven* and in *Earth*; *All these things will I give thee*. This will be the easiest way to sift this saying, wherein the wicked one usurps to himself that he advanceth to all honors, to consider what likelihood of truth there is in those words by accident, and secondly what great unlikelihood.

Marvel not that I give it for a conclusion granted, that there is some colour and likelihood for *Satan* to say, *this is deliver'd to me, and to whomsoever I will give it*: for he is the *Prince* of the power of the air, that spirit that worketh in the children of disobedience, and whosoever is successful in promotion by iniquity, the Devil did sway the event so far, that he calls himself their *Benefactor*. *Abimelech* and *Zimri* got Kingdoms by treachery: *Joab* wrought himself into *Abners* honor to be Captain of *King Davids* Host by murder: *Jason* and *Menelaus* in the book of *Machabees* strived one against another for the *High Priest-hood* by *Simony*: there are not so many names of honour as there are sins, crying sins, sins died in scarlet that have purchast them: The infelicity of it is so general, of such long continuance, and so desperate against all hope of redress, that *Satan* speaks as if he had forgot that this power was ever out of his hand. For upon the event, we may lament it, but cannot deny it, he brings the basest instruments into private favour with mighty men, he bestows offices, he presents to *Churches*: *Difficile est Satyram non scribere*, no abuse in the world will provoke a suffering spirit sooner than this, to be satyirical: *nostra miseria magnus factus es*, we may be asham'd, and our ambition blush for it, that the most hateful of all Gods creatures should have cause to boast, that all manner of dignities and titles depend on his beneficence: yet the world is not so bad, but that he is a shameless slanderer in that saying; far be it from us to number the righteous with the wicked, to bestain all dignified persons with an evil reproach, as he doth, to condemn all the worthies of *David*, that wickedness was their original, because sometimes *Satan* hath a predominant faction among them. He was a great *Prince* indeed in the *Emperor Tiberius* his Court, scarce any advancement escap'd him, but went through his hands; *ad Consulatum non nisi per Sejanum aditus, neque Sejanus voluntas nisi scelere quarebatur*; Every one that would be *Consul* us'd *Sejanus* for his preferment, and every one that would have preferment, *Sejanus* us'd him for some criminous villany. Thus the eloquence of the *Historian* exaggerates the naughtiness of the times: yet a little after, when things grew much worse, rather than mended, in the reign of *Nero*, *Paul* had many friends, and Christ had many faithful servants even in *Cesars* Household.

The Spirit of God in the holy Scripture doth but very rarely amplify the numbers of the *Saints*, nay rather it speaks of them with the least; *many are called, but few are chosen*: and fear not little flock, it is your fathers pleasure to give you a Kingdom. But *Satan* thinks to have credit from his multitudes, and pretends to the whole retinue of them that have power and glory in the world, whereas divers carry the true virtue of nobility in their heart, as well as the title of nobility in their name, and owe no service to him. God doth permit the wicked sometimes elsewhere to reign for the sins of the people; his antecedent will is upon all men, especially upon the most

Tacit. lib. 4.
Annal.

most renowned, that are next and immediately under him, *Be ye holy as I am holy*; but he permits *Ahab* and *Manasses* to take their turn in the Kingdom of *Israel*, to scourge the people for their sins, and therein the adversary prevails against *Gods* velleity and complacency: now that inch which *God* gives, *Satan* calls it an ell, and boasts that all the Princes of the Earth do hold in fee of him. What, saies he to *Christ*, do you think to sit upon the seat of your *Father David* by fasting and prayer, and by retiring for the discipline of your soul into the *Wilderness*? no, if you will rise, and be some great one, you must come to it by me, frame your self to the fashion of the world; the disposing of all Royalties and Honours are delivered unto me, and to whomsoever I will give them. *Omne mendacium est in aliquo vero*, (that's the ground of this first point which I handle) every falsehood leans upon some truth, that it may appear not to halt lamely, but to go upright. To that end doth the Tempter cogg in this word *mea est illud*, for that is delivered unto me: *fatetur tradentem*, he doth acknowledge by that word, that there is one above him, who gives the Letters *Patents* of all honor and glory, he is only intrusted as a Minister to deliver it. Well, this will not serve his turn: like those conjuring Oracles, which abused the *Heathen* of old, which had alwayes an ambiguous meaning; so the *Devil* in every proposition he makes, as in this particularly, hath some concealed æquivocation. *This is delivered unto me*: but by whom? let us discover his pol-foot, which he would conceal; not by *God*, he durst not bely his *Maker* so much, but by the custom and practice of the world, and custom is the strength and soul of a Law; we have corrupted the pure stream of honour with flattery, with gratuities, with slavish services, with *Simony*; they that bid for advancement by such crooked means trust the *Devil* to keep stakes, and if you will have them, you must ask him to deliver them. We have put the conveyance of many promotions into his power, by the sinful practice of ambition, as if he were our great Feoffee in trust, as King *Darius* in the story of *Esdras* yielded himself up, and all the power of his Majesty to *Apame* his Concubine; she might take his Crown from his head, and put it upon her own; and he waited her courtesie to receive it again. In such a sense it is true, *Satan* hath a great share of honours to bestow, but he received no such authority in *Gods* name, as his words darkly convey'd do seem to challenge it, for that is delivered unto me, and unto whomsoever I will give it. Some there are that make this climax or gradation to cast another shadow of truth upon his meaning. Man was created Lord of the whole world, and *God* bestowed the dominion of all things upon him which this Globe of creatures contains: afterward by transgression man became the captive of sin and *Satan*, for his servants ye are to whom ye obey, that's Gospel: so that the *Devil* having Lordship over him, who was Lord of all, the whole world and the pomp thereof became to be his fee, in our title that were captivated to him. But I list not to stretch so many conclusions to make him speak truth, who was a lyar from the beginning. This shall suffice for that deceitful likelihood of truth, which is in this motion: it will be more glory to *God*, and more benefit to our selves to examine the unlikelyhood.

The Devils Ministers have dared to contest with those Powers that were ordeined of *God*: the contentious *Hebrew* asked *Moses*, who made thee a Prince or a Judge? The *Pharisees* maundred at *Christ*, By what authority dost thou these things, and who gave thee this authority? and doth the *Devil* suppose it shall go unaskt, when this imperial sway was put into his hands, to deliver all Kingdoms to whomsoever he will give them? Promotion, says the *Psalmist* cometh not per spiritum ventorum, it cometh neither from the East, nor from the West, nor from the South: no nor per spiritus infernorum, it ascends not up from the pit with the spirits of damnation; for why? *God* is Judge of the Earth, he setteth up one, and plucketh down another, *Psal.* lxxv. 6. This excessive claim of *Satan*, to impute unto himself that all Kings hold their Scepters of him, calls his whole faith in question: that Charter cannot stand with *Solomons* Verdict which he hath given upon that title, for thus he speaks for the Lord, *Prov.* viii. 15. By me Kings reign, and Princes decree justice; by me Princes rule, and Nobles, even all the Judges of the earth. In true and exact propriety rendred: the learned in the original tongue render the word, not by me Kings reign, but in me Kings reign. *God* reigns in them as his Deputies, they reign in *God* as their Author and Authoriser: wherefore it is elegantly noted by one of our own Writers, that *Melchisedech* is the first King spoken of in Scripture, and he is brought in without Father, without Mother upon earth, to shew that Kings are *Gods* generation, who

only his ἀνεκλόγητος, none can declare his *Generation*. St. Chrysostom says very well, that this is πρῶτον ἀξίωμα, the especial dignity of *Kingly* estate, that it comes from God; and therefore *Popes* (who now assume most unchristianly, if not *anti-christianly*, to depose *anointed Princes*, and translate their Kingdoms to their enemies) they were wont to write to *Kings* with all lowliness of stile, wishing them health and long happiness *in eo per quem Reges regnant*, in him by whom *Kings* reign, that is in God, under whom in their own Dominions they are next and immediately
 1 King. i. 30. *supreme Governors*. David swore by the Lord unto Bathsheba, that Solomon his Son should reign in his stead: an *Oath* is the strongest proof of humane faith; so that by an *Oath* God and man have put it out of all doubt, that the *Most High* alone doth appoint who shall sit upon the *Throne* of David: but *huic injurato crederem*, we would sooner believe David, though he had not sworn, that the Power and Principality of *Kings* depends upon God, than Satan with all his promises and protestations, that he hath the *Monopoly* of Scepters and Diadems at his command: *All these things will I give thee*.

And before whom could he have told this tale, to be taken in a lye so soon, as by driving this bargain with Christ? as if a thief should steal Plate, and offer to sell it to the owner: or a *Plagiary*, filch a great deal out of a book, and rehearse it for his own before the *Author*; so the Tempter had rob'd Christ of that Honor and Majesty which was most properly his own, (I mean he rob'd him of it by the blasphemy, and falshood of his tongue) and then brings it to Christ to barter it away for other merchandise: *Autori qua autoris sunt repromittit*: What theft more palpable than this? the *Father* gives all things by the *Son*, by him He made the worlds, by him He hears the prayers and supplications of the *Church*, by him He gives us health and salvation, by him He gives *Rulers* and *Princes* to go in and out before his People; and yet Satan intrudes, as if he were our *Mediator* in part at least in settling *Thrones* and *Monarchies*, he was the means for those things: and it was his hap, I say, the more to discredit his impudency, to tell this tale to our *Saviour*; from whom truly and indeed the *Kings* of the Earth do hold their Royalty: *Utrobique regnatur per Christum*, he sets the Crown on their heads that wear them, both in this world, and in the world to come. Observe it, that He rides upon the *white horse* with many *Crowns* upon his head, *Revel. xix. 12*. This is a Vision, and this is the interpretation of it, that those that honor him He will honor, he settles the *Royalty* on whom He pleaseth; not one or two Kingdoms, and bequeatheth the rest to the fortune of war, to the free choice of popular elections; much less is any such good thing deliver'd up to our adversary the *Devil*. Christ had many *Crowns* on his head, for the whole earth shall stand in awe of him; he lifteth up whom he pleaseth, and setteth him with the *Princes* of his people. When Wisdom proclaimeth that of Solomon, which I laid for my first ground in this point, *by me Kings reign*, indefinitely it is to be understood of God, but restrictively of Christ the second person in *Trinity*; he is appropriatively the wisdom of the *Father*; he is meritoriously, and by way of an *Impetrator*, the conduit pipe of all benefits to high and low, rich and poor; therefore we endear all our prayers to God with this conclusion, *per Christum Dominum nostrum*, through Christ our Lord.

But what dulness was in the *Manichæans* to fall upon such Texts as this, and to build upon them, that the God of Heaven made all invisible blessings, and that Satan had *divisum imperium cum Jove*, he was Lord of all visible and material things? What? are any of these the sooner his, because he said they were deliver'd to him, and to whomsoever he would he gave them? Why, it was as cheap in his mouth, and he could have said it with the same labour that he could help whom he pleased to the *Kingdom* of Heaven. It is the *Most High* that ruleth in the *Kingdom* of men, and he appointeth over it whom he will, *Dan. v. 21*. The cause of preservation is the cause of constitution; God rules the hearts of the Subjects to obey, and gives them commandment for allegiance and fidelity; if any commotion be like to rise, the Lord stilleth the raging of the sea, and the madness of the people: from God is the power of sovereignty, and through his good spirit the duty of obedience: but Satan stirs up seditions, jealousies, and cross humors in people never to submit; therefore he plucks down the Kingdoms of the world, and obscures the glory of them: he is not the founder of order, but of confusion. O but sayes the *Manichæan*, if Satan have not the total managing of these Powers beneath, yet a share cannot be denied him. They that govern by tyranny and injustice, they that lift up themselves in their pride against heaven, shall we not yield

yield that these are of his ordination? No, why the Prophet *Hosea* says *chap. viii. 5. Ipsi regnaverunt, sed non ex me*, they have set up Kings, but not by me; they have made Princes and I knew it not. In my opinion the literal and textual answer to that place is, that they chose unto themselves *Heathen Idols, Gods of silver and gold*, and forsook the *Lord*: Howsoever this distinction giveth unto *Cæsar* that which is *Cæsars*, and unto *God* that which is *Gods*. *Regnaverunt non ex me quoad viam, sed quoad potestatem*: that evil way which they chose to follow, that perverse manner by which they reigned and troubled all was not from *God*; but he gave power to *Manasses*, to *Rehoboam*, to *Ahab*, as well as unto *David*, unto *Josiah*, and to the best Kings that rul'd with righteousness. Or as another limits it, *a Deo bono sunt potestates, a malo Angelo potestatis ambitio*; the Power on earth is *Gods*, the ambition to usurp that Power is the Devils: Take that which is thine *Satan*, and leave the rest to *Christ*. When occasion is given to speak of a wicked Magistrate, the Phrase is *Hos. xiii. 11. I gave them a King in my anger*, angry I was when I gave him, but I gave him though, and that which He gives, we must take it, and keep it, be it scourge, be it blessing: it is most foul rebellion to say the *Lord* shall not fasten evil upon us, we will not keep that which the *Lord* hath given us. And so much for the claim of the Giver in my Text, whom we have found to have no right or title to deliver unto any one the Kingdoms of the World, and the glory of them. Indefinitely all Kings reign by *Christ*, good and bad, but the justice of the good more peculiarly is from the grace of *God*, the tyranny and ambition of the worst is from the suggestion of *Satan*; and nothing about them is his but that which is worse than nothing, the iniquity of *Princes*.

Now I proceed: The gift was *furtum*, theft in the highest degree; that which he profer'd was not his to bestow: the giver *mendacium*, he falsified his evidencies, and laid title to that which was only *Gods* to bestow. The condition now follows to be handled, which is *fire and sulphur mixt together, blasphemy and idolatry*, he requires that *Christ* should fall down and worship him. Let me begin upon this point, as *Solomon* said, when *Adonijah* askt. *Abisbag* to wife, *Let him ask the Kingdom also*. *Satan* himself was not able to speak such another word, I think, for horror and impiety: it exceeds that sin, for ought we know, by far, which provokt the *Lord* at first to cast him out of *Heaven* into chains of eternal darkness. For *Isaiah* tells us in the Parable of the King of *Babylon*, *chap. xiii.* the insolency of that sin consisted in these rebellious terms, *ero similis altissimo, I will be like the most high*: but this is more superlative a great deal; let the *Son of God* fall down and worship me, I will be a *God* above the *Most High*. I do not wonder that some Expositors go about to mollifie the meaning of the words a little, as it were impossible there could be a literal sense of such an horrid proposition: But their endeavour, me-thinks, thrives not. To adore *Satan*, says one, is any way to obey him, and be subject unto him: *Adoratio Diaboli subjectionis est, non devotionis*. He did not ask to be ador'd, as if he were an eternal divine essence, unto whose person the devotion of religion was to be directed, but he would have *Christ* stoop and bow unto him, and to acknowledge by that gesture, that the honors and riches of the world depended on him: or as another lays his meaning forth on this wise, you are the *Son of God* that come to take my Kingdom from me, do me homage for it, and you shall have it without striving: these are all the odds in the pretended interpretations, these think he requir'd of *Christ* civil reverence and subjection; such as great *Emperors* have from petty *Princes*, that hold somewhat in homage and service under them.

Others much more congruously to the *Scripture*, teach, that he made a flat and plain demand to have religious adoration done unto him, as to the *God* of this World; whether he would have it done after *St. Matthews* phrase, *ἐν πνεύματι μου*, that his own person should be the object worshipt; or whether in *St. Lukes* phrase, *ἐν πνεύματι ἐν ἐμοί*, word for word, *if thou wilt worship before me*, that is, worship *God* above in me, who am his Vicegerent to communicate riches and honor; these two wayes drive at one aim, and do not differ, for certain he would have no less than religious service done unto him: for our *Saviours* answer questionless was *ad oppositum*, and He controuls the *Devil* for asking that religious honor which was due to *God*, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. He had stept thus high before the coming of *Christ*, to be supplicated by the *Heathen Romans* in their *Idol Vejovis*, that he should not hurt the fruits of the earth. Before *Christ* dissolv'd the works of the *Devil* he was sought to, and consulted with in the *Oracles* of the *Greeks*: in those days too he was worshipt in all the *Idols* of the *Nations*;

the antient godly men of the Church say, that the wicked fiend lurkt substantially in all graven Images which were set up; and when Idolaters bowed to stocks and stones, he had their homage done unto him: Nay, he had purchased sacrifice to himself, and of the dearest and most beloved things, *They sacrificed their Sons and Daughters unto Devils*, Psal. cvi. 37. Satan having been puffed up so long with the Devotions and Ceremonies of a bewitched people, he would not go less, but demands more than ever he had before, when even now he was upon the time to lose all; *If thou therefore wilt worship me, all shall be thine.*

What though Satan be incorrigible? And the labour is lost to review and reform that blasphemy which he hath spoken, for he will never retract it, and confess his fault: Yet some things may fall to our profit out of this wicked saying, and those things which are written for his condemnation are written for our instruction. I will follow St. Ambrose for my Leader, who hath noted two things remarkable from hence for our use: First, that the beginning of this temptation is *Covetousness*, *All these things will I give thee*; and the end of it is *Idolatry*, *if thou wilt fall down and worship me.* Who would think that these two sins Covetousness and Idolatry had such great affinity between them? *Idolatry* averts the heart of man more than any sin from the Creator: The stain of Covetousness is, that it converts the heart more than any other sin to the immoderate love of the creature: Great sins both, and yet it appears by this they differ *toto genere* in their formalities. They do so, and so, many Rivers which rise not from the same Spring-head, flow for many miles in several Channels, and at last close into one stream: Thus Idolatry which riseth out of the sins of the first Table, and Covetousness which is opposite to the Commandments of the Second Table, yet both these glue together after a while, as if they were inseparable. St. Paul binds them both like tares in one bundle, Eph. v. 5. *No covetous man, who is an Idolater hath any inheritance in the Kingdom of God and of Christ.* And as Pharaoh's Dream was doubled twice, because the thing was surely established: So the Apostle doubles the same Lesson again, because it was most true, and most remarkable. Col. iii. 5. *mortifie your members upon earth, Fornication, Uncleanness, &c. and Covetousness which is Idolatry.* It is an *Alchemy*, wherein Satan is skilful, to turn Gold into Idolatry, and Idolatry into Gold. He put *Nebuchadonisor* to great cost, and much expence of Gold, to advance Idolatry: But he is at fee with them that are poorer, to give them Gold if they will turn Idolaters. So the love of money begets the love of Idols; and he laies his train in that order in my text to buy himself worship with his money, *All these things will I, &c.*

For Idolatry the Lord rooted out the *Canaanites* from the Land of their Fathers, and when the Covetous shall know what affinity he hath with an Idolater, it will reclaim him, I hope, lest he be rooted out, like an accursed *Canaanite* from the Land of the Living. Divine Expositors do sundry ways testify to the truth of this Proposition, that *Covetousness is Idolatry*; several heads have their several opinions, yet every opinion hath some sting and Acrimony in it. *Clemens of Alexandria* begins, Every mans last end he puts for is his happiness; every mans happiness is his God. And a money-scraper projects more for that than he doth for the grace of God. *Cælum apertum est, & Deum non querit, aurum absconditum est, & terra viscera recludit*; The heaven shuts not it self against them that call for grace, that is easie, he looks not after it: the Ore is hidden in the dark veins of the earth, and he will dig to Hell to find it. St. Chrysostom says, *Id est cuique Deus quod maxime amat, à quo vitam & necessaria expectat.* He is an Idolater without an Hyperbole that will sin against Gods honour rather than offend his own heart in seeking profit; From whom doth he expect relief, help, comfort in the time of trouble? If he thinks the lining of his Purse is best able to administer these things; he hath said unto his Riches, *you are my trust and my assurance*; he should have said so to God. The same Father considering in another place, that Christ admonisheth what a base Treasure that is which Thieves may break in and steal, breaks out, that a covetous man so defrauded, may cry out as *Laban* did, *who hath stoln away my Gods? Tales sunt Dii tui, ut quis eos furari queat?* Are your Gods such trash, that they cannot keep themselves from stealing? Then let him be your God alone who is the watchman of *Israel*, that keepeth all in safety? I alledge St. Hierom next, and no man interprets St. Paul more literally that Covetousness is Idolatry; *Imaginem sive sculpturam nummi colit*; His eye is taken with the very Picture and Stamp upon the Coin, and he shews it more reverence than becomes a Christian to do to a corruptible thing. St. Austins suffrage

Gen. xli.
42.

is of moment with the best. *Fruitur nummo & utitur Deo, quoniam non nummum propter Deum impendit, sed Deum propter nummum colit*; A covetous man makes use of God to set his stay upon his unrighteous *Mammon*, for he doth not bestow his riches for Gods sake, but he loves God for his riches sake.

I had rather troul over the rest than be tedious. *Gregory* distinguisheth that the Covetous is an Idolater, *Non exhibitione ceremoniarum, sed oblatione concupiscentiarum*: Which is thus worded in one of the School-men, *Non ex compaſſo sed obsequio*; Not by an outward ceremonious Adoration (for which *St. Hierom* in some part accuseth him) but by offering up his heart. And perhaps *Aquinas* would be so understood in his distinction, that the love of money is Idolatry, *Non secundum speciem sed similitudinem*; Not that it hath the very Essence of Idolatry, but a great likeness and similitude. As a Lover may be said to Idolize a *Mistress*, to whom he is too obsequious: So a man may be said to Idolize his Substance when he puts himself upon all servile baseness to obtain it. And so *Theophylact* concludes it, or rather inverts it from the words of *David*. *David* says, that the Idols of the Heathen are Silver and Gold: *Theophylact* turns it, that Silver and Gold are the Idols of those Christians that put their trust in uncertain riches. I have almost panelled a *Fury* upon this Point; yet if that will not serve, he, that is wiser than the wisest of men, hath spoken enough to bewray that Covetousness is Idolatry, *Mat. vi. 24. Ye cannot serve God and Mammon*. He serveth *Mammon* as he serveth God, and parts stakes between them; and that is gross Idolatry. Or if it be true that *Plutarch* says, Malice will teach a man more sometimes for nothing than a sweet Friend with all his good counsel; learn it from our Adversary, from the *Devil*, that he makes one of these sins reach unto the other, and to clasp fast in one, he begins in Covetousness, and ends in Idolatry, *All these, &c.*

I promised you two observations out of *St. Ambrose* upon the Point, this makes the second, that *Satan* indents to raise up our Saviour to all the Kingdoms of the world, and the glory of them upon these Premises, that *he must fall down and worship*: Now this must make him bold to demand it, that Pride will undergo any servile Office to win Promotion. *Ambisio ut dominetur servit, & curvatur obsequio ut honore donetur*. *Machiavel* may write his pleasure, that Christian humility dejects the spirits, and embaseth a good courage: I cross his opinion utterly, and say, that the truly humble Christian hath the most generous and lofty stomach of all others; which defies Flattery, and fawning, and *Court-crawching*, and stands upon resolute terms to be beholding to none but to God and integrity for exaltation. Is not his Spirit more dull and narrow that makes his Fortune out of bowing, and scraping legs, and diseasing themselves to be the shadows of great men to attend them at all times and hours? Certainly so. What bondman could put up more than *Aristippus* did? He wiped off the spittle very patiently which a great man had thrown in his face, and excused it, that a *Fisherman* would endure to be wet all over to catch a few Smelts, why not he then suffer so little moisture to catch a *whale*? Such scorns the Ambitious must suffer, that are high Projectors, *Serviet aeternum qui parvo nesciet uti*, says the wise Poet. No servant shall drudge more, or endure more than he that will not be contented with a little. They that bear the proudest head, you may perceive that they study to follow new observancies, and new Vassallage, throwing themselves down beneath the feet of them that will raise them up. Their vote and suffrage must go with them, of whom they have their dependencies, be the matter never so imprudent, and unequal, as if they had chang'd not their consciences, for there is nothing cheaper with them than that; but even reason which makes a man that they may be in the rank of great and glorious; yet baseness becomes them best, 'tis pittie their fortune should be mended, *Absolon* when he aimed at no less than a Kingdom by treachery, could perswade himself to complement to the ground with every Peasant to win the hearts of the people. They that look to be advanced by *Jezebel* did stoop to *Baal*. You see such as hunt for honour take it in good part to be thrown to the ground like Balls, that they may rebound the higher. *Sixtus Quintus* was the most *crawching* Prier in all his *Cloyster*, the most yielding observant Cardinal in all the *Conclave*, but the most imperious haughty Pope that ever governed. The heat of the sun lifts up a vapour from the Dunghil, and in time it becomes Thunder. This is enough to shew that the dignity which the ambitious attains unto is mixt with much baseness and servitude. *Satan* did presuppose it, when he called for so much homage and bowing down, before he would part with all the Kingdoms of the world, and the glory of them. I will conclude it

it with this deduction from it. Can you endure the waitings, the *comes again*, *Superba fastidia*, the commands, the disdain which a great man puts upon you in hope of his liberality at last? O then take up the Cross of Christ, suffer affliction for a season, sit down a little in the lowest room; worship, and fall down, and kneel before the Lord your Maker that he may say unto thee, *Friend* sit up higher in the Kingdom of heaven.

I have handled before you the shameless lying of *Satan*, that challenged unto himself power to give all the Kingdoms of the world, and the glory of them: and then his horrid Blasphemy, demanding that Christ would fall down and worship him: Now follows our *Saviour's* justice, the repulse which he gave the Tempter, and the vengeance which he took of his enemy; Then saith *Jesus* unto him, *Get thee hence Satan*: *ἄνα, a word of anger and imprecation often in that language, as you would say, Abi in malam rem*; Get you gone with a mischief. *St. Luke* puts more to it, *ἄνα ὀπίσω ὡ, get thee behind me Satan*; which confutes those Expositors that consulted no further than *St. Matthew*, and have made quiddets upon it, that Christ did not reprehend *St. Peter*, *Mat. xvi.* with the same chiding that the Devil hath here. Yes, even the very same, because *Peter* suggested most carnal counsel from the evil one, he suffered this reprehension, *Get thee behind me Satan*. But I leave to touch that any further, it is not in the Verge of my Text. This is the first time throughout all the three Tentations that Christ calls him by name *Satan*. And surely *Cajetan* says well upon it, *Quia manifestavit se esse principem mundi, Christus non ei amplius respondit ut homini*; Because he manifested himself to be the Prince of this world, Christ communes not with him now in the former key, as if he were a man. And unless he had revealed himself perhaps our *Saviour* would have forbore to detect him, that himself might have remained undiscovered to be the Son of God. Well, though the Tempter borrowed shapes before to hide himself, notice is taken now what he was, and with much passion our Lord shook him up, *Get thee hence Satan*. Our *Saviour* passed over the two former Tentations mildly, but purposes of Idolatry deserve no meek answer: The irreverent usage of *God's* House when it was defiled with money-changers, and the most irreverent abuse of *God's* glory in this Text stirred up fire in Christ, more than in all other cases, and made him hot and vehement. *Moses* the meekest man on earth, that would resent no injuries against himself, when *God* was dishonoured in the Calf which the Children of *Israel* worshipped, his anger was so kindled, that he threw stones at the Idolaters, and broke the Tables which he had in his hand, as who should say, the Law is broken: Let not *God's* quarrel want a Patron in you, and you shall not want an Advocate with the Father in Christ.

But what did *Satan* suffer upon this rebuke? What was he the worse for it? You can scarce imagin how to conceive more punishment out of so few words than some contemplative men have collected from these.

First, If the High Priests servants were terrified, and fell backward, when no more was said unto them but *Ego sum*, I am he, then what amazement must this reproof strike? Get thee hence, get thee far from me thou presumptuous Spirit. This did not only cast him to the ground, but even bruize him under our *Saviour's* feet, *Rom. xvi. 20*. The least check from the Lord is able to make the stoutest stomach look pale as death. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away. O if that dreadful Judge speak one word of anger, who is able to abide it?

Secondly, To be commanded away by one that appeared a man of weakness and infirmity, what a great fall was this from that high opinion which even now the Devil had of himself? He went away, says *Chrysologus*, and was fain to give glory to him of whom he asked adoration. He boasted of giving a Kingdom to Christ, and Christ gives Law to him, and he must obey it. Before, he would be Christ's Leader, he lead him to the Mountain, he took him, nay, carried him to the Pinnacle of the Temple; now he is compelled to change places, and come after, *Get thee behind me Satan*. Yet I do not say he hath the dignity to come immediately next after Christ, *Solo Deo minor*, that is the title of anointed Kings upon earth: Nay, this reproachful word, *Get thee behind me*, deposeth him under all the servants of God. *Non retro Christum solum, sed post omnes qui spiritum Christi habent ire cogitur*; He is not only set beneath the Son of God, but is an underling far after all those in the Church that have the spirit of Adoption.

Thirdly, You know that this word, *Get thee behind me*, was a word of hostility in

in *Jehu's* mouth, *what hast thou to do with peace? Get thee behind me:* So this rebuke proclaims the *Devil* an enemy, whom *God* drives away, and puts him out of his view and sight, like an antipathy to the *Godhead*. *Ejicitur à facie Dei*, as one says; he was cast behind, *God* hid his face from him, he should never more see the beams of that comfort.

Fourthly, It is not expressed, whither *Christ* did banish him, when he charged him with his *Vade, Get thee hence*; to some woful banishment, that is certain, but to what degree of woe is most uncertain. The *Devils*, not long after this story, in spight of their infidelity acknowledged him, and trembled for fear which way he would send them: Therefore they besought him that he would not send them into the depth, *In abyssum*, into that inestimable depth of woe in the nethermost Hell, *Luk. viii. 31*. And some do so interpret, *Get thee hence*, as if *Satan* before these *Tentations* were cast out of *heaven* into the earth, but from this time that *Christ* rebuked him, and bid him *avant* further, he was cast from the earth into the lowest darkness. They are questions not to be heeded which some move, whether the *Prince of the air* were bound fast by these words, that he should hurt the earth no more by his own person, but by his instruments: Or rather whether not until anon before our *Saviours* *Passion*, at those words, *Now shall the Prince of this world be cast forth*: Or whether the binding is to be accounted from some other time, *Apoc. xx. Tyrannis vivit, tyrannus occidit*. Whether the great dragon, so called, be chained up or not, *God* knows; his tyranny and mischief lives in the power of other instruments, all the *Church of God* knows that by experience. *Toler. in Luc. 12. An- not. 54.*

Fifthly, These words, *Get thee behind me Satan*, are our *Saviours* *epinicion*, or Song of triumph, that he hath conquered the *Adversary* both for his own peace and kingdoms sake, and for the members of his body. So many gross sins were reformed throughout all the world from this time forward, especially in the redress of *Idolatry*, that some say the malicious weapons of *Satan* are rebated, and their edge taken off. Indeed, if it be meant with this distinction that follows, the doctrine is acceptable; the *Devil* hath less power since *Christ* came unto us in the flesh; then he had before, *Non quod demonum sit imminuta virtus, sed quod fidelibus per Christum abundantior concessa est gratia*. The *Devils* are as malicious, as instant, as operative, as cunning as ever they were, but since the holy *Ghost* hath put upon us the *Armour of light*, since grace hath abounded through *Christ*, we are better able to resist our *Ghostly Enemies*.

To conclude all, whosoever is tempted of his own evil concupiscence; let him spend no time to please himself with the first motions of sin, but let him rebuke his own heart instantly in these words, *Apaga Satana, get thee hence away, depart from me Satan*. Conjure the wicked Spirit out of thy breast by speaking hatefully and reproachfully to the old man within thee, and to his corruptions. The rod of the wicked shall not rest in the lot of the righteous, lest the righteous put forth their hands to wickedness, *Psal. cxxv. 5*. And though in many things we sin all, and who can say he hath not offended? Yet take heed ye commit not sin with greediness as if you delighted in the servitude of iniquity; nay, as if you did it with that full resolution, that you saw hell fire before you, and yet you will not be reformed: This is to gaze the *Devil* in the face, and to have no remorse of conscience. But if frailty steals upon us, yet extinguish not the ardour of zeal, which would fain be delivered from that captivity, let it cry out, I am carried away with the violence of my depraved nature, and the evil which I would not, that I do. This is to commit sin, but with such a delight as is mixt with great unwillingness: The love of *God* still abideth in us, and we cry out against the Tempter, *Get thee behind me Satan*. Though a good man be carried back sometime in his pious endeavours, yet he looks towards *Gods* glory, he minds that chiefly, and he will not cast his eye off. He moves not willingly toward the *Devil*, though the *Devil* tread upon his heel behind him, and sometimes prevails to pluck him back from *God*. But remember how *David* composed himself, and with that I end, *I have set God always before me, therefore I shall not fall*. A M E N.

THE EIGHTEENTH
SERMON
UPON
Our Saviours Tentation.

MAT. iv. 10.

*For it is written, Thou shalt worship the Lord thy God,
and Him only shalt thou serve.*



THE Lacedaemonians had this Lesson in the private Instructions of their State, and observed it as far as they could, *ut nunquam cum eodem hoste ter conficerent*, by no means to give battel three several times to the same Enemy; for that Enemy encountering them so often, might learn to overcome them by their own wayes and stratagems. Why, *Satan* hath this advantage to try masteries the third time with our Saviour; neither did Christ varie one jot from his usual manner of defence; he fights with the same sling, and with a stone taken out of the same brook as before, *scriptum est, for it is written*: the written word is all the refuge that our Lord did seek: *Satan* knows full well at what guard He will lye; doth then the adversary speed ever the better for this? can he improve that knowledge to help himself? Nay, but far otherwise: Christ is so surely fixt upon one true ground, so constant to that rock of the Divine Law, which is stronger than all the waves of the sea that come against it, that his adversary discern'd at last the longer he strove the more unable he was to maintain the quarrel: If the tempted entrench himself within the *Scriptures*, indignation shall vex the tempter, but he shall never prevail.

The Devil believes and trembles at it, that all the Law is irresistible, and shall triumph over the enemies of the Lord: but this Text (after which no more was said, as if more could not be spoken (it contains a more strict and high command than any other portion of the Law: it extends not only to transgressors to hedge them in their duty, that they may not start from it, but to the blessed Angels that are confirm'd in grace, to the damned Devils that are incorrigible in sin, *αἰωνίως*, worship and adoration is lookt for at all these and every particular, whether they be such as are comforted under mercy, or such as are tormented under the Judges fury, or such as sing praises for ever before the King of glory, all must bend and do him homage. At the name of *Jesus* every knee shall bow, both in the highest region of souls, in the middle region of the Militant Church, or in the lowest region of Hell, at that name every knee shall bow both of things in heaven, and things in earth, and things under the earth. Therefore *Justin Martyr* call'd upon all the Heathen, with whom he disputed, to receive this charge which my Text gives: This, says he, is *μεγίστην ἐντολήν*, the greatest, that is the most spacious Commandment of all other, a Charter between God and all his Creatures. That upon which *David* speaks on this manner, *thy Commandment is exceeding broad*, *Psal. cxix. 96*. this is a chain to which all the works of the Lord are fastned, and therefore our

Saviour

Saviour was sure it would bend his opposite with whom he disputed, that he should not reply, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. Where the Text is so clear I will not make it hard to be understood with dividing it. The specials to be spoken of are these: First, the *Lord God* is to be worshipped: Secondly, the *Lord God* is to be served: Thirdly, He onely to be worshipped and served: therefore fourthly, whatsoever things they are beside to which men do offer religious worship and service, let them mince and excuse it with what distinctions they please, they run into flat Idolatry.

Thou shalt worship the *Lord thy God*: let this be first the query upon the first point: *tu adorabis*, is there any emphasis in the Pronoun, *thou shalt worship*? Is the Commandment directed to the Tempter? for that doubt I find in St. Chrysost. whether it be *οὐδὲν*, or *ἐπιμνηστικόν*, a Precept, or a Repulse; a Doctrine, or a Defiance, *Thou shalt worship*? I answer it in several conclusions: First, the outward act of worship and adoration is enjoined continually even to the spirits of damnation; and they must perform it. God hath put all things under Christs feet, the *Grave*, and *Death*, and *Hell*: Who is meant by *Hell* but *Satan* and his *Camrades*, that are sunk into that place of sorrow? wherefore he was bound to pay worship himself where he call'd for worship: and let all the Angels of God worship him, Heb. i. 6. yea and the Devil forceth himself sometimes to pay this tribute unto Christ, though much against his will and content; but sometimes he doth outwardly worship him, that he may not fall into greater torments. For as a Servant that hath run away, and is taken, falls down at his Masters feet, that he may not be beaten, so this unclean spirit having entred into a man that lived in tombs in the Country of the *Gaderens*, when Christ came into those coasts, the Devil did not keep the man close out of sight, but came forth to meet Christ, and worshipt our Saviour, Mark v. 10. *προσκύνησεν*, the very word in my Text, *προσκύνησεν αὐτῷ*, Luke vii. 28. he fell down in that body, into which he had entred, before him; and he besought him very much that he would not send him away out of the Countrey. Indeed it is seen by the sequel, that Christ scorn'd his homage, and bad him come out of the man, and he durst not but obey him: you see then this Commandment stretcheth even to things beneath the earth, *Thou shalt worship the Lord thy God*. Secondly I put this to my answer, that for the other clause, *to serve God only*, the Tempter's malice is irremediable, he hath turn'd away from obedience so stubbornly, that he is wholly posselt to defie the Kingdom of Heaven, yet God may call upon him, to serve him only, from time to time, requiring that reasonable service which he might have discharg'd by those faculties wherewith he was created, before he marr'd them. A Servant that hath mony given him to buy necessities for his Master's use, may be urg'd to make good those things, though he hath negligently lost, or lavishly consum'd the whole sum which was put into his hand, and utterly disabled himself to take up the merchandise: so there is no injustice in God to claim fidelity and service continually from those apostate evil spirits, although they are incorrigible, and can afford no better submission than murmuring and blasphemy. Yet after both those full satisfactions, I had rather say, nothing was *Satan's*, in these words, but the Repulse, and the Commandment is wholly ours, and for our instruction; for where the Law is given it is given to be a School-master to bring them unto Christ: and none but we men, whose nature he took, have purchase in Christ, and a lively hope in the redemption of his most precious blood.

No devotion or duty to God is expected from *Satan* (though it may be commanded): my Text requires but that which Christ calls an *easy yoke*, and a *light burden*, and all the Sons of the Free-woman are made to bear it, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. The Holy Ghost speaks to us men, and to no other: if we know these things, happy are we if we do them. First then let us beat upon the knowledge of the Commandment, which requires, you hear, *worship and service*: service, that is to have a general care to be obsequious and pliant to all Gods holy will; and worship, which is all external veneration, which becomes the creature towards such a Lord, who is of an infinite Majesty: or if you will observe these two titles in my Text, *Lord* and *God*, and divide these two parts of Religion between them: O God we will bow and kneel, and fall down before thee; can a man be too reverent to his God? and O Lord; all that thou command'st us we will endeavour to do: can a man be servant enough to such a Master, who is King of Kings, and Lord of Lords? But *Dominum Deum tuum adorabis*, *Thou shalt worship the Lord thy God*: of that by it self in the first order, which is that point of

Religion that is principally opposed to the *Devils* temptation. And upon this it is to be noted, that Christ hath rather expounded the Law of *Moses* than kept the very word of it: the words are thus extant *Deuteron. vi. 13. Thou shalt fear the Lord thy God, and serve him.* And is that rendred to the true sense, will some object, *thou shalt worship the Lord?* are fear and worship so much the same, that they may be called by the same name? even so *beloved*; for it is but an easie Metonymie to take the effect for the cause; especially such a proper effect as flows naturally from the cause, and cannot be parted: for as *St. Paul* said, *Shew me thy faith by thy works*; so do I say, shew me your fear by the fruits, if it be not a dead fear, you will fall down and worship. The Servant that fear'd fell down, and besought his Master, *Matth. xviii. 16.* they that fear the Lord will be humble: they that are humble will worship often on their knees toward his Holy Place. And I never knew any Sectaries busie the Church with objections, why they would have licence not to prostrate themselves in lowly gesture at some offices of divine service, but they drew their argument from this, that then at such an occasion it was not meet to express fear, but boldness and confidence. They that speak against due reverence cannot choose but speak irreverently: For thus some stand stoutly upon it, that they would not kneel when they receive the consecrated elements of the holy Communion, because kneeling is a gesture of inferiority, and abasement; now in that Sacrament we are to act the parts of Christs Guests, in imitation to resemble our co-heirship with him in his Kingdom, therefore they will not lose their right of fellowship with Christ by kneeling, but take the benefit of their fortune and sit down. I pittie weak ones that are so seduced in conscience; but it is a most foul oversight in the seducers that have learning and knowledge to thrust out humility at that time, when they know how that sacred Supper is the most absolute type of Christs wonderful humiliation. This comes of it when they will imagin any part of Religion disjoyned from the fear of God: for when they have blasted fear, presently they say, we will not worship. That Woman *Luke vii.* who was a sinner sometimes, but had her sins forgiven, and was now a co-heir with Christ, yet still she stood behind him, fearing to be too bold, and kist his feet, and bowed down to the ground in token of adoration: The Text saies moreover *she loved much*, to poize that other Text of *St. John 1 Ep. iv. 18. Perfect love casteth out fear*: but love is never perfect till we reign with Christ in the Kingdom of Heaven.

I will yet be a little larger, how the fear of God and the outward worship of God are knit together: it must be so, because our Saviour in my Text hath so interpreted *Moses*. The common distinction rightly understood will be the best help to this doctrine. There is a finer and a courser fear; the courser is called a servile fear, as when servants do their work lest they should be chastised, and were it not for the rod that hangs over them, perhaps they would let it alone: yet this is it which *David* commends (that you may not think it utterly disgraced by being called servile) *Stand in awe and sin not*; this was in the antient *Israelites*, and it made their Prophets, and their Prophets Children obedient, and because it produced a good effect, search, and you shall find it came from God, *Rom. viii. 15. You have not received again the spirit of bondage to fear*; therefore the fear which imports bondage comes from the spirit of God: as *Paul* said which way soever Christ be preached it is well, so which way soever God be served, it doth well: and it is a pleasant thing to pass to Heaven by much fear, even by the gates of Hell. *Carni opus est timore, spiritui fiducia*, the flesh must be dejected with fear, and the spirit must be raised up with hope and confidence. *Happy is the man that feareth alway, but he that hardeneth his heart falleth into mischief*, *Prov. xxviii. 14.* Now there is a fear of a finer thread, which is *timor filiorum*, this ariseth out of the love of God, when we take care not to displease, because He hath made us, and poured all his benefits upon us; because it is the best of all things to enjoy his favour: Nothing so much to be loved as God, therefore nothing so much to be feared, that He be not offended; they that love most abound with it: This is a joyful fear, which outlasts all the fears of this life. The fear of the Lord is clean, and endureth for ever, *Psal. xix. 9.* This reverential fear is in the Angels: the Cherubins standing before God cover their faces with their wings, awing his glorious Majesty, the Elders before the throne fall down prostrate, and cover their faces with their wings. As the New Testament calls God charity, God is love, saith *St. John*; so the Old Testament calls him fear, *Jacob* swears by the fear of his father *Isaac*, that is by God himself, *Gen. xxxi. 43.* Fear therefore is a vein that runs through all Religion, and whatsoever buds out of

Religion

Religion may be called fear; it is the *a* and *o* of all piety, the *first* and the *last*: *The fear of the Lord is the beginning of knowledge*, Prov. i. 7. and the end of all is *fear God and keep his Commandments*, Eccl. xii. 13. The Lord threatens to the end we should be dejected, that's worship annexed to servile fear: and the Lord multiplies his blessings upon us, to the end we should bow down and be thankful; that's worship annexed to *filial* fear. True fear doth continually worship our Redeemer; desperate fear, like the impenitent Thief doth blaspheme him: and these two differ as much as sharp sawce that gives an appetite to the stomach, and poison that destroys the vitals.

So far that the word *fear* in the Law is chang'd into *worship* in the Gospel: for so it was fit to refute the Devil, who said, *all these things will I give thee, if thou wilt fall down and worship me*. And the worship of God is that Theme, which without more circumstance now it befalls me to handle. What is it to worship God? what is requir'd unto it? every man knows that's the first question to be askt: and I will make you a very satisfactory answer out of a devout example, which is thus: St. Matthew sayes there came a Leper and worshipped Christ saying, Lord if thou wilt thou canst make me clean *καθαρίσεις ἑμέ*, Math. vi. i. 2. that's the word of my Text. You shall meet with this party again Mark i. 40. What find we there? there came a Leper to him *καθαρίσθαι καὶ προσκυνῆσαι αὐτῷ*, beseeching him, and kneeling down to him: yet another Evangelist says more to make it clearer, Luke v. 12. Behold a man full of leprosie fell on his face, and besought him, saying, Lord if thou wilt thou canst make me clean. The collection from hence is this, when these scatter'd members are put together, that to worship the Lord is to kneel down unto him, to fall down on our face before him, and to beseech him by earnest prayer. Be advertised in one thing, that to worship, to kneel before, to bow down unto in reverence are *media vocabula*, as we say, terms for civil respects between man and man, as well as for religious offices between God and Man: a great confusion falls out thereby in the handling of this doctrine, and it cannot be avoided. Saies St. Austin, *Civ. Dei. lib. 10. c. 1.* *in linguâ latinâ non habemus ullum vocabulum quod solum dicatur de cultu Dei*, there is not any word betokening the worship of God in the *latin tongue*, so proper to it, that it may not be communicated to man: all tongues are alike in that poverty of expression. In the *New Testament* the Greek word *προσκυνῆσαι* is constantly kept for the outward worship of God, saying that Matth. xviii. the Servant who feared to be sold away, he and all he had, is said *προσκυνῆσαι τῷ κυρίῳ*, and the Parable speaks of an earthly Master, though the *ἀντίδοτος* or *Epiparabola* come home to God: in the English tongue the nearest word that is meant *only of divine honour*, and a little too high for *civil reverence* is *adoration*: If you say you adore an earthly man in our language, we almost esteem it *flattery*: But they are not words or outward gestures which can decide, what it is which properly constitutes the *essence* of that *worship* which God claims. The word *adore* I said might have a religious meaning with us, but in no tongue else. Saies Valla very well *adorare includit orare & supplicare, vote uti, & plicare* *Lib. 5. c. 11.* *genu*: the word *adore* doth import the humble petition of the tongue, and the supplication of the knee: but these are things common and promiscuous to civil and holy uses. All the reverent deportments of the body, which piety ascribes to God, civility without offence performs sometimes to *Magistrates* and *Superiours*. It may be some Nations had their Customs, to keep certain peculiar veneration of the body for God alone: as the *Athenians* put *Timagoras* their Embassador to death, *quod Regem Persarum tanquam Deum salutasset*, because he did obeisance to the King of Persia as to a God: I know not what peculiar bendings of the body they appropriated to their Gods, it was a national custom of their own (and for my part I will not say a bad one) but nature hath no such ground to limit the most humble gestures of the body to God alone. Prophets in *holy Scripture* have fallen on their face before Kings, and great men have fallen on their face before *Prophets*.

Though this doctrine be most true, yet Cardinal Bellarmine did not pick out Abraham so luckily to make him the example of it. He says that Abraham prostrated himself alike to God, to Angels, and to the Honourable men of the Sons of Heth. I say, and will manifest it, that the Scripture says, he made a difference in his congees to them all. Abram fell on his face, and God talked with him, Gen. xvii. 3. When he went to meet the Angels, he bowed himself toward the ground, Gen. xviii. 2. When he spake to the children of Heth, Abraham stood up, and bowed himself to the people, Gen. xxiii. 7. You hear he fell on his face to God, he bowed himself to the ground to the Angels, and he bowed himself, without more addition to the people of Heth. But this distinction is not kept by other holy men, who walked perfectly before the Lord: therefore I stand upon my former ground, that neither by simple terms, nor by postures and bow-

2.2. qu. 103.
ar. 3.

ings of the body can it be resolv'd what worship is proper to the Lord; for my part I could never make an intelligible interpretation of that distinction in *Aquinas*, so well accepted by some, that there are so many forms of adoration as there are kinds of excellencie: for honour and worship are done to the person for the excellency which is in it. Now excellency is either divine and infinite in God, which deserves that adoration call'd by him *latría*; or humane excellency which is grounded, or in mens honours, or in their virtues, and so deserves civil and political reverence; or it is an excellency less than divine, yet more than humane, which is in the Angels and souls of holy men departed; and that claims the worship of *dulia* unto it self. Put this into plain meaning he that can, and shew me how these three are distinguished in outward or bodily adoration. I will agree that in those things we worship, we do apprehend excellency three manner of wayes. First there is *cultus sacro-sancta religionis*, the religious and pious worship which we give to God for his omnipotent and most glorious excellency. Secondly, there is *cultus civilis subjectionis*, the worship which we give to our superiors in authority, as we live in political subjection, because they are set over us for our good. Thirdly, there is *cultus moralis reverentia*, the worship of moral respect and reverence, which we give to some for their good gifts and qualities, although we are not under them in any political ordination. All these worships are performed upon several excellencies apprehended in the persons worshipped; but the act of worship it self, as concerning that which the head, the knee, the hand, or any part of the body doth execute, may be the same: for the distinguishing of one and another must be in the heart and mind, as I proceed now to shew at large unto you.

The definition of divine worship must be thus framed, *adoratio est talis veneratio exterior qua ex corde pio & religioso procedit*: that's the adoration due to God, and to him alone, which with the exterior veneration of the body proceeds out of the pious and religious intentions of the heart. If you yield any token of outward obeysance, and mean it to honour him who hath made you, redeem'd you, sanctified you, and conferred all other benefits upon you, then it is raised up from civil homage and duty, and is become *divine worship*; a distinction will help the memory of them that can conceive it a little further. There are three things which concur to that virtue which we call the worship of God. First the act of the understanding must put forth it self to apprehend and know the glorious excellency of God, that he made the whole world out of nothing, and sustains all things by the word of his power. Then secondly, the act of the will comes in, wherein we assent and apply our selves to adore his excellency, to magnifie him, and devote our hearts unto him. Thirdly, these two joyned together do urge and command the exterior act of worship which is performed by the body: *tanti est adorare*, all these must be in it, if it be true adoration. S. Paul speaks of some that have the forms of godliness, but deny the power thereof. The formal cringing and bending are but like a part play'd upon a Stage, if they be sever'd from the power of godliness, from the knowledg of the understanding what glory belongs to God, and from the will and purpose of the heart, to exalt his holy name both privately and in his holy Temple.

Well, I can but call upon you to prepare your hearts, and you will every one say, I am sure *my heart is fixed O God, my heart is fixed*. The Lord knows, but we that are your instructors do not, whether that internal part of worship be well discharg'd by you: therefore I come to that quarter of the virtue, whereof men may be witnesses if it be carefully executed; unto outward adoration (it was upon the quarrel of outward worship that Christ here disputed with Satan) God had respect to Abel and to his offering, Gen. iv. 4. to Abel, that is to his internal piety; to his offering, that is to his external worship: Abel had been unrespected at that time if he had not been good at both. And as a plaister of cordial ingredients laid to the stomach, or an unction well slikt upon the skin comforts the spirits within, and makes them execute their vital functions chearfully, so outward reverence helps us greatly against our dulness and drowzie infirmities. The lifting up the hands and eyes make a man crave more passionately; the knocking of the breast whets our repentance with indignation against our selves, bowing down the head and knee imprints into us the great distance which is between God and us: the uncovering the head makes that needful thought sink into our heart in whose presence we stand. Glorifie God with your body, 1 Cor. vi. 20. Tertullian and S. Cyprian read it, *Portate Deum in corpore vestro*, Carry God in your body, in every joynt and member of it. It may be they met with

with some Greek Copy that read *ἀπὸν* for *αἰνῶν*. Our Religion is compared to a Marriage, there is a contract between God and our soul; and this is gain'd from the similitude, that the wife is the Husbands as well in *bodie* as in *affection*; and so are we the Lords. As Man and Wife are but one flesh, so Christ the Bridegroom of the Church did assume the whole man *bodie* and *soul* into the unity of his *person*. He hath conjoyn'd them both unto God, and let us conjoyn them both to the worship of God. A Sermon cannot be spent upon a subject which doth more deserve our exhortation. The Lord created a Star on purpose only to bring the *Magi* of the East to worship Christ, and they did so, even when He lay in most despicable manner before them in the Manger of a Stable, and shall we be slacker to kneel before his footstool, when he reigns triumphantly in the highest Heavens? the Heaven and Earth, the Stars and Prophets, all lead us to the worship of God. *Scriptura & mundus ad hoc sunt ut colatur qui creavit, & adoretur qui inspiravit*; so St. Cyprian. The Scripture and the world are to this end, that He that created the one, and inspir'd the other might be worshipped. It is no mean duty which made those wise men of the East take so tedious and long a journey, to post in twelve days from the mountains of the East to *Bethlem*; and that other Traveller *Acts viii.* the Treasure of the Queen Candace came from the uttermost parts of *Ethiopia* to *Ferusalem*, and all for no other end but this, to worship. The Scripture saies so expressly; and when they had done that, they went home again.

We had need carry a very true heart to God in these daies; for many of us put him off all together with the zeal of our heart, and think it will excuse us if we neither honor him with our *bodie*, nor with our *substance*. He shall have neither our goods, nor our *knee*, but likely we put it off He shall have our *soul*; why, this is only to give God his thirds, as a reverend Father saies; to compound like Bankrupts, and give him two parts less than we owe him, and yet we look for ten thousand times more than He owes us. We have some that are to be suspected for a kind of *Sadduces* among us, that believe no resurrection of the body, else they would never palter with discipline, but be more forward in the prostration and worship of the *bodie*, than the Church could be to command them. Some have given a great blow to this duty, by harping upon the bare words of S. John, and not digesting the true meaning of his Text, *Joh. iv. 23.* The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. Mark the occasion why this was spoken, and the words precedent. The woman of *Samarita* moved a doubt, whether God was to be worshipped at *Ferusalem*, as the Jews taught, or at *Mount Girizin*, as the Samaritans taught: Now the Samaritans worshipt God falsely, they worshipt they knew not what, says Christ. The Jews held strictly to *Moses* Law, and observ'd figures and shadows of things to come, which were all to give place and vanish upon the incarnation of our Lord. Now it is easie to discern the substance of our Saviours answer, what it is to serve God in spirit and truth. Truth is opposed to the false superstition of the Samaritans; Spirit is opposed to the Jewish figures and sacrifices: And Christ tells the woman God will neither be served any more after the Samaritan way or Jewish way, but after the newness of the Gospel: The hour cometh, and now is, when ye shall neither worship the Father in this Mountain, nor at *Ferusalem*, but they shall worship him in spirit and truth. Do these words exempt the worship of the body? nothing less: The word *spirit* is not taken there for the soul divided from the body, signifying only an internal act of the spirit, but for all manner of virtuous actions, as well external as internal, which proceed from the grace of the Holy Spirit, being acceptable to God, because the Holy Spirit brings them forth, not because they are figures of things to come. *I will sing with the spirit*, says St. Paul, *1 Cor. xiv. 15.* and yet singing is a bodily action. He did worship in spirit, when he said, *For this cause bow I my knees to the Father of our Lord Jesus*, *Ephes. iii.* to come to a point. Remember therefore how we adore God in spirit, when we adore him with those outward gestures of the body, to which we are stirred up by the Spirit of truth. And so much of the first member of my Text, which I laid out to be handled by it self, the Lord God is to be worshipped.

The next duty is the other Pillar of Religion which upholds the Church of the Elect, the Lord God is to be served. By worship, you know already, we understand all humble outward devotion and reverence. Now by service you must conceive the inward conformity of the heart to all duty and obedience. The will of the Lord is revealed to us two manner of ways: Either as he doth promise us blessings and benefits, and assures us great rewards in the Kingdom of heaven: Or as he doth stipulate and covenant

nant with us what we shall do to obtain his favour. In the former respect as he hath given us the *dew of heaven*, and the *fatness of the earth* most liberally, and as he doth promise greater fruits of his mercy most graciously, we fall down and worship him for his benefits: but as he doth condition with us to do somewhat for his sake; that he may leave a blessing with us, we serve him faithfully, and bind our inward faculties, our soul and our mind, to be prompt and ready to execute all obedience. That you may the better compose your hearts to attend *Gods* will in all things, and to serve him, I will supply your knowledge with these few motives following.

First, There is no other Lord beside our God properly called, 1 Cor. viii. *Though there be that are called Gods, (as there be Gods many, and Lords many, that is by opinion and nuncupation) but to us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him.* And again, Eph. v. 4. *One Lord, one Faith, one Baptism; one God who is above all, and through all, and in you all. Super omnes dominio, per omnes providentiâ, in omnibus justificatione;* Above all by his Dominion, through all by his Providence, in all by sanctifying us with his grace, and justifying us from sin. He that is subject to none, inferiour to none, independent of himself in all his power, He may well be called a Lord, and such a Lord deserves to be served: Petty Magistrates hold of *Princes* favours, and *Kings* hold their tenure under God. Therefore some of the *Roman Emperours* having the perceivance, that they could command nothing absolutely, if he that sat above the heavens did stop it; they would not be called *Domini*, because themselves were servants in relation to the King of Kings, and Lord of Lords, therefore their circumscribed power did not answer the title. When the Scripture brings in the most High, the saying is, *Hæc dicit Dominus; Thus saith the Lord.* If we would examine this after the stile of man, you would say Lord of what? Why universal Lord without any particular designment? Specifications to be Lords of this or that are earthly phrases, are notes of minority. *Attalus the Martyr* was askt, what name that Lord had whom he served? Says he, *Qui plures sunt nominibus discernuntur, qui autem unus est non indiget nomine;* Where there are many Lords they must be distinguish'd by their properties; but what need that Lord a name for distinction, who is the only Ruler by himself, without any equal, or partner in his dominion? now since we must serve (for sin hath brought servitude into the world) whom would a man choose to serve, but that only Lord, to whose sheave all other sheaves do bend, and who only hath authority?

Euseb lib 6.
hystor. c. 3.

Secondly, In all service you will consider in what state and place it puts you. Do so in this and spare not. But let St. Peter be the Judge, 1 Epist. ii. 9. *Ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people.* There is royalty in the very service, *Cui servire est regnare;* To do him service is a Kingly Ministry. Nay, there is more in one of our Church Collects in one Line of it than in the most August title of a King. *God whose service is perfect freedom.* A King may be so much subject to naughty passions as he shall be in vile thralldom to his own sensualities, and so he is made a greater vassal than the poorest of his Subjects: themselves are the servants of corruption, for of whom a man is overcome, of the same he is brought in bondage, 2 Pet. ii. 19. What appearance of sovereignty was in the voluptuous *Licinius*? Of whom Tacitus says, *Tanta torpedo invaserat animum, ut si principem eum fuisse ceteri non meminissent, ipse oblivisceretur.* Such a stupidity had possessed his mind, that unless others had been mindful towards him that he was a Prince, himself would have forgot it. You see then there is no freedom but by killing the strength of sin, and living unto God in new obedience; if by one offence death reigned by one, they that receive abundance of grace, and of the gift of righteousness shall reign in life by one Jesus Christ, Rom. v. 17. Sin holds the sinner under tyranny, grace makes the righteous man reign in this life, it is the Apostles phrase. Therefore Christ, who gives us freedom, despised not to be called a servant to his Father, *Thou art my servant O Israel, in whom I will be glorified, Isa. xlix. 3.*

Lib. 3. Hist.

Thirdly, That fawning heathen did humour his Patron for this reason, *Et habet quod det, & dat nemo largius.* So the Lord hath all manner of riches in store, and he withholdeth no good thing from those that serve him, No Master in the world is so munificent to reward his Ministers. Let me borrow it from the Queen of Sheba's mouth, what she said of Solomons attendants, to apply it to those of Gods household, that perform the task he sets them: Happy are these thy servants that stand continually before thee, being now made free from sin, and become servants to God,

1 King. x. 8.

ye

ye have your fruit unto holiness, and the end everlasting life, *Rom. vi. 22.* The poor bondman among the heathen had no more wages than food for all his drudgery, the more hard-hearted they. *Δύλω μισθὸς τροφή*, says *Aristotle*; give a bond-slave provender like a beast, and he is paid for his labour. Did God ever use any of his retinue that serve him so hardly? They have all their meat in due season, and plentifully: says he in the Parable, *How many hired servants are there in my Fathers house that have meat enough?* Yet this is nothing I may say to the remainder, this is but the *Alms-basket* of his liberality. What say you to this? That he gave his only Son to redeem his servant, and that the Servant might be spared even that most beloved Son did undergo the most bitter death of the Cross; and all this, that such servants as forgot the Lord, who had done so great things for them, and rebelled against him, might be co-heirs with Christ in his Kingdom. Who would not serve such a Master? If he say go, who would not make speed to follow? If he say do this, who would not do it? He hath given us such hire, more than all the world beside can lay down, that we will worship the Lord our God, and he only shall be served.

I should wrong the matter I handle if this question were not moved, *How we should feel the comfort in our selves that we serve the Lord?* I answer by a Negative by an Affirmative examination. Negatively, when we think that we have never laboured enough in our Lords Vineyard to earn our peny: Or as it is elsewhere very clearly set down to take away all boasting from our works, when we have done all we can, say we are *unprofitable servants*. The Affirmative Collection may be best drawn from a saying of Christs, *Mat. vi. 24.* No man can serve two Masters, for either he will hate the one and love the other, or else he will cleave to the one, and despise the other. Here I gather, that the two notes of a good servant are *deligere, adherere*; to love and to cleave fast to his Master. Those Servants that loved King David, such as *Hushai*, and *Ithai*, and *Abimaaz* would take part with him to the death in *Abshons* rebellion, those were good Servants: It was love that made *Jacob* such a diligent Shepherd under *Laban* to suffer heat and frost. *Laban* never had the like to tend his flocks. A servant that takes a delight to please, you may trust him with any thing both for Faith and Diligence. *Nemo melius obtemperat, quam qui ex caritate obsequitur*; says *St. Ambrose*; no man will obey God better, or go further to discharge his Law, then he that is roused up by the zeal of love and charity. But he that doth the Lords work without pleasure and delight doth it with unwillingness, unwillingness breeds sloath, and between these all their service is left-handedly performed as if it were never intended. *Siquid invitatus facis, fit de te, magis quam id facis*, says *Prosser*; Whatsoever you did grudgingly without love, it was drawn from you, but never done by you, and as if you had not been the doer, you shall never be rewarded. Beside *deligere* I said there was *adherere*, a good servant was no flincher, but stuck close; not a *Fugitive*, as *Jonas* was; not an *Apostate*, as *Demas* was; not one that began in the Spirit, and ended in the Flesh, the *Galatians* were thought to be bewitched that did so. The Bond-man in the *Old Law* that loved his Master, though the time of his releasement was come about, would be bored through the ear for a ceremony that he would never part from him. *St. Paul* was the fast man above all we read of that was glued unto the service of the Gospel; Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Yet I will end this Point in the words of one of our own Prelates, a faithful Minister of God bestirs himself with respect to that one Master to whom he cleaves in all the works of his Vocation, *Ac si nihil aliud esset in hoc mundo præter illum, ac Deum*. As if there was none in the world but himself and God, himself to obey, and God to be served with all possible diligence.

This cleaving fast unto one Master, doth link it self in with the next Point, that the Lord God is only to be worshipped and served. Let it not start your patience, that I name it, now the time is past. I am not about to huddle it up at this time, being the most copious subject, and of the choicest variety, in my judgment, in all Divine Learning. But this Doctrine you shall carry away with you at this time, It is no impediment for Servants to shew all diligent duty to their Masters on earth, because one verse of the Gospel says, *No man can serve two Masters*; and because my Text says of our Lord in heaven, *him only shalt thou serve*. Him only indeed in Religious Service, in Divine Worship and Adoration; he is the only Master that we have *ἡμῶν πνεύμα*, over our spirit and conscience, but *ἡμῶν σάρκα*, we must be diligent to

Davenant.
Ibid.

to attend our governours according to the flesh in Temporal and Civil Offices and Functions. *Col. iii. 22.* There St. Paul gives a *Livery* to all Servants to wear, not upon their back, but upon their heart: *Servants obey in all things your Masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, as fearing God.* And whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye receive the reward of the Inheritance, for ye serve the Lord Christ. Mark those last words, we serve but *one Master*, though we have one in earth, and another in heaven, for we serve him on earth for his sake, and for his command that is in heaven. When a petty Magistrate bids you do this or that in the Kings Name, you obey not so much him that speaks unto you, as the Kings Authority which he lays upon you: So, that service which is performed to man by the ordination of Christ is performed to Christ himself. *Servit Deo, qui propter Deum servit homini*, as St. Hierom says upon that place of St. Paul; The Lord hath set you on work to serve a Master upon earth, it is his service, and not mans, do it diligently and faithfully, and as your Masters on earth must justly give the hireling his or her Wages, so over and above God will see it rewarded. *Utilitas operis ad homines respicit, animus operantis ad Deum*; The benefit of that outward work which a servant doth redounds materially to man: The intention of his heart that works justly and truly is bent in conscience to God. These Masters are not contrary one to another, but subordinate, and you shall be paid on both sides.

In as much as you did it to one of these you did it unto me. See how God is willing to engage himself to owe us for all our Ministerial labour. I know that Text was fitted by Christ to works of Charity, that he who gave a cup of cold water to one of his little ones for his names sake, gave it to himself; but it is a general Axiom, to be applied to all humane Uses and Offices which we do one to another under God, *In as much as you did it to one of these, you did it unto me.* The Apostle goes so far in this Point, that though a Christian were a bondman to an Infidel, yet the Christian must do his task, and submit himself unto him, for temporal Authority and Dominion is not founded in grace; And if Infidelity do not cast a man out of his Government in a private Family, is there any shew or appearance that *Herefie* or *Infidelity* should make a Prince incapable any longer to hold his Kingdom, but lay him quite open to deposition from all his Dignity? Neither Infidelity nor Tyranny can exempt Subjects or Servants from that homage which they owe their Superiours on earth, because we are tied to subjection to these, not for their own sakes, but for Gods sake, and he will not dispence with us. Let St. Peter teach his *Pro-Peter* that would be, *1 Ep. ii. 18.* *Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.* It follows, *For this is thankworthy towards God.* Let me dispatch. You hear it not written, no man can have *two Masters*, he may have two that are subordinate, Gods Service being ever preferred before mans: You hear indeed no man can serve *two Masters*, that would be equal, not subordinate, or *Contraria precipientes*, such as call you contrary ways at once, or bid you do contrary things, for in that case one must be served, and the other neglected. They that are set over you on earth must command the same thing that Christ commends, and then with the same pains you content them both. But if the lesser power on earth shall say, hearken to me for this time, and to God at some other turn: Nay, said the mouth of the Apostles, *Whether it be fitter to obey God or you, judge ye. Iniquum est ut illis pareatur contra Christum, quibus pareatur propter Christum.* Says the just man, we serve our Masters on earth for Christs sake, otherwise all underlings would rise up, and cry out for *Anarchy* and licence, which they wrongfully call liberty; but we submit unto you for Christs sake, and would you be obeyed against Christ when you should never be obeyed but for Christs sake? No, in all things lawful and honest I subject my self, so I make my self a Minister to God and man conjoynly, but not divided. And thus Servants obey their Masters on earth, and yet observe my Text most religiously, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*
A M E N.

THE NINETEENTH SERMON UPON

Our Saviours Tentation.

MAT. IV. 10.

Thou shalt worship the Lord thy God, and him only shalt thou serve.



AT the same time that our Saviour alleged these words out of *holy Scripture* against the Devil, He bid him *apage*, get thee hence, as who should say, this was true doctrine, but no way for his turn. Even as *Elisba* said to the Noble-man of *Samaria*, there should be store of corn in the gates of *Samaria*, *tu tamen non gustabis*, but it shall do you no good, you shall never taste of it. Assuredly though *Satan* was sent away from this godly doctrine to his own place, and this sentence of Holy Writ was thrown after him, like a stone at a dog, to make him be gone the faster, yet it invites us to come about it, as Wisdom says in *Solomon*, *Come near my children*, not get you hence, *hearken unto me, and I will teach you the fear of the Lord*. For that proposition in Logick is a direct teacher, which speaks *positively*, as they say *categorically*, what is to be done; so doth this, *thou shalt worship the Lord thy God*: and then it is very satisfactory, and leav's no question after it, for it hath an expresse sign or note in it, which every proposition should have, which will be clear to the understanding, and him Only shalt thou serve.

That particle of the *Text* is like the point of the Loadstone, referring to whom all religious honour constantly and unchangeably is to be performed. Do but imagin that word [*only*] were in another print from the rest, or in capital letters, as that which is the emphasis of the verse, and whereupon all divine duty doth lean, and there needs no more preface to prepare you for that which follows. Upon this word I will speak now according to its own property, that is, of nothing else at this time. That God is *only to be worshipped and served*, shall be my only Treatise; and I will go in hand with it two ways: 1. Building up the true doctrine *affirmatively*: 2. Beating down those wrong opinions that offend against it. For whatsoever things they are to which men do offer religious worship and service beside the Lord, let them distinguish that they do it improperly, with a less religious worship, with reference to Almighty God; let them slick it over with what gloss of wit they please, I am on the Lords side, and in his behalf I plead, that they run into some kind of Idolatry. But first plainly and affirmatively, without rubbing against the adversary's errors, that God only is to be worshipped and served.

In the first place I must not conceal from you, this word upon which we stand so much (and good reason for it) but this word *Only* is not to be found in that verse, which is quoted by our Saviour, *Deut. vi. 13.* the margent of your own Bible, and indeed all Expositors ancient and modern, hold that to be the very Scripture which

Christ doth here apply, and thus you find, *thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.* I but 'tis not written there, *thou shalt serve him only.* Hath He added to the word? put case He should add to the word (as in this instance He did not;) but put case He should, it were free for him, but for none else to do it, He may do what He will with *his own.* After *Moses* had finished the Law, and the Lord had said thereupon, *curst is he that addeth unto it,* yet the book of the *Psalms* and the *Prophets* were put to it, and after all these the *Gospel*, and the whole *New Testament* was added; yet none of those were the patches of mans wit, but the increase and supply which God himself gave to his own *eternal Oracles.* Yet I give not this answer, as if Christ had thrust one syllable into the Law to give it more sense and authority than it had before: He came to fulfil the Law, but not to overfil it: For first Christ said nothing but *that which is written;* if not here, yet in another *Prophet*, and one spirit is in all the *Prophets*: consult with *Samuel*, 1 lib. chap. 2. v. 3. *Prepare your hearts unto the Lord, and serve him only:* that's down right, as my *Text* hath it, I need not give it a grain to make up weight. Then there's for *Satan*; he cannot say but he was refuted with very *Scripture.* Secondly, let us keep unto those words of *Deuteron.* for surely those were intended, and the word *only* is there in effect, the next verse makes it good, that it could not be excepted. *Thou shalt fear the Lord thy God, and serve him.* Well, but will God admit any partner? otherwise we must serve him alone; just so: for it follows, *ye shall not go after other Gods, of the Gods of the people that are round about:* serve him, and no other God whatsoever. Why, then it is a clear equipollencie in *Logick*, *thou shalt serve him only.* The Devil is most perverse and litigious, yet he never denied it.

Thirdly, be satisfied yet further, that the 72 Translators, so called, having the right understanding of the *Text*, that God commandeth all glory, and worship, and divine service to himself without comperes or sharers, they render the *Hebrew* in those *Greek* words which our Saviour quoted *αὐτῷ μόνῳ λατρεύσεις, him only shalt thou serve.* Now all do yield that the five books of *Moses* were translated by those 72 Jews of great learning, whom *Eleazar* the High-Priest sent to *Ptolemy Philadelphus* for that purpose: So much both *Philo* and *Josephus* acknowledge, though they speak of no more. Occasion is taken from hence by some to cry up that *Greek* Translation of the *Old Testament*, because our Saviour alledgeth these words as those *Septuagint* have made them up, and not as they are in the pure original *Hebrew.* I will not stand upon this Theme any long time, but say much in brief. First, that *St. Paul* layes a firm ground how the Jews had the *Oracles of God* committed to them, it was one of their National Privileges; therefore their tongue is the matrix and fountain from whence we are to expound what the *Holy Ghost* hath delivered in the *Old Testament.* I deny not but the Jews themselves might use the Copies of the *Greek Language*, for there were many of them, and some conjecture, that where we read of certain *Hellenists, Greeks* that came to our Saviour in the *Gospel*, they were those Jews that rather used the *Greek Translation* than the *Hebrew*; perhaps being more easie to their capacities, for their common speech in those daies was *Syrian*, and *Hebrew* was taught in *Sholes* as we teach *Latin*, therefore some suppose there was a Faction of *Hellenists* among them, they and the *Scribes*, who damned all *Scripture* which was not in their own *Hebrew* tongue, being upon all occasions at hot variance. So you find there was a murmuring of the *Gracians* against the *Hebrews*, *Acts* vi. 1. To return to my conclusion some Jews did not abhor to read their own Law in the *Greek* tongue, yet these were but a Faction; for when *St. Paul* saies the *Oracles of God* were committed to them, and by way of high privilege, he must mean it of that idiom which their *Fathers* spake, wherein it was first wrote, and whereof their learned men for the present were the *Doctors.* Secondly, though the *Hebrew* was, and is the authentique language for that part of *Scripture*, yet there was a most venerable Translation of it into *Greek*, which our Saviour, the *Evangelists*, and *Apostles* used: it kept the sense, yea the words of the *Hebrew* for the most part so exactly, that our Saviour, who taught the Law according to it, did say, *one jot or title of the Law should not perish.* *St. Hierom* saies, if that Translation had been purely extant, he would have spared his own pains, and not have undergone so laborious a task to turn the whole *Old Testament* out of *Hebrew* into *Latin.* Thirdly, that pure *Greek Translation* was used by our Saviour (though not in *Greek* words but in *Syriac*) not as preferring it, or matching it with the original authentique *Hebrew*, but partly because it was most frequent, and most known, for they all spake the *Greek* tongue in all the hither parts of *Asia*, after *Alexander* the great had exalted the

Gracian

Antiquit.
Hb. 12. c. 2.

Boldue de
Ecclef. post
legem c. 5.

Græcian Monarchy; partly to import, that a door of faith was now opened to the *Gentiles*, and that they should reap those heavenly things, since the *Jews*, thought themselves unworthy of them. Fourthly, this *Greek Translation*, which at this day goes under the name of the 72, is of far less value and authority than that which was so honour'd with our *Saviours* mouth: for I will believe St. *Hierom* in this case, being a most exact *Linguist* (rather than those *Fathers* that took languages upon trust) but thus He. *Germana illa antiqua translatio corrupta est, & violata, ac pro varietate regionum diversa feruntur exempla.* That old genuine Translation was corrupted and violated: and several Copies of it were shewn and used in several Kingdoms of the World. Enough of this, wherein I have laid down my mind briefly for the satisfaction of understanding Auditors, upon occasion that Christ cited these words, not barely as in the *Hebrew*, but with an addition, yet a clear and a natural addition, as it is in the *Greek Translation*; *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

*Prefat. in 1.
lib. Paralip.*

Now to the positive Doctrine. *Him only*: his name can stand with no other name, and no other name can stand *Colleague* or *Partner* in *his worship*: it is an embasing of gold to joyn any other *mettal* with it; how much more to say this *Sacrifice*, or this *Altar*; this *Temple*, or this *sacred Service*; this *Vow* or this *Prayer* shall be divided between the *true God* and some other supposed *Deity*? Did not He make man Lord only of all the Creatures, and him only after his own image and similitude; Did He not take mans nature only upon him? *nusquam Angelos*, He was not of the nature of *Angels*, but of the *Seed of Abraham*? Did He not redeem us only, and not the evil spirits, when we were as far lost as they. Finally, are they not our bodies only which He will raise from incorruption, and not the beasts? What, all this for us, and for us only? and yet do we halt between him and other *Gods*; as if we had some pious worship for him, and some for whom we think good beside: We are so free of our *Religion* forsooth, we cannot keep in bounds to him only. It would move our laughter to see a weak-brain'd man pay half his debt to his *Creditor*, and the other half to one where he never stood engag'd: if this be ridiculous, then to pay our devotion to any thing in heaven or earth, which we owe all and entire to the *God of heaven and earth*, is both scornful and idolatrous: *ille mihi & non alteri, ego illi & non alteri*: well concluded of *Bernard*. He hath made us Christians alone his chosen people, therefore He shall be my *King*, to whom alone I will pay *worship*, and *honor*, and *adoration*. The wise men of the *East* that came a long journey to worship Christ, and laid down the offering of their homage at his feet, never opened their treasures, that we read, to give any Present to *Herod*: if you give a religious tribute to any other *King*, but to this alone, He disdains your payment. *All or none*, like the true *Mother* of the Child: and better give him *two mites*, if two mites be all we have, than give him a talent with *Ananias*, and *Saphira*, if a talent be but half our inheritance. St. *Austin* asks why the *Romans* worshipt all kind of *Idol Gods* they ever heard of, but never worshipped the *true God*? He answers, because the *false Gods*, after the good fellowship of the world, loved company, and would permit any to be partners with them in adoration, the true *God* would be left out if there were any but himself: for it is against the nature of him that is *infinite, almighty, incomprehensible* to be equall'd or matcht in any thing.

Religious honour and service is that retribution which a reasonable creature makes for the blessing wherewith it is blessed: Who is it that blesteth us with all manner of store? is not that easily answered; and it is as quickly rejoyn'd; then let him only be worshipped. If there be any other created power, to whom you impart religious veneration, let him help you if he can when you stand in need, and go to the *Gods* whom you have chosen to seek for succour. *Worship him all ye Gods*, says *David*, *Psal. xcvi. 7.* No creature so great that can be greater than the name of a *God*: and whatsoever excellency it hath, yea the rather because it is very excellent above its fellows, it must kneel and bow to the *supreme Majesty*; *Worship him all ye Gods.* Why then infer, he that is to discharge *divine honour*, is not to be prosecuted with *divine honour*: *religious worship* belongs to him that owes service to none: nothing that we can suppose with a sound wit is like *gens subalternum* fit to worship, and fit to be worshipped; a thing that doth adore *God*, who is above him, and is ador'd of men that are beneath him: what perturbation were this in Religion? and Religion is as *God himself* is, *pure order*, and not *confusion*. There are some whom I glance at, who are not sound in this do-

ctrine; yet think themselves as safe as under *Ajax* his Buckler with this distinction, that *latría* or the principal religious service is proper to God alone, but *dulia* a less principal religious service may be performed in good Christian sort to *Angels* and *Saints*, to their *Reliques*, or to their *Images*, and they think there is such force in those words, that God must take that answer, for all it is written, *him only shalt thou serve*.

I will put some diligence to the examination of this distinction; as first, how it came in use; then if those two words have any proper difference in their signification, and then what meaning there can be in it, that God should have one kind of religious worship done unto him, and the Creatures another. The words are both of them Greek, *λατρία* and *δουλεία*, and the first that attempted to distinguish them was *St. Austin*, whose praise is, that He was the most rational and intelligent writer for argument of all that lived in that flourishing age, but when he medled with the tongues he was out of his Element. *Erasmus* cannot choose but smile at him sometimes in the margin, when he will forget himself, and tamper with Greek phrases, *vide ut gracissat*. Now this distinction must needs have weak hold, when a man of no skill was the inventor: *tractent fabrilis fabri*. Yet how was *St. Austin* put to it first to excogitate that way? I have searcht it, and it was thus. Because there is some religious honour certainly due to God, which is incommunicable to any creature, the good Father laboured for a word which should be proper to this worship, and given to nothing else, that equivocations and ambiguities might not trouble his Doctrine. This was judiciously thought of; yet I told you before that all languages are defective in this point, no word which stands for religious worship, but is also promiscuously applied by good Authors to civil devoir and reverence. Finding no help for this in the *Latine tongue*, he borrowed the word *latría* from the *Greek tongue* to make it *Latin*, that it might signifie no other worship, but that which is due to God: as if it could have lost its proper signification in the *Greek* by becoming *Latin*. Says he, *Latria est cultus Deo debitus, qui in latino uno vocabulo nuncupari non potest*: Now the use of all good Authors will not permit this, as I will shew by and by. But by their leave that say they borrow of *St. Austin*, where doth he say that *δουλεία* is another species of religious worship, which is divers from *latría*? I cannot find that, nor they neither: yes, it is extant, that He teacheth *δουλεία* is an honour to be given to *Angels* and *Saints*: but doth he say, that honour is an inferiour part of religious worship? at no hand; nor of religious worship. I believe mistakes have past on both sides, that worship hath been divided by our Divines into religious and civil, without further explication: for some acute wits have objected, that the honour given to a person is grounded upon some excellency in him, but excellency is threefold, therefore there must be a threefold honour or worship: there is the divine and infinite excellencie of God, which requires an honour peculiar to it self of the highest strein; then there is humane excellencie, consisting in such honour and revered qualities as men have, to which a civil reverence is to be paid. Between these there is another excellency which is supernatural, that grace and glory which the *Angels* and *Saints* have, here they demand that some honour above the ordinary civil garb should be paid to supernatural excellency: This I believe *S. Austin* for want of words called *δουλεία*, but never meant it was a religious expression: But to make things clearer, I have divided worship before into three parts; the first is of most holy religion to God alone, the second of civil subjection to our Superiors, honour to whom honour belongeth, as the *Apostle* says; but the third must not be forgotten, when we give moral reverence to some (not upon the relation of being subject, and under them) for excellent endowments, so *Kings* have fallen down prostrate before *Prophets*, so *Abraham* bowed down to the three *Angels*; and this moral reverence is greater or less as we apprehend the person to have natural or supernatural excellency: This surely was *St. Austin's* *δουλεία*, and so the meaning of his distinction is tolerable, but he states a difference in words which are not to be differenced, as I will declare it briefly.

The words both *λατρία* and *δουλεία*, both *λατρεύω* and *δουλεύω*, either of them stand for all sort of worship confusedly, of religion, of moral reverence, and of civil subjection. *Λατρεύω* and *δουλεύω*, each word in *Eusebii* denote a Servant, if there be any odds *δουλεύω* is the more enthralled and captivated Servant: for *λατρεύω* is the hired Servant *α λυτρός*, which signifies the wages of an hired one. But an hiring is at his own choice, whether he will do a mans work or no: but *δουλεύω* is a Bond servant, part of his Masters possession, he must girt him to his work and cannot avoid it: therefore we

we are *Gods δέσποται*, his Servants that must do his will, his Bond-servants, we ought to obey him in all things, though He had covenanted to give us no wages. 'Tis the greater subjection, if you stand upon words, and therefore due to the greatest. I press further, that *λατρία* in *Scripture* stands not only for *holy service*, but for *civil observance*, *Matth. xviii.* that Servant that owed his Master more than he could pay, fell down and *λάτρευσε*, he worshipt him: but evidently, *Levit. xxiii. 3.* The Seventh day is a Sabbath of rest, an *holy Convocation*, ye shall do no work therein, *ἐργον λάτρευτον*, so it is in the 72. which must not stand for Religious, that is the day proper, but for secular tasks and businesses. Once again let me strike upon the same Pin, How often do both these words present unto us the same thing? Even *Gods holy service*, *Rom. i. 9.* *God is my witness*, *ὃν λατρεύω ἐν τῷ πνεύματι*, whom I serve in the Spirit. In the same *Epistle*, *Cha. xvi.* *ὃν δουλεύετε*, they serve not our Lord Jesus Christ. And nothing more fairly markt out, that *δουλεία*, in a Religious relation is only due to God, then that *Text*, *Gal. iv. 8.* St. Paul tells the *Galatians*, that while they were *Gentiles*, *ἰδουλεύσθητε*, Ye served them that by nature were not Gods. The Argument is fix'd on this, *δουλεία* religiously belongs to the true God, and not to *Angels*, *Saints*, or any nuncupative Gods. So the *Arrians* were accused of Idolatry by *Athanasius*, because they professed to worship Christ, and yet confessed him not to be God eternal, coequal with his Father. They had no such distinction as *latría* and *dulia* to shift the Objection.

I have been compelled to fight with words, I know with little profit to the ordinary hearer, but the skilful will bear me witness, these things could not well be omitted upon this Theme. Now I come to ponder the meaning of the distinction, yet no Pontifician whom I have read hath made a clear meaning of it. Yes, some will say, they hold *latría* is a supreme religious Adoration to be given to God alone; *Dulia* is an inferiour religious worship aptly given to persons or things of some supernatural graces, or divine relations. That is, God hath his due reserved, the *Angels*, the *Saints*; and their *Images*, and *Reliques* are worshipped *Absque latría*; which is to say in strictness of Grammar, they worship them without worship. For *latría* put in English is *worship*. But I leave that, and demand, here are two Religious Worships in their Church, the one to God, the other to some of his Creatures, what belongs to the one that doth not to the other, if both be religious? Do they differ in degrees only? That the intention of the heart is bent more earnestly to honour the one, and with less zeal and ardour the other. That is no real difference, for so the same man praiseth God with more vehemency of spirit at one time than at another. Or is it diversified to be another species of Religious worship; by performing the same external garbe, and the like internal honour to the Creator, and to the Creature; but with this odds, that the Devotee doth apprehend God as an infinite essence, but the created substances as fellow Servants, and therefore no way to be worshipped above Servants with God-like honour? This I think is all that can be said, I have read no more said for it; yet this is nothing, for so the understanding only conceives a different object, but it is not demonstrated, that the will or the body brings forth several acts of worship. And it is enough to overthrow their error, if they would mark it, that they say, how they consider it is but a Creature which they adore with *dulie*, or secondary religious Worship, for the foundation of all religious worship is *Excellentia infinita apprehensa sub ratione primi principii, & summi boni nostri*; An infinite perfection of excellency, on which all things do depend for their first being, and for their last happiness. So St. Anstin, *Hac est religio Christiana, ut non colatur nisi unus Deus, quia non fecit animam beatam nisi unus Deus*; Religious prostration seeks out no object, but such as can make the soul blessed for ever, and that is the only Lord. St. Hilary, *In maledicto est religio creatura*; All Religion done to a Creature is accursed. That Weather-cock *spalatensis*, after much search in antiquity, confesseth, that *Nazianzen* in the Greek Church, *Gregory the Great* in the Latine Church, knew of no other Religious Worship but that which is called *Latría*, the veneration of God. Nay, their great Schoolman *Aquinas*, I will make him the Judge against himself, *Religio est virtus exhibens famulatum Deo, in iis quæ specialiter pertinent ad Deum*; Religion is a vertue which doth perform all Ministry to God in those duties which peculiarly belong to God. Go now and say against all these reasons and testimonies, there is some kind of Religious Worship pertaining to a Creature. I have heard some interpret it thus, it is not denied but we are to give honour to the blessed *Angels* and *Saints*, yes verily, God forbid else. Then they encroach, that we are taught by our Religion to give them that honour; therefore that honour which we do give

Tract. 23. in
Joban.

De Trin.
lib. 8.

Lib. 7. de
Rep. c. 12.

Judge num. 45.

2. 2. qm. ar. 8.

give them is *Religious*. A most unlearned Assumption. *Religion* teacheth the Children to honour the *Parents*, yet it is not *Religious honour*, but *Civil*, that is given to our Parents. Religion teacheth a Mariner or Plowman to follow his Calling diligently, yet those are not religious, but worldly businesses. Religious Worship is the *actus elicited*, the immediate act which flows from Religion, but all other honest, civil Offices are *actus imperati à latria*; Actions wherein Religion governs us, and teacheth us, but they are not properly called religious. In a word, no such excellency can be apprehended in a Creature to have *religious honour* done unto it, for Religion binds the soul for ever to that it worships, and that is only to God. Therefore I conclude the first Dogmatical part of my Text, that Christ included all kind of *religious honours*, exempted none, when he said, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. And when the *Pontificians* profess to ascribe a *Religious Dulia*, but no *Latria* to a Creature, their Practice and their Doctrine cannot agree if they yield *Religious Worship*, of what kind soever, to any thing save unto the Lord our God; if it be not Idolatry, it is gross Superstition; Μόνη Θεῷ σέβη δέξαι, The glory of a pious heart be given to God alone, and not to God and the ever blessed Virgin joyned together; as the *Jesuites* generally conclude all their Books with that Blasphemy.

There is more of my task behind, though but little of it can be spent in this hour, to demolish the errors of them that have offended against this *Imperial Law*, *Thou shalt worship*, &c. Sundry false opinions have beaten upon these words as upon an Anvil; open enemies, and deceitful friends have risen up against it. Some are totally, some in half, some are quarter Idolaters, but the least corn of that sin is as heavy as a Millstone to plunge them without repentance into damnation. In many of the Errors to be refuted I will be at a word, and dispatch; in some I will insist the longer, where I find them worth my labour. Those transgressors that worship not God alone are of three sorts: The first are such as make another God than the Lord of heaven and earth in their own heart, and worship that invention. The second are they that kneel unto the true God, and yet reserve some part of *Religious Worship* for his glorified Creatures, as the *Blessed Virgin*, the *Angels*, the *Saints* both living and departed, both themselves, and their very *Reliques* shall have some part of their Adoration. Thirdly, Beside the honour which they give to the invisible God, they find out a way to worship him in visible works of their own hands, in *Images*, in the figure of the *Cross*, in the *Elements* of the *Lords Supper*. All these are Aberrations, for there is but one truth against them all, *Thou shalt worship the Lord*, &c.

First, God loseth all his honour at their hands that frame a new God in their own heart, and do all their service to it, like the *Ephesians*, that hallowed no other power in heaven and earth but a *Goddess* of their own acceptance, Great is *Diana* of the *Ephesians*. This is the most gross Idolatry of all other which professeth not the true God one whit, and professeth that to be a God which hath no subsistence, but the Metal of Gold or Silver, or any other stuff upon which the Artist exercised his invention. This is the foul and apparent transgression of the first Commandment, but to worship the true God in a manner contrary to that he hath commanded, in a piece of bread, or in an Image is Idolatry by reduction, and against the Second Commandment. But the transgression of the Heathen was most vicious that knew no God but the works of their own hands. The Scripture says, they sinned more grievously that worshipped *Baalim* than they that worshipped the true God in *Jeroboams Calves*: For *Jehu* called the *Israelites* that worshipped God in those Calves the worshippers of the Lord. But when *Ahab* was not content with that sin, but was seduced by his Wife *Jezabel*, who came of the *Idolatrous Zidonians*, says the Lord, as if it had been a light thing for him to walk in the sins of *Jeroboam* the Son of *Nebat*, he went and served *Baal*, and worshipped him, 1 Kings xvi. 23. It is more pestilentious, you see, to worship a stark Idol than to worship the true God in an Idol, though both are abominable. But I will not speak of that stupid Idolatry of the Heathen, whose own folly hath laught it out of the world, if the workman could have put life into his work, the Statue would have worshipped him for making it. All those puppet Gods are fain down like *Dagon* of the *Philistines*, and the Jewish Writers observe well, that *Dagons* feet and hands were broken off from his body, *Partes adorationis abscisse sunt*. The *Philistines* worshipped that stock with their bended knee, and their hands lifted up, therefore the Idol lost his hands and knees. Furthermore *Dagon* fell down upon his face, *Non tantum jacens, sed super os jacens, ut videretur adorare arcam Domini*;

Domini; He was laid in a posture as if prostrate before the *Ark of God*; as if the *Heathen*, and all their vain inventions should be turned into the praise of the true God, *worship him all ye Gods*. I will close this Point with a Paradox, They which most abhor all Pictures and Images at this day, they which hate them more than they should do, even in relation to civil use, commit great Idolatry in this first conclusion; for *Jews* and *Turks*, those I mean, worship not the true God, but a Figment of their own mind, I avouch it, what they adore is a mere Figment of their own; it is not a *Creature*, that they deny, and very truly; neither is it the *Creator* and *Lord* of all things, for they do not worship *Three Persons in Trinity*, and *one God in Unity*. This is the most subtil and pernicious kind of Idolatry of all others; the more pernicious because so hardly discerned. But thus I have made good by Paradox, They that hate all Images are the greatest *Idolaters*.

I proceed to the second Tribe of them whom I endited of Idolatry, even those that know the true God, and serve him, but yet allow a modification of Religious Worship to some of his Creatures. In the censure of this Crime I will begin with that sin which is most to be detested. *Satan* had an eye upon Idolaters that some worshipped the Elements, and built *Temples* to the Fire, to the Water, and Earth, and made themselves *Priests* for those abuses: Some kneeled unto the *Sun* and *Moon*; the Children gathered sticks, the *Fathers* made the fire, and the Women made Cakes to the *Queen of heaven*, that is, to the *Sun*, which was a Feminine Idol, and is *Baal*, in *St. Paul*. Nay, *Satan* had traced out that Angels were adored by some superstitious, therefore being puffed that he was a most excellent Creature in his Essence, and none of the least *Angels*, he demands worship of our *Saviour*, *All these things will I give thee, if thou wilt fall down and worship me*. This Idolatry which, he would have, is so rank above all other, that it smells of the very fire and brimstone of *Hell*. Because *St. Paul* says what the *Gentiles* sacrifice to *Idols* they sacrifice to *Devils*, some of the *Fathers* expound it, that the *Devils* lurk invisibly in *Idols* that were worshipped, so they themselves at the second hand were worshipped in *Idols*. He may lurch homage by those flights, but I do almost doubt whether it be possible for any man to be so intoxicated and seduced as directly to honour the *Devil*. For my part I give no credit to such stories as are written of the *Indians* in *Calicut*. They that write *Cosmography* or *Navigations* leaze up such reports from Seamen and Mariners, and may be fit to be read in a *sleepy* day, but never to be believed. Those *Indians* they write of are a most ingenuous witty people in all Manufacture that comes from them, and I cannot think them of such a dark capacity in *Religion*, to worship that odious *Fiend of Hell*. Mary if there be such among them as are *Witches* and *Sorcerers*, though *Satan* croucheth to such, and is commanded by them, yet they be *Idolaters* in a most high delinquency, because they compact with the *Devil*, yea, and are sealed to him by certain Characters.

For the Children of God are received into Covenant with God, first by *Circumcision*, then by *Baptism*, therefore obliquely they take the *Devil* for a God, who enter Covenant with him by marks in the *flesh*, or any other sign, as it were in imitation of a *Sacrament*. And it makes it worship according to the true properties of Worship, when they take his promises for some benefits to be received, and reciprocally return him promises of obedience. This is to attribute verity to *Satan*, that he will do what he says, and power that he can bring extraordinary effects to pass, and so they worship him both by faith and confederation. These are they against whom *Moses* speaks so often in the Law, that they must not be suffered to live if they be detected; he had been brought up in all the learning of the *Egyptians*, and knew the ways of their most accursed *Sorcerers*. And because every one baptized unto Christ doth detest this sin from the bottom of his heart to give honour to the *Devil*, therefore look to it that you do not touch the skirts of it before you are aware by Ignorance, Perverseness, or Curiosity. It is idolizing of the *Devil* to consult with those for any satisfaction, whom we suspect to have confederacy with the *Devil*, whether they have or no. There shall not be found among you a *Consulter* with *familiar Spirits*, or with a *Wizard*, or a *Necromancer*, *Deut. xviii. 11*. It is Idolizing of him to use divinations by dreams, by calling on the dead, by the tunes of birds, by Lots, and generally by all such means as are not directly natural, or appointed by God to find out the truth. Many things are *Diabolical* where there hath not passed any *Diabolical* communication: And in such things where you offer no service to *Satan*, yet you busie your self, before you take heed, with the Art and Spirit of *Satan*. You would think it were *rigid Divinity* to say, that it was in some wise an
Idolizing

Zanch. de
Redemp. p.
674.

Idolizing of the *Devil* to expel Aches and Diseases by Charms, and strange words which you understood not? What do you know but that *Satan* may be secretly called upon in those words, when you think you do nothing less than call upon him? That great Divine *Zanchius* confesseth of himself, that he rid himself of the Tooth-ach by muttering certain strange Lines which he was taught in *Italy*: But he repented him for the fact, because, for ought he knew, it was the *Devils* receipt, for *God* and Nature never appointed such remedies to cure diseases. And so much be spoken against the idolizing the worst of all *Gods* Creatures the *Devil*.

Nor are the best of his Creatures to be honoured with Religious Worship, no not good *Angels*, nor *Saints*, living or departed. I must not spare any that wander from my Text; for *God* himself is the complete and entire Object of all Religious Worship, *Him only shalt thou serve*. Shew me where the Church is bidden to adore *Angels* with divine Adoration. What so much writing and zeal to maintain that, so much fury to bid *Anathema* to them that dislike it, and yet no exhortation in all the Bible to commend it. Was ever any punish'd by *God* for default that way? Any one so much as check'd or quarrel'd for it? The Letter of the Scripture presseth upon all things else to the least scruple if they be forgotten. If *Gods* House be not honoured, if his Tithes be not paid, if his Prophets be evil intreated; yet for the religious reverencing of *Angels* not one word of expostulation to advance it in the Law or Gospel. Nay, *St. Paul* says, they that teach the worshipping of *Angels* do but beguile you with voluntary humility, Col. ii. 18. O, say the *Rhemists*, if any should attribute such pious culture to the *Angels* as *Simon Magus* did, making them equal with *God*, then he is within the reprehension of that Text. A frothy evasion, for who regards what *Simon Magus* did? The *Apostle* gives us a general caution, *That we be not beguiled by worshipping of Angels*. Is there no trespass unless they be equalized with *God*? Then the *Platonicks* taught good divinity, for they worshipped their *Damones* or *Angels*, not as the first causes of all things, but as Spirits employed by the first Principle of the world. If an *Angel* from heaven teach the same doctrine in his own case which *Paul* did, surely two such Witnesses both in one tale cannot be refused. The instance is more beaten than any high way, Rev. xix. 10. *St. John* certainly being even beside himself with the excellency of Revelation, fell at an *Angels* feet to worship him, who said unto him, *See thou do it not*. I leave it to your judgments if this be not a monstrous prevarication of *Bellarmines*, That the *Angel* might have accepted that dutiful homage, if he had pleased, and did not make shy of it before *Christ* was incarnate, but in honour of our *Lords* incarnation, who took our nature upon him, *Angels* from thenceforth will not be religiously worshipped by men. Therefore we do what becomes us when we fall down to worship *Angels*, and *Angels* do what becomes them when they refuse it; thus *He*. But, I beseech you, if learned men may take such leave to interpret Scripture, they may turn it to any thing. Doth the *Angel* say any such thing to *John*, that the times were altered, human nature was now more precious than before, and grown too good for such servile observance: No, but very plainly in the Text, *See thou do it not to me, I am thy fellow-servant, worship God*.

Lib. de ver.
relig. cap. 55.

Mark both his reasons, first, *I am thy fellow-servant*. Fellow servants are to worship one Master together, not one to worship the other. Yes, says the Adversary, hereafter we shall worship together in the Church Triumphant, and be stiled *ισαυσιλοι*. Why, we have the same excellency and beatitude which then shall be revealed in a lively faith, and a steadfast hope. And if they shall be less honoured of us hereafter than now, the *Angels* should lose honour by our being exalted into heaven. Nay, rather their glory shall be increased to requite that sedulous care which they had over us here against the tyranny of the world and the devil. I will wish no other Author but *St. Austin* to speak on my side, says he, Let us believe that the best *Angels*, and most excellent ministring spirits do desire that we may worship one *God* together with them. *Honoramus eos charitate non servitute*; That is, we love them for their good will, we do not serve them, *Nec eis templa construimus*, they would not be so honoured of us, for they know, none better, if we be holy, we our selves are the Temples of the Holy Ghost. This we have learnt out of the first reason, what the *Angel* meant, *Fall not down before me, I am thy fellow-servant*. Beside it is added, *worship God*. Can any question be made but *St. John* would worship *God*? Surely he was not to be taught that: No, but he was to be rouzed out of an extasie, that *God* only is to be adored with a sanctified fear, and no Creature. It is easie to cast a scruple in any mans way, so the *Pontificians* give us an objection to pick,

pick, *Josh. v. 14.* A man stood over against *Josbua* with a drawn sword; *Josbua* demands, *Art thou for us, or for our Adversaries?* The supposed man replies, *Nay, but a Captain of the Host of the Lord am I now come.* Then *Josbua* fell on his face to the earth, and did worship. First, the Antagonist presumes, without all suspicion of denial, that *Josbua* did worship the Angel. But the Text says no more than as soon as he knew God had sent him a Captain from heaven he did worship: But if it were Religious Worship it was done not to the Angel, but unto God upon the coming of the Angel. When such things come before us as are signs of Gods presence and grace, of his mission and institution (not of our own invention, were that) it is good pious devotion to fall down and worship God when those things are before us. As it is most laudable in us to kneel, not to the outward Elements upon the Lords Table, but unto God at the receiving of Christ in those Elements. So *Moses* probably fell down at or before the burning bush where God spake. When the fire came down from heaven to consume the Sacrifice, it was a sign of the Lords special presence, and the people fell down and worshipped, *2 Chron. vii. 3.* Thus *Josbua* seeing the Captain of Gods Host come to succour him fell down and praised the Lord. This answer I dare build upon; yet if it were extorted, that either *Josbua* worshipped this Angel, or *Balaam* that other Angel, who bowed down his head, and fell flat on his face, *Num. xxii. 31.* It is not, or ever will be proved, that these were religious Adorations, but very great moral reverence done unto them, more than to any men on earth, according to their Coelestial and Supernatural excellency. But Angels are not to be religiously worshipped in heaven, why then on earth? *Thy will be done on earth as it is in heaven,* and that is in this precept, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Yet a few words before I end. To adore the Eucharist, the Reliques of Saints, the Figure of the Cross, or Images of Christ and his Servants departed is to commit Idolatry with inanimate things; those being all alike in that, I will keep that bundle of Tares for another occasion. But the superstitious worshipping of Saints is so near of kin to that of Angels, against which I concluded before, that the same Notions I used before, and a little added, will clearly condemn it. We must not think more divinely of a Creature than a Creature is capable. And even in this we have cause to bless God that our Religion is repurged from most strong defilements, that our common Prayers have none of those blasphemies, which some chant over to the most glorious Virgin the Mother of our Lord. And all this happens that they impute more Divinity unto her, then is competent to a Creature. So the Heathenish Lycaonians saw that Paul and Barnabas were men, but they thought some Divinity did inhabite them such as is in God. Certainly, so the good Centurion Cornelius was mistaken, for he gave unto Peter both civil observance as unto a man: But because the Lord did bid him send for Peter for his souls Salvation, he thought there was a genius in him above a Creature. Otherwise Peter had not corrected the reverence he did him, with those words, *Stand up, I my self also am a man,* *Acts x. 26.* His cogitation had apprehended some divineness in Peter, which made him commit a religious prostration for which he was rebuked. And indeed an opinion is bread in the superstitious touching the Saints departed, that there is more Divineness in them than they can receive, else they would not bow down themselves to the mention of their names, and make supplications unto them. When I commend my self to the Prayers of any man upon earth, I attribute nothing unto him falsely as divine, he hath ears to hear me, he hath memory, faith, and charity to commend his brethren to God: But when I do the like to the Saints (granting the distinction that they call upon them to intercede, not to perform their request) but when I do the like to them, I make them stand in the place of God, to hear all men every where at once perhaps lifting up their voice, nay, perchance no more than the thought of their heart unto them. *Solius Dei proprium est ubique omnes audire & exaudire;* It is the excellency of God alone to hear, and attend to all men in all places at once. Therefore he makes an Idol of that Saint, in whom he supposeth as much vertue and excellency to hear him (how much soever distant) as is in God himself. I omit burning Incense to their Shrines, making Pilgrimages to their Sepulchres. Building Churches, wherein their memory may be worshipped and invoked; And making Vows in their names, which is one of the flowers of Gods eternal royalty. They that are such earnest Devotees to Creatures, and think there is not work enough for a Christian to worship

God alone, deserve that gross delusion, which hath started from some of their own Confessions that many names are enrolled for *glorified Saints*, and great *Patrons* of the *Church*, whose souls are tormented in *Hell*. Let God be worshipped for the holy Prophets, Apostles, and Martyrs departed, so shall we our selves, we trust, one day have a place in that *Cæstial Quire*, where the *Lord our God* is only worshipped, and *he* only served day and night without ceasing. *AMEN.*

THE

THE TWENTIETH SERMON UPON Our Saviours Tentation.

MAT. iv. 10.

Thou shalt worship the Lord thy God, and Him only shalt thou serve.



Am come to this *Text* again in the *zeal* of *Elias*, to let no kind of Idolater be unrebuked, that doth not worship the *Lord*, and serve *him only*, according to these words, which were Law at first, and our *Saviour* by reciting them hath made them *Gospel*: Take the *Priests* of *Baal*, says that *holy man*, and let not one of them escape, 1 *King*. xviii. 40. I will trace his steps in this cause, and will rather be a man of contention, as *Jeremy* became, by taking the *Lords* part, then suffer *Rags* and *Reliques*, *Stocks* and *Stones* to have an attractive virtue more than *magnetical*, to draw religious honour and adoration unto them. If men would hold their peace, these things which I now proceed to arraign and condemn for having *holy worship* done unto them, have no tongues to defend themselves. They are not *Angels* or *Saints* departed, they have neither life nor motion in them, neither the *Cedar* that grows in *Libanus*, nor the *Hisop* that grows on the top of the wall; but the Trunck of the *Cedar*, and such other things as Art hath made unfit for any further benefit of nature. 'Tis strange that sharp-witted men will take pains to extol such dull inanimate things as can never thank them. And concerning inanimate liveless things, how superstitiously such glory, as belongeth to *God* alone, hath been imparted unto them, I shall spend my labours at this time: for concerning rank Heathen *Idol Gods*, imaginarie Deities, and concerning the *Host* of *Heaven* above, and the *Spirits* of darkness beneath, how they are idolized by some, I have maintained the judgment of our *Church* before. But our quarrel against the *Pontificians* to vindicate all religious worship *latrical* and *dulical* to the *Lord* of *Heaven* alone, is, like a Suit in Law that holds many *Terms*, as long a quarrel as upon any other common place in all *Divinity*. I am in hand at this time with the same Controversie again, to protest against four things; namely 1. *Λειτουργία*, Religious adoration of the *Reliques* of *Saints*; 2. *Ἀστολαγία*, Religious adoration of the *Elements* in the *Lords* Supper; 3. *Σταυρολαγία*, Religious adoration of the *Sign* of the *Cross*, and that most stiffely and impudently maintained; 4. *Εἰκονολαγία*, *Worship* of *Pictures* and *Images*, whether resembling *Christ* or his *Saints*. Wo is it for the *Church* of *Christ*, that we must spend an hour in these dissensions: but what peace can there be while these *Idolatries* are maintained under the name of *great devotion*, and *anathema* denounced against them that cry out for the *Lord*, and for his *Christ*, to them *glory* and *worship*, and to none but them. And now I have sounded the trumpet to this battel, I betake me to the particulars propounded: First that Religious adoration of *Reliques* confronts the verity of my *Text*, &c.

But in the *Exordium* if any one shall ask how do our *Opposites* worship or serve *Reliques*, or any of the aforementioned? I will satisfy him, that for the intentions of their heart in their inward reverence towards these things we could not accuse them but that they profess and teach, it is religious and *holy honour*; for if it were no more than precious estimation to some of those things, we would not disfavour their practice, but consent unto it: and for their outward behaviour which expresseth the affections within, judge if this be not to worship; to kneel unto, to kiss those things, to prostrate the body, to hold up the hands and eyes, and uncover the head before them; judge also if this be not serving of them, censuring of perfumes in those places, lighting candles to honour them, adorning with the richest cost of jewels and gold, Circumgestation, Procession, Supplication, Festival days appointed for their service; and, as much as all these, *Guilds* and *Religious Orders* appointed to attend them: This is square and open dealing, that I impute Idolatry and Will-worship unto them upon grounds of practice and confession. Nay, I have not said all, no not by half, touching that over respect which is done to the Reliques of Christ and his *Saints*: They exalt them above the *Altar*: St. *Ambrose* thought it a great honour for himself, or any deceased *Bishop*, to lye under the *Altar*: they call that adoration which is given to them meritorious. The *Priests* teach the people, that there is a kind of grace communicated to those Reliques, they take Pilgrimages to them, swear by them, carry parts about as *Prophylacticks* against bodily and ghostly evil, and pronounce indulgence for venial sins to them that fall down and worship them. Beside the main sin, see the uncertainty of all this: Of *Saints* they have mightily multiplied the number, and of their *Reliques* far more than is possible to belong unto them. Yet it is impossible to know by faith who are *Saints* deceased, but those whose memorial is recorded in *Scripture*; and for their *Reliques* it is not denied, they are conjectur'd at by mere *humane credulity*: The bones of a *Varlet* may be carried in procession for the bones of a *Martyr*; *decem millia talium rerum Roma sunt*, says *L. Valla*, Ten thousand such cheats are done at *Rome*, yet he a *Romanist* that said it. But these Impostures are maintain'd, as *Demetrius* busied for the silver Shrines of *Diana*, because the custody of Reliques brings in more gain than the Revenue of a rich *Archbishoprick* to places much frequented.

These *Trinkets* that we speak of are of two sorts: First some external things of apparel, habitation, or some other civil use belonging (as they spread the rumour) to Christ, to his *Apostles*, or some glorious *Martyrs* or *Confessors*: Far be it from us to gainsay, but such things, if they be right, are very *venerable*, both for those that once possessed them, and for their very antiquity: whatsoever thing hath belonged to a person of noted worth deserves a valuable esteem for the owners sake. The story is in *Ælian*, that some studious Scholars had great sums of money for an earthen Candlestick that had been *Epictetus* the *Philosopher's*: the *victorious Sword* of *Edward the Third* is a monument among us; how much more precious and charily would we preserve such parcels as could be derived from Christ, and his most *holy Saints*? at least this negative honour should be done, not to dishonour them, to burn them, and sport our selves with the ashes, as we are often slandered. But at this point we make a stand, and detest it, where *Religious worship* is offer'd to them. For what should win us to the other opinion? I know not; O there is sanctity in all such things which those admired *Worthies* of *God* did wear or use! what in all them? I know, when Christ pleased, virtue did go out of him to the very *hemm* of his *Garment*: it was not a natural or physical virtue which went necessarily from him, as fire heats the air, or a mans body the garments upon him: whatsoever Christ assumed for ordinary uses and conveniencies as He was man, it had not holiness imprinted in it: not the Beast He rode on, or the Ship He preacht in, or the ground He trod, or a thousand things more: He sanctified only where it was his express pleasure to sanctifie. But grant all things about him to be sanctified, yet nothing but himself to be adored. For sanctification is either *essential*, and that is only in *God*, or rather *God* himself; *God* is holiness, and that is to be worshipped: or it is *created* sanctity, and then it is either that *infused* and *inherent* holiness which is in the hearts of good men; or it is that *relative* sanctity by which some things are called *holy* as applied to holy uses, the *Church*, the *Lords Table*, the *Font*, and many things beside are called *holy* in that low respect. Do any of these deserve adoration for that use? I trow not; but the garments or other utensils of holy men were never called holy for

for that relation, which is meerly civil and secular. The *Handkerchiefs* and *Aprons* which were brought from *Paul's* body, and cured diseases, is only urged for this purpose out of of *Scripture*, *Acts* xix. 2. 'Tis true that the *Vestments* of *Paul* did cure diseases by *miracle* where he was absent, that they which were absent might admire his doctrine, though they did not hear it from his mouth: Here's a miracle, that's apparent, but here is no adoration, that's falsely presum'd. Every thing which *God* made the instrument of a miracle, He made it not for an object to be worshipped. I will clear that upon the next instance

Which concerns the bones, or other parts of the body of *Martyrs* deceased. *Baronius* reckons up in his *Annals* many *Legends*, what miracles came to pass at the *Sepulchres* of the dead that died in the Lord: the very *Oil* that burnt in the lamps before their *Sepulture* cured sundry sicknesses: The very flowers that toucht the *Coffin* of *St. Stephen* restored many weak persons in the very age of *St. Ambrose* and *St. Austin*; both of them testifie, that a *blind man* received his sight coming to the *Burial-place* of *Gervasius* and *Protasius*. Well, it shall not be denied that *God* wrought these mighty signs and wonders at their *Sepulchers*, to commend that *faith* which they maintain'd so constantly to the death; not as if there were any celestial virtue in their dust and ashes, much less to point them out thereby to be glorified with religious worship. Surely if *God* meant any such branch of holy service unto them, their living bodies had deserved it, rather than their dead, when they carried the Image and similitude of their Maker: and still I retort, that miracles are no warrants for adoration: else the *Waters* of *Jordan* that cured *Naa-man* of his leprosie, the *Waters* in the *Law* that discovered to the jealous Husband whether his Wife were false or loyal, the *Clay* that was dawbed upon the *Blind-mans eyes*, all these should be adored. And I step in upon them further, that the *Reformed Churches* do more honour the dead bodies of the *Saints* than they: we carry them to the Grave with Christian reverence, and decently interr them in assured hope of the *Resurrection*. They do that to the *Saints* which *God* said he would do to his Enemies, dig up their bones from their *Sepulchers*: *Thou art cast out of the grave like an abominable branch*, *Isa.* xiv. 19. *Elisba's* bones lay quiet, unremoved, not taken out for adoration, for pomp or lucre, albeit a dead corps was raised to life that toucht them. *Moses* carried *Joseph's* bones out of *Egypt* into the Land of promise; they were preserved 300 years unburied in the *Coffin* by propheticall instinct, to confirm the faith of the Children of *Israel*, that they should return out of bondage into the land from whence their *Fathers* came: Now these bones were never taken out of their Grave, but carried to their Grave by that divine *Moses*, and all the Princes of the people. And what says *St. Austin* of *Moses* himself? *Deus ipse Mosi corpus honoravit, dum illud propriis manibus sepelivit*, *God* did honour the body of *Moses*, because He buried it with his own hands. If the people might have honored *Moses bones*, why were they hid out of the way, that no man knoweth of his burial place to this day? The devotion of good times (yet I know not whether it were too far) took up the Carcasses of *Martyrs* which were interred in meaner places, to carry them to the *Cathedral Churches* of *Imperial Cities*. So *Constantine* the Great caused the bones of *St. Andrew*, *Luke*, and *Timothy* to be conveyed, and that in solemn *Procession* from their first obscure *Burial-places* to his own City. (I believe this was it which moved *Vigilantius* first to contest against the *Reliques* of *Saints*) yet these were enclosed in the earth again, and not denied a quiet Grave, that they might be kist and worshipped. What need more testimony than *St. Hierom*, who spake as hotly for the due respect to be had to *Saints Reliques*, as ever any did, yet he states the controversie against *Vigilantius* thus, *Nos martyrum reliquias nec colimus, nec adoramus, sed honoramus*, We neither worship nor adore the *Reliques* of *Martyrs*, but honour them. Now decent burial is the honor of their bones, as I proved before; and so much for that point.

In the next place, as *Christ* urged my Text against *Satan*, so I do allege it against them that profess a superstitious adoration of the *Cross*: for the very *Cross* on which *Christ* suffred hangs so near to the former Treatise, that it is accounted the very *Flower* of *Reliques*: *Prima crux non modo inter imagines, sed etiam inter reliquias habenda est*, says *Aquinas*, the first *Cross* of all stands both for an Image, and for a Relique to be adored. The *Pontifical* Authors have emulated one another, who should say most for the worship of the *Cross*: *deterior qui vicerit*, he that hath gone farthest hath wrote foulest. *Aquinas* speaks all at a breath, that it behoves to give it *latriam*, the highest religious service which is given to *God*, *con habitudine & relatione*

Anno Christi

55.

August. l. 22.

de Civ. Dei.

c. 8.

3^a P. qu. 25.

art. 4.

Chamierus,
tom. 2. lib.
22. c. 2.

lacione ad prototypum, with importance and relation to the Prototype that suffer'd upon it. *Turrecremata* finds out *three ways* to worship the *Cross*, either as it represents Christs arms stretched out, and himself suffering, or as it was honour'd by touching his very body, or as in some places his blood was sprinkled upon it. So *Turrecremata* leaves it, but one *Salesius* (quoted truly by *Chamierus* I make no question) thus disposeth it : Ordinary Crosses, exemplified by the first, are to be adored as all *Images*. The very first *Cross*, as it is a *Relique* of Christ, is to be worshipped with the adoration of *hyperdulia*, but as it represents Christ crucified, and is sprinkled with his blood, it deserves *latria*, the same worship that Christ himself hath : thus that *Salesius*. *Costerus* hath a crotchet by himself : 1. That every Cross must have more veneration given it than the *Images* of the *Saints*. 2. That which had Christ nailed upon it must have a more pretious *religious veneration* than all Creatures : but where a drop of Christs blood shall appear to have coloured it, there not the wood of the Cross, but Christ in that drop of blood is to be adored. Thus they all study, as it seems to me, which of them by the acuteness of his learning should run furthest into *Idolatry*.

Here is zeal, as it seems, but not according to *Scripture*, that's not once thought of in all these conclusions : That one word is enough to dash all their sophistry ; but to tear all their devices piece-meal, listen briefly. First, the *Figure* of the *Cross* represents our Lord as He died for our sins. I deny that, it represents not him in the *matter* or in the *figure* ; it may represent the sufferings of sundry others, yet if by use and often remembrance it doth more especially recall his passion to our mind, it is no more to be adored than the word which is preached upon the same occasion : But if I should swallow that, how it exemplifies unto us Christ crucified, that comes not home to the mark, that it is fit to be adored. The *Brazen Serpent* prefigured how Christ should be lifted up, and die upon a tree, yet when the people fell down before it *Hezekiah* made it away, and would not suffer it. And how hath it necessarily merited *religious honour* because our *Saviours body* touched it ? happy were they that saw him, and touched him by faith ; but it was no happiness to *Judas lips*, to the *Executioners arms* that lifted him, to the *thorns* that sat close upon his brows, or to the *wood* that bore his body. And whereas they make great reckoning that some of that blood which saved us was to be seen where it had run down upon his Cross, I answer with reverence, that if mine eyes were so happy to see any true tokens of my dear *Redeemers blood*, I would bless *God* with all humility of heart and body to behold a drop of that stream which flowed from my *Saviour*, that my poor eyes should see part of the richest ransom that ever the world had ; but I must not give it *divine worship*. For *ancient Councils* tell me, the *Humanity* of Christ ought to have divine honour done unto it, as united *personally* to the *Godhead* ; therefore those drops of blood divided from the unity of his person were not religiously to be honoured.

It is easie to multiply fluent phrases on their side, as that the *Cross* was the *Chariot* in which our Lord triumphed over death, the *Ladder* upon which he chose to go up to *heaven* : that wood once accursed, in which He took away all malediction from us. Well, all this is as if you had said, that the *Cross* by accident was an instrument of his glory and our salvation, as much as the *nails* were, and no more. It was not the *Cross* that made him triumph, but the *Death* He sustained on the *Cross* : for *by death he overcame death*. I said they did not once quote *Scripture* in all this Argument, but a few of their loose rovers, venture at the xxiv. of *Matth* 30. *Then shall appear the sign of the Son of man in heaven*. It is worth the sifting to answer it : What if that be an *Hebraism*, as some say it is, that the *sign* of the *Son of man* is the *Son of man himself*, *signanter & perspicue venturus*, most evidently and expressly coming in the Heavens to judge the world ; or if with more likelihood the Sign of Christ is not Christ himself, yet whether the *Apostle* means the *wounds* in his *Body* or his *Cross* ; or it may be a *strange Star*, such as appeared at his Birth, who knows ? but here's no hint of *Adoration* ; no matter for the rest, be it what you will. But the last refuge is to betake them to *Legends* and *strange stories*, especially in two instances, I will not cloy you with them at large : but first we are told how *Helen*, the renown of our *Britany* in her age, and the *Mother of Constantine*, had a divine admonishment how to find the *Cross* which had been lost above three hundred years : And long after when the *Pagans* had taken it by violence from the *Christians*, that *Heraclius* the *Emperor* fought with *Chosroes* and his *Persians* to recover it, and that stones from *heaven* fell upon the *Persians* ; never the like seen but

but once in the days of *Josbua*. Touching the Invention of the Cross by *Helena*, though *St. Ambrose* speaks of it, yet it sticks hard with me to believe it, because *Eusebius* omits it, who spake of other renowned works of *Helens*, and how *Constantine* her Son found out the *Holy Sepulcher*; but let it have credit, and that of *Heraclius* too, though both deservedly suspected. What will it come to? the *Book of the Law* was as strangely found out by *Josiah*, and more certainly, yet never adored. *Elizeus* his bones were found by casting a dead man into his Grave, and nothing followed: Yea, *Saul* found out his *Fathers Ases* by divine admonition. And for the miraculous and victorious recovery of it from the *Persians*, remember how powerful and wonderfully *God* made the *Philistins* restore the *Ark* again, but far from any purpose to have it religiously worshipped. The material Figure of the Cross was never in common use till *Constantine's* days, then it was reared up as the Trophy of Christ, who had subdued all things to himself. Indeed the transient Sign of the Cross, striking their hand or finger thwart through the air was in great use in very ancient times: (that you know being a transient whiffing of the hand could not be adored) but they used it to keep safeguard over every member of their body, and to drive away *Devils*. They had some cause I suppose to make an operative sign of it in those days, when *God* was present with them by miracles. Our reason and experience tells us that now they are ceased, so that we step not after them in that imitation. And being but an adiaphorus Ceremony, they are too blame that affect it in our Church, further then where it is commanded in Baptism: for I do ever guide my self in this case by that rule which *St. Austin* saies *St. Ambrose* taught him, use such Ceremonies, and no other, as that particular Church hath appointed wherein you are: there are no banks to keep us in order, if that be contradicted.

This may suffice to be spoken against them that deceive themselves in voluntary humility, and worship toward the Cross of Christ; to maintain which superstition the Pontificians contend sharply with words: to uphold the next Idolatrous Tenet they have fought against us cruelly with fire and sword; 'tis their *εσπολασία*, their adoring the Bread or Wafer-cake consecrated, but they say transubstantiated in the Lords Supper. This opinion is their *Basilisk* that hath murdered so many holy Martyrs, πολλὰς ἱερὰς ψυχὰς, that set their hearts against it. To make their Divinity seem devout and plausible, it walks upon two crutches. First it claims right from the new Philosophy of Transubstantiation, saying that Christ in his whole manhood is carnally and corporeally there under the species of the Elements. Secondly, that the Lords Supper is not only a Sacrament, wherein Christ gave himself in bread and wine to his Disciples, but also a Sacrifice, offering himself under those Elements, or their species to his Father at that time, upon which far-rooted error the Priest doth offer Christ every day to God in the Mass, and having it in his belief, that it is an Expiatory Sacrifice both for quick and dead, all that are present fall down at the Elevation, and worship the Hostia: But if there be neither Transubstantiation, nor any such external Expiatory Sacrifice in the Lords Supper, their practice without more question is confessed Idolatry.

I will not take a large swing to dispute upon such copious matters, but briefly by what conjecture or divination can the wit of man make a Sacrifice of it? Did Christ do any more than give thanks and bless the Elements, and then brake and gave to his Disciples to eat, and bad them do the like for ever in remembrance of him? upon which of these clauses can a Sacrifice be grounded? *St. Paul* saies it is appointed unto men once to die, so (that is by death) Christ was once offered to bear the sins of many. Attend, saies the Adversary, He offered himself but once, the Priest may offer him oftner; nay, but if he offered himself to his Father in his last Supper, and again at his death upon the Cross, He must offer himself twice, and that's repugnant to Scripture: But we are told the Paschal Lamb was both Sacrament and Sacrifice; it is not denied, yet thus it is truly resolv'd. As the Paschal Lamb was ordained to be eaten in remembrance of Deliverance and Redemption, so it answers to the Lords Supper: but as the Beast was a bloody Sacrifice slain to God, so it answers to Christ on the Cross: the Scripture confirms it; for when Christ was dead before the Souldiers came to break his legs, the Type of the Paschal Lamb is called to mind, not a bone of him shall be broken. But were it a Sacrifice, as it is but the Commemoration of a Sacrifice, yet it proves not adoration; it hangs all upon the slender thread of Transubstantiation, which will quickly break, as when a spark of fire lights upon a thread of Flax. For *St. Paul* calls it bread five times in one Chapter 1 Cor. xi. after

Heb. ix. 28.

1 Cor. xi.
after

after *Consecration* : This doth not evince us, say the *Romanists* ; for there are examples to match this, that many things converted into new substances carry their former names. *Aarons rod*, which became a *serpent* is yet called a *rod*. *Adam* saith of *Eve*, she was *bone of his bone*. The Governor is said to taste of the *water which was made wine* : so *St. Paul* calls the *Hoft bread*, because it had been *bread*, yet after consecration it is not. Well, I say these instances are not matches. First, *Eve* was made out of the *bone*, the *serpent* of the *substance* of the *rod*, the *wine* of the *substance* of *water* ; and therefore *propter materiam ex qua* they are called *Synechdochically*, what they had been : but is *Christs body* made of the *bread productivè* ? (so they were wont to speak indeed) then it is not *that Christ* who was made of the *substance* of the *blessed Virgin*, for *their Christ* is made out of *bread*. No, now they philosophize that it is *adductivè*, all the *substance* of *bread* is annihilated, and *Christs body* fills that place which it had. Secondly, in the *rod*, in *that bone*, in the *water* when the *substances* were changed new accidents resulted from the new form, but here are the accidents of *bread* and *wine* palpable to all the senses. Surely if *God* by his omnipotency would cause the colour, and taste, and scent, and moisture, and thickness of *bread* and *wine* to be there without their *substances*, He would have given that gift to the faithful receivers, that they should have tasted none of those creatures to contradict his mighty work ; which were a far less miracle than the other.

And how can they so abstract, but they shall terminate *religious worship* to the *external species* of *bread* ! if they look upon it, and thereby remember *Christs Passion*, and fall down to glorifie him for his benefits, so will we : but they profess *Christs body* to be in the *Priests hand*, and there they worship him ; then the *accidents* of the *Elements* which remain are part of the *Object* which they adore : a man may idolize meer colours, I am sure, where there is no substance ; as a *Rainbow* which is nothing but shadows of colours by reflexion, may be idolized. The word which we hear preacht is to be reverently received, yet not adored : now the *Sacrament* is but *verbum visibile*, the *Gospel* of faith, as well made visible to the eye, as audible to the ear ; and *God* forbid but we should receive it *æfio*, as *St. Paul* saies, worthily, with due expression of *outward*, as well as zealous intention of *inward* reverence. Behold the creatures of *bread* and *wine*, *non quæ sunt, sed quæ significant* ; not as they are elementary food, but as they are significant of greater things. And for that significancy we bend our knees in the receiving to our *Lord Jesus Christ* ; not to do honour to the *Elements* ; let none be so simple or so uncharitable to say it, nor to any visible thing present ; but to the *Immortal God* who hath saved us by the blood of his *Son*, as of a *lamb undefiled*. Now upon the taking of the *bread* and *wine* not *absolute necessity*, but *decency* and *order* call for the duty of our knee. The visible *Sacrament* is *objectum adorationis à quo, non ad quod* : upon occasion of seeing those things we do worship, but the worship is not terminated to those things. The people of *Israel* for certain worshipped before the *Ark* : was the *Ark* any better sign of *Gods presence*, than the *Bread* and *wine* are of the *Body* and *Blood* of *Christ* ? The *Ark* was called *Jehovah*, so those *Elements* are called his *Body* and *Blood* for the representation and *Sacramental* relation. Throughout all the *Old Testament* wheresoever the people of *God* had notice of the divine presence and grace in signs ordinary and extraordinary they have with free conscience bowed down and worshipped. *Moses* fell down to *God* when he saw the *fire* in the *Bush*. *Josuah* worshipped not the *Angel*, but *Jehovah* at the sight of the *Angel*, *Josb. v.* The people fell down and worshipped when they saw the *fire from heaven* fall on the *Sacrifice*, *2 Chron. vii. 3.* Nay, *Ezra* cast himself down before the *House of God*, when there was no *House* standing, but the remembrance of the place. What if a devout man walking through goodly *Fields* of standing corn, and marking those plentiful blessings should uncover his head, yea and kneel to give *God* thanks ? were not this well done ? much more (though not any worship is done to the *bread*) when he sees that *bread*, in which by faith he receives *Christ* and all his benefits. I will follow this point no further : happy is he that believes, and doth neither commit *Idolatry* to the *outward Elements*, nor grudge at due and devout reverence to be done at the most *Holy Supper* of the *Lord*.

Me-thinks now our last business of all touching the worshipping of *Images* should be but sport to skirmish with *Babies* and *Puppies*, like the fray that is spoken of between the *Cranes* and the *Pigmies*. O strong delusions in the hearts of men, that there should be any cause to contest with *Christians* in such a Controversie ! Blasphemy,

phemy; Witchcraft, Murder are not more plainly condemn'd in Scripture, than to set up an *Image* for adoration : and if *Gods* own words utter'd with his own mouth from Mount *Sinai* in thunder and lightning will not serve the turn, to what end is it to dispute or preach against it ? but for *Sions* sake I will not hold my peace, and for *Jerusalems* sake I will not rest. The worshipping of *Images* is accounted no slender Ceremony among the *Romanists*, but a branch of Religion wherein they shew great zeal to *God* and the *Saints*. The *Tridentine Catechism* provides that the catechized in their childhood should learn this (for *Catechisms* are principally for youth) that it is not only lawful to have *Pictures* and *Images* in *Churches*, (wherein they see we assent so far) but to exhibit honor and worship unto them. *Parochus sanctorum imagines in templis positas demonstrabit ut colantur*, lest the people should think the *Images* stand in the wall for a cypher, or for bare ornament, the *Parish Priest* shall admonish his Flock that they stand there to be worshipped. So *Cajetan* : those stand not for fashion sake only in the *Church*, like the *Cherubins* in *Solomons Temple*, meerly to be lookt upon, but to be adored : and this is upheld with so much vehemency, that they accurse all such as oppose it, and with so much cruelty that we learn out of their own storie, that *Balthasar Hincmarus* was burnt at *Vienna*, and *Aegidius Hispanus* at *Sevil*, for denying that *Religious Adoration* was due to *Images*. Beside what *Panegyrics*, *Praises*, and *Poems* have been made in honor of those *Statues*, before which many miracles have been wrought : though nothing truly done but by imposture and delusion : What injunctions given to *Penitentiaries* to creep unto them ? What offerings of *Plate*, and *Coin*, and *Jewels* bestowed upon them : and by the bounty of *fools* they are made richer than the givers ; and the living are defrauded of the works of mercy, to deck an *Idol* with sumptuous bravery. And after all this madness and cost to uphold the credit of their golden *Gods*, *Cardinal Bellarmine's* voluntary confession is worthy to be noted, *nihil periret de fide aut religione si nulla ficta vel picta esset imago* ; Faith and Religion should suffer no loss, though there were no *Image* in the world. This is even such another lighting as came from him in his *Controversies* upon *Justification* : for after all his arguments to make the good works of the faithful have a merit of *condignity*, he concludes, *tutissimum est*, yet it is the safest way to hope to be saved by *Christ* alone : so after all his *sophistry* for *Images* this is plain dealing, *nihil periret de fide & religione*, it were not the worse for Faith and Religion if there were no *Images* at all.

Cajetan in 3.
Thom. q. 25.
art. 3.

Lend your ear now to the stir that is made among their Writers, what portion of *Religious Worship* is allowed to their *Pictures* and *Statues* that stand for *Christ* especially, and likewise for the *Saints*. That infamous *second Nicene Synod*, whose *Canons* are precious in the eye of the *Church of Rome* to this day, that pack of *Idol-mongers* condemned all such as said their use went no further than to put us in mind of *Christ* : nay *Tharasius*, the busiest man in that ill work, said, all that confessed they did esteem venerably of sacred *Images*, and would not adore them, were *hypocrites*. It was there defined they should have *Religious Salutation* and *Adoration*, but not *latrariam*, the most Religious Worship which is proper only to *God*. The *Tridentine Council* leaves men to pick what they can out of indefinite words, and says only such *Images* are to have *Veneration* made to them, and *Holy Worship*. There are three *Sects* of opinions among their learned men, who differently state the case. *Durandus* says, that *Images* are not adored but improperly, and by abuse of the word, *quia ad presentiam earum fit rememoratio exemplarium, tunc adorantur in presentia imaginum*, they being at hand do make men remind *Christ*, and think upon him ; and then *Christ* is adored in the presence of the *Image*, but not the *Image* at all. Such remembrances sometimes might be spared, because of the danger and scandal ; yet this opinion is moderate. I only dislike that he says he would not have the people so taught : for *Christ* bad his doctrine should be preached upon the house top to all the world. Secondly, the *Jesuit Valentin* commends the doctrine of *Aquinas*, that the *Image* and the *Semplar* is to be worshipped with the same act of adoration is most true, most pious, and very consonant to the decrees of faith : and *Azorius* the *Jesuit* says, that's *constans Theologorum sententia*, the most constant opinion of their Divines : I am sure worse can hardly be. *Vasques* the *Jesuit* thinks he hath cast on water to cool this hot opinion by saying, that the *Image* of *Christ* and *Christ* himself are worshipped with the same worship together, as *Thomas* says, but the intention of the worship is meant not at all to the *Image*, but to the *Prototypon*. *Snarez* is of a third opinion, and says, to oppose *Durandus*, that the act of worship

is intended and directed to the *Object* before them, that is to the *Image*; yet to oppose *Vasquez*, that it is *homage inferior* to that they do to Christ, but some worship rests even in the very *Image propter prototypum* for Christ's sake: it is *suppositum quod adoratur, non ratio adorationis, sed quoddam adjunctum*. *Bellarmino* is of this last opinion, but involves his mind most intricately to avoid all opposition. Says he, we are indebted to some *Images* in a *Religious worship*, which is an imperfect form of worship, and is reduced to that worship which is due to the substance for which they stand: As Christ's *Image* must have an honour reduced to *latria*, but inferior to it. The *Images* of the *Saints* not such worship as pertains to a *Saint*, *sed cultus inferior qui dici potest dulia secundum quid, vel dulia analogice & reductivè: dulia* after a sort, reductively, and by proportion. The best understanding of these *quidlibets* are, that they were meant not to be understood. We may profess ignorance of such minced meat without blushing, when *Vasquez* says, *Mille modis difficultatem illius doctores explicare conantur*; their *Doctors* have tried a thousand waies to untie these knots, and still questions start up to puzzle them. I remember what *Eutropius* says, that when *Irene* the *Empress* had maintain'd the *worship* of *Images* with horrid unnatural cruelty and murders, for seventeen daies together the wether was most unusually dark certainly to notify the blindness that was come into the world by the *Doctrine* of *Images*.

Let them varnish their cause with what art they will, let us hear what they can say that their doctrine falls not foul upon the *second Commandment*; marry that they have nothing to do with *Idols*, which were the shapes of *imaginary Gods*, such as never were extant: how prove they that, that an *Idol* is a resemblance of that which never had any true being, because *St. Paul* says an *Idol* is nothing. I am sure this shift is as good as nothing; for properly in the *Greek tongue* εἰδωλον is any artificial resemblance of a *bodily thing*, answering part by part unto it, so that it hath a right in nature to stand for it: but according to *Scripture*, and the phrase of ancient holy *Writers*, *Idola fiunt ex simulacris quando adorantur*, any graven similitude or image, when it is once adored, it becomes an *Idol*. The fashions of all things in all places are rehearsed in the *second Commandment*, in *heaven above*, in *earth beneath*, in *the water under the earth*; and yet if you make a *Figure* or *Statue* of any of these to worship it, that's an *Idol*, and you an *Idolater*. As *Lucullus* was ashamed to fight with the *Asiatiques*, whom he vanquish'd so easily; so I am ashamed to toss an objection about which hath no tang of probability in it. *An Idol is nothing*, sayes the *Scripture*, that is it hath nothing of divine *Majesty* in it to be adored. As *Euripides* says elegantly of lazy men, they were ἰδὲν ἰδού, a very nullity nothing. Says *St. Chrysostom* upon it, *an Idol is nothing*, because there is but *one God*, and none beside him: The *Sun*, the *Moon*, and the *Stars*, those are *those nothings* when they are idolized: and *St. Austin*, the *Pagans* worship those things which are, but they are *nothing* to make *Gods* of; they can not help us, they can not save us. *St. Paul* therefore adds *1 Cor. viii. 4* an *Idol* is nothing in the world, and there is none other *Gods* but one.

Lib. I. cont.
Faust. cap. 5.

Our *Adversaries* must nock another arrow, this was headless: why, it is pretended they do not leave *God*, to worship *Idols* of wood or metals, which the *Law* condemns, but they worship *God* in the *Image*, or the *Image* with *God*, or the *Image* for *God's sake*; let them vary it as they will, 'tis naught every way: for where hath the *Almighty* condescended that such *Concomitancies* should be *co-worshipt* with him, or for him? never, never, there are no ligaments for such a conjunction. Our *Divines* have often rubb'd the salt of some instances in *their sores*, and yet they do not feel them. The *Children of Israel* when they worshipped the similitude of an *Ox* that eateth hay, do you think they cast away all thought of the *Lord* their *God*, and went to it down right with that molten *Effigies*? I believe the weaker capacities among them might do so, as the *Pontificians* confess that the ruder and simpler among them fall down and worship the very substance of the *Image* that is before them; but *Aaron* and the *Princes* of the people bowed not to the golden lump of their own *Bracelets* and *Earerings*, but to *God* in that similitude of an *Ox*. The *Lord* had given them *manna* or food from heaven, and an *Ox* among all the customs of the *Heathen* which they had seen, was the *Embleme* of *plenty*; so *Joseph*, who was the *Granary* of *Egypt* by his providence, *Moses* calls him the firstling of a *Bullock*; and *T. Livie* says, when *Minutius* had supplied *Rome* with corn in time of great necessity, a golden *Ox* was set up in the *Market-place* to honour his memory; that beast you know plows up the furrows of the earth to receive the seed which

which yields the increase of the year : from this superstition a *Calf* or *Ox* (for a *Calf*, remember it, is not the name of the age) was the *Object* wherein they worshipped *God*. *Ferus* a *Roman Writer*, confesseth, that the *Israelites* did honour *God* Com. in 7. cap. Añ. himself in their *molten Image* : He had reason to say so, for *Aaron*, who best knew the meaning of it, proclaimed against the morrow a *Feast unto the Lord Jehovah*. And though the people were mad with their own inventions, make them not so bad, that when they cried out, *These are thy Gods which brought thee out of Egypt*, *Exod. xxxii. 4.* they meant their *Baby* which they had made but yesterday : That plural number is in the singular, *Nehem. ix. 18.* They made them a *molten Calf*, and said, *this is thy God that brought thee out of Egypt*, attributing that power to the sign for the thing signified. Indeed the *Psalmist* says, *they forgot God who had done so great things for them*. Why ? because they obeyed not his word : They knew it was not their *Idol*, but the *Lord* who had deliver'd them, yet they are said to have forgot the *Lord*, because they worshipped him after their own inventions, and did not obey him. Next to this, weigh but the actions of *Micah* of *Mount Ephraim*, *Jud. xvii.* he that can but spel words and put them together, shall find his *Mother* dedicated her silver to the *Lord* for her *Son*, to make a graven *Image*. *Micah* had these *Images* for the honour of *God*, and having those abominations, still profest himself a *Priest* of the *Lord* ; therefore this must be his crime, that he worshipped *God* in his *Images*. *Cajetan* and *Abulensis* are of that judgment, that where the *Idol* hath a peculiar name, as *Baal*, *Ashteroth*, the people seduced served the very *Idol* ; but where the *Idol* had no peculiar name, as in my instance of *Micah's Images*, and the *Calf* that *Aaron* made, there they served the true *God* in the *Idol*. If this be not directly the *Popish Doctrine*, the *Sun* hath no light in it. To be even with their evasion every way, the very *Heathen* as well as they could apprehend the *eternal God* by the light of nature, worshipt him in their *Idols* and *Penates* ; few or none of them thought the matter of an *Idol* to be a *God*. *Seneca* says, that by *Jupiter* standing in the *Capitol* with lightning in his hand, they understood the *Preserver* and *Governor* of all things, the *Maker* of the world. Mark now, nether the *Jewish*, nor *Heathenish Idolaters* did any more than worship the true *God*, in, or before, or with their *Images*. In 17. cap. Jud.

Give them audience by the way how they profess both *moral* and *natural Philosophy* for their defence. *Moral* first, how he that honoureth the *Image* of the *King* honoureth the *King* himself : this is called *St. Athanasius* and *St. Basil's morality*, and so it is ; but *Lord* how little to the case ? The *Arrians* contended that glory was to be given to one *eternal God*, but if one were the person of the *Father*, another of the *Son*, there were *two Eternals* to be glorified ; those *Fathers* answer, the *Son* is the *Image* of the *Father*, the express image of his person, and the brightness of his glory ; and he that honour'd that *Image* of the *King*, honour'd the *King* himself. Is there not main difference between the carved *Image* which stands for *Christ's* manhood, and between his personal filiation, wherein He is the *Image* of his *Father* ? The outward *Image* stands for *Christ* by humane imagination, it hath no eminent undeniable right to present him ; but *Religious Adoration* is founded upon that Union which is personal, substantial, relative, by divine ordination. And for the moral rule, he that honours the *King* will honour his *Image*, it holds only in negative honour, a good Subject will not deface the *Kings Picture* in a despiteful spleen against the exemplar, no more do we dishonour the *Images* of *Christ* and the *Saints*, unless where flagrant *Idolatry* is committed to them ; then with good zeal they may be burnt or defaced, to do *God* honour against the *Creature*. Is their *natural Philosophy* any sounder ? 'tis *Aristotle's Idem est motus in imaginem, & exemplar* ; his meaning is the abstractive understanding considers the abstracted notion of a material thing, and the thing it self at once : the *verbum intellectus*, as it is called, the intellective word and the real thing understood at once. This is all he says ; but they have made a matter of it, that when I see *Christ's Image*, and rememorate *Christ* upon it, and then worship him, I must worship the *Image* together with him. To deliver you quickly out of these thorny passages, I say there cannot be the same motion of the mind towards this *Image* and the *Exemplar*, for the mind is fixt upon the *Image* as upon a *Sign*, and upon an *Object* much inferiour to the *Exemplar*. The *Image* is a thing create, *Christ* uncreate : they confess a respective difference, that *Christ* is adored simply and for himself, the *Image* in regard of similitude and reference to the principal. The *Image* is not the terminus of worship for it self, but for *Christ's* sake ; therefore the motion of mans heart toward *Christ* and the *Image* cannot

Lib. de Me-
mor,

be one, but divers. When I desire the means because of the end, here are two distinct actions and motions of the will, to wit *election* of means, *intention* for the end. But with them the *worship* of Christ and his *Image* is one and the same physical act of the body at once; they talk that it is virtually twofold; but if they hold there is the same motion of the mind too to both at once, that will make it *complete idolatry*.

Lib. 7. cont.
Celsus.

Procop. in II.
cap. Gen.

No marvel, you see, if you have quite lost the *second Commandment* out of some *Portresses* and *Breviaries*, when they have found it again in their larger *Missals* they will not keep it. When men have rampar'd witty shifts against truth, it is in vain to tell them from *S. John*, *Babes, beware of idols*; or from *St. Paul*, *ἡς οὐκ ἔστιν εἰδωλον*, *what agreement hath the Temple of the Lord with Idols?* they will tuck at it, and say they mean the *Idols* of *Pagans*. *St. Pet. 1. Ep. c. iv. v. 3.* speaks against lusts, excess of wines, revellings, *abominable Idolatries*. Speaks he not against the lust and drunkenness and riot of Christians? verily and as manifestly against *Christian Idolatries*. But if they toy with the *Scripture* that is against them, let them point to that *Scripture* that doth license their religious honour done to *Images*? for *faith comes by hearing, hearing by the word of God*. What not one *Text* to suit for them? then belike it holds of *Tradition*: nay, *Suarez* says neither *Scripture* nor *Tradition* hath commended it, but *invaluit ex praxi & consuetudine ecclesie*, practise and custom hath allowed it. How easily, if time did not shorten me, could I shew that for the first 500 years neither the *Image* of Christ or his *Saints* were set up in any *Church*: so little was the practise of *worshipping* them on foot. A little of *antiquity* will spend but a little time; says *Origen*, Who, having his right wits, after the *Commandment* of *God*, will look upon *Images* to pray to them, *ἢ διὰ τὸ αὐτῶν εἶδωλον*: Or by the sight thereof offer prayers thereby to him that is resembled? *St. Austin* upon the 113. *Psalms* hath a full Sermon of it, these few words are the pith, *quis adorat vel orat intuens simulacrum?* who is he that doth either pray or worship looking on an *Image*? who is he? marry an *Idolater*. *Procopius* hath a memorable passage, that from twenty Generations after *Adam* the *Son* did ever survive the *Father*, which is most natural, but *Thare* buried his *Son Haran*, who was the first that made *Images*, and *God* made him an example for doing a work so hateful to him. I will confine my self to one instance more; *Serenus Bishop* of *Marseilles* offended that some fell down to *Images* in *Churches*, whereupon he took them down and brake them to pieces about the year 600: He writes to *Gregory* the first to know how he liked it; *Gregory* answers, you do very well to teach your people not to *worship* those *Images*, but you might have let them remain for *Ornament*. Thus *Pope Gregory* the first; but before 160 years after, *Pope Gregory* the third maintain'd tooth and nail against the *Eastern Bishops* they were to be *worshipped*. What's answered to all these authorities? why, the *Fathers* condemned the using *Images* after an *unlawful manner*: they might even distinguish as well of *lawful lying*, and *lawful treason* and *adultery*, as to tell us a tale of *lawful idolatry*.

No *Scripture*, no *Tradition*, no *Antiquity* stands for them, and verily no *Reason*: for why is not every man adored for being the true *Image* of *God*, as well as a *Statue*? hear a subtilty; man is capable of some civil reverence in himself, if he were worshipped, it would fall out the worship would be terminated unto him for himself, but a portable *God* of mettall or stone deserves no honour for it self, therefore it cannot likely be mistaken, how all the veneration done to it is done for *Gods* sake: what will they say then to such *Images* and *Crucifixes* as have moved their head and eyes miraculously? such as have sweat like men, spoke like men? such things are often done by tricks and juggling; is not that a scandal to the ignorant, to make them bend the whole act of *worship* to the very *Image*; as the *Gentiles* were often deluded by the *Devil*, when he made his *Idols* and *Oracles* speak? Thus they lay baits to destroy the soul of their weak brother, to advance their own inventions. And for the credit of all *Miracles* wrought before *Image-worshipping*, let *Biel* speak: sometimes such things are effected by the working of *Satan*, to delude superstitious *Devotaries*: *Deo permittente, exigente talium infidelitate*; *God* permits it for their destruction, and their own infidelity deserves it. I am almost concluding: mark what honour *God* hath peculiarly call'd for to himself, and that's to worship a thing religiously to impart it unto it. He bad his *Church* of *Israel* kneel toward the *Ark* of his glory, and *worship* him. The people did not see the *Ark*, for it was within the *Veil*, but they were bidden to *worship* the *Lord* before his *Footstool*, or before the *Ark*. Now to translate this manner of adoration to their own

will-

Will-worship, to worship God before *Images*, as He willed that himself in the *Old Law* should be worshipped, looking towards the *Ark*, is all one as if they had *sacrificed* to their *Images*, which is *confest idolatry*. But I pray you what satisfaction shall be made to my *Text* (it satisfied the *Devil* and put him to silence) *Thou shalt worship, &c.* Thus they shuffle with it, when Christ says exclusively God only is to be worshipped, all persons are excluded that claim *latria*, but not appertinences or concomitances, such as *Images*, that are adored for the *example* sake. Belike by this answer it must be so, his *Devilship* must not be served or cringed; but if he can turn himself into the shape of an *Image* of Christ, or one of the *Saints*, he might have his asking. You see into how many shapes he turned himself in these *Tentations*: he can change himself into an *Angel of light*, and why not as easily into as fine an *Image* as ever *Nebuchadonoser's* was. Thus their own wit may bring them to do the fowlest act in the world, to fall down and worship the *Devil*. How much better are our souls, and our Religion in safety, when we ascribe all *praise, glory, service, and worship* to him only that sits upon the throne, and to the Lamb for evermore: AMEN.

THE

THE TWENTY FIRST
 SERMON
 UPON
 Our Saviours Tentation.

MAT. iv. ii.

Then the Devil leaveth him, and behold Angels came and ministred unto him.



That Conquerour, that had given his Enemy a great overthrow, was wont to set up a signal of his Conquest in the same place, for every Passenger to look upon, and it bore the name of a *Trophee*. Therefore I will call this Text the *Trophee* of our Saviours Victory which he got of the Devil: A *Trophee* advanced by the Holy Ghost, to let us see the Adversary whom we chiefly fear is vanquishable, and may be put to flight. Never was such an Enemy subdued, never were the weapons of holy Scripture used so skilfully before, never did such fruit and benefit redound to the whole world from any victory; and yet with what little ostentation is this great enterprise concluded? Then the Devil leaveth him, and behold Angels came and ministred unto him. This is the way of God to do famous acts, and not to noise it to men with all circumstances of exaggeration, as we do now adays. They are praised in these times that are *Animalia gloriae*, that desire to do things worthy of renown, that they may be praised; And better let them sponge up fame than things famous should be omitted. Yet there is a more Christian way than this: For that divine learning, which we gather from the Gospel, leaves such impressions of modesty upon all worthy actions of Christ, or of the Saints, that their good works are never set out with the trappings of eloquence to adorn them; barely related to be imitated, and never garnish'd to be applauded.

Pol. vii.
 Claudii.

This Text, and every story which the Evangelists have recorded touching the miracles of Christ shall justify this saying of his, Joh. viii. 50. *I seek not mine own glory, as Ennius said of Scipio Affricanus, quantam columnam faciet populus Romanus quae res tuas loquatur?* What a great Pillar must the people of Rome make, if all thy noble exploits were engraven upon it? So I may say, What a great Volume must the Holy Ghost have written, if every Miracle of our Saviours had been amplified with a due compensation of glory? That labour, as I said, is spared, to teach us to be prodigal in doing good, and thrifty in seeking praise. Let a man do things laudable for vertue's sake, and no other respect; and honour will follow him when his carcass is rotting; as hair, and nails, and excrementitious parts of the body will grow when that body is dead and consuming. So this *Trophee* of the great victory against Satan, so I call'd my Text is as plain and modest terms as could be ended: But as I doubt not but the Angels glorified our Saviour for it then, so we will speak of the might of those marvellous acts now, as the four and twenty Elders do, Rev. xi. 17. *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee great power, and hast reigned; and let us add, because*

because thou hast subdued our grievous enemy in all his tentations. And according to that great humility and modesty, which I said was very notable in this report of our Saviours triumph, I will break the words into these two even parts: The *Deceffion* of *Satan*, and the *succession* of the good *Angels*. As there is but one *Comma* in the Grammatical reading, so there is but one part divided from the other. Then the Devil leaveth him, there is the deceffion of the evil Spirit: And behold Angels came and ministred unto him; there is the succession of the good. To these somewhat now directly and distinctly.

Then the Devil leaveth him. I will propound four Questions to it, and answer them in their order: When *satan* left Christ? Why he left him? To what place he went upon the leaving? And if ever he returned again after he had left him? All these have reference to this Text, and to the Antecedents of this temptation, as I will declare in their severals. The first question, *when he left him*? Is answered by St. Luke, Chap. iv. 13. when the Devil had ended all the temptation. He had run out his line, and tried all his strength, our Saviour stood it out till his Enemy tilted the very dregs of his Gall, and drew them out. He that undertakes an ill cause cannot except, but the hearing of it was very fair, if he may plead out his matter till he can say no more; so the Tempter cannot say he was cut off before he came to a period, he was provided of better Arguments, but he was stopt from proceeding, he could not make these cavils for shame, for his departure was not commanded untill he ended all his temptation. Like the *Martyrs* of old, who lived and died in the best times of grace, it is recorded in their *Diptychs*, that their patience did weary their very tormentors: So the innocency of Christ did weary the malice of the Devil to assault it, his constancy to Gods honour did nonplus the Blasphemer, that he knew not which way to turn him, or upon what occasion to ground another temptation. St. Ambrose says, that *Satan* had run over all manner of wickedness in those three motions which go before my Text: And that the Scripture would not have said he had ended all his mischief, *Nisi in his tribus esset omnium materia delictorum*; unless all naughtiness were couched in the triple mystery of iniquity which preceded. And to make this interpretation good out of the mouth of two Witnesses, St. Austin concurs in these, *In Diaboli tribus propositionibus tota iniquitas, in Christi tribus responsionibus tota justitia*; All kind of sin is thrust together in the Devils threefold Propositions, and all kind of justice is comprehended in our Saviours threefold answers. St. John says, that there are three roots which supply matter to all the fruits of impiety, *the lust of the flesh, the lust of the eye, and the pride of life*. I know it may be fetcht about, and some wits have tried it, that the three former devises of *Satan* do belong to this division; *Gluttony*, or commanding stones to be made bread, is that which is otherwise called the lust of the flesh; *Ambition*, or vaulting from the Pinnacle of the Temple to be gazed upon, stands for the pride of life; *Covetousness*, which would be owner and possessor of all things in the world, is ascribed to the third general sin, which is the lust of the eye; thus some of the *Fathers* have fitted these three particulars of tentations, and the three seed plots of sin in St. John one to one, I will not say how properly, a searching wit may compass in any thing. But all the three ways of Tentation are exactly to be observed from hence, from no part of Scripture more exactly, and so he may be said to have ended all his tentation: For some are tempted through infirmity, some through ignorance, some are emboldned in open and prophane malice to defie the Lord. When it was motioned, that he should make stones of bread, he laid siege, as he thought, to his hunger and infirmity, which could not well withstand it: when he incited our Lord to fall down from a Pinnacle of the Temple, it was to make him destroy himself through ignorance, expecting in vain that Angels should come between him and harm to succour him. Lastly, when he urged Christ to fall down and worship him he required a sin of most obstinate malice, and flat Idolatry. By *Infirmity*, by *Ignorance*, by *Malice*, these are all the ways that the Tempter works, therefore having run through all these, it may pass for current that he had ended all his temptation.

I infer but one thing from hence, that those Spirits are become merely diabolical, and poysoned all over with hell, that spare no kind of sin that they can commit, but defie the Lord as far as the Devil can thrust them on; such as swear all kind of Oathes in their wrath, commit all kind of extorsions in their Covetousness, defile themselves with all kind of lust and drunkenness in their intemperance. Herods cruelty had no stint, he slew *omnes infantes*, all the Infants of two years old

in

Demirab.

Script. lib. 3.

c. 6.

in *Bethlem*. *Israel* went a whoring after strange Gods, till they had committed all kind of Idolatry, and made them high places upon every Mountain, says the Prophet: *Thou hast spoken all manner of lies that may do hurt. O thou false tongue,* says David. Though the Character which I shall give was *Neroes*, it agrees to all them who sin as much as life, and strength, and means, and opportunity will suffer them. He grew by degrees so infinitely wicked, that nothing can be fathered so horrible upon him, which his sutable manners would not render credible. Nothing can be pleaded for such, but that they deserve an infinite punishment, who would sin in *infinitum*, if they could. When they have ended all the sins they can commit, they shall be commanded to their own place of eternal woe, as *Satan* was, when he had ended all his temptation.

The question why he left Christ is the next in order, to which I will answer many ways: First, *quia jussus*; he was bidden depart, and therefore there was no staying for him, *Let God arise, and let his enemies be scattered, let them also that hate him fly before him*. The Lord hath set every thing in its place and order, and what is there which he cannot root up and displant again? If he say unto this Mountain, be thou cast into the Sea, it shall be carried away with the breath of his mouth; Or unto *Adam*, get thee hence out of Paradise; or unto any Nation, be thou carried away into a strange Land; or unto the whole *heaven* and *earth* pass away and be gone, they shall pass away, and be rouled up as a garment. And to come to the likeness of this very case in my Text, when Christ threw out sundry evil Spirits with a word, the Jews were amazed, and spake among themselves, saying, *what a word is this? For with authority and power he commandeth the unclean Spirits, and they come out*. The Magicians and Sorcerers can cast out Devils, *Non ex autoritate sed pacto*; Not by any power and vertue which they have, but by compacts, and infernal Sacraments between them and *Satan*. The Apostles and Evangelists did cast out Devils, *Non ex autoritate sed ministerio*; not by their own authority and strength, but as ministerial instruments which God appointed over the evil Angels. But Christ with absolute and independant authority lays his charge upon the Prince of Devils, and he could not keep his ground against him. Now let me ask you (Beloved) whether will you be led gently by the word of Exhortation? Or be compelled violently as stubborn and stiff-necked, whither you would not by the dreadful and irresistible word of indignity? Let me invert those words for this motive, which Christ used to *Peter*, When thou wert young thou walk'd whither thou wouldst riotously, intemperately, prophanely: But when Christ comes to judge thee for these things, another shall gird thee, and carry thee whither thou wouldst not. Draw near to God in Prayer, and in the works of mercy, then Faith and Sanctification will pluck you a little nearer and nearer; if your iniquities separate between the Lord and you, you shall be cast afar off. O who is able to endure that word, *Decede*, Depart from me ye wicked? Lord, whither should we go? For in thy presence there is life, and at thy right hand there is pleasure for evermore.

Another reason why he fled from the presence of Christ is, *Quia victus*; he was so beaten out of all falsehoods and inventions by the evidence of truth, that he was ashamed to appear any longer before the face of the Conquerour. So St. Ambrose, *Et si invidere non desinat, tamen instare reformidat, quia frequentius refugit triumphari*. Satans envy to hurt the Saints is never mitigated, yet he loves not to deal with those that foil him often, lest men should triumph over him for his fruitless endeavours. If a penitent sinners humility breed joy in heaven, an innocent mans stedfastness against tentations must breed envy and amazement in hell. The frustrating of bad attempts against our soul will add honour to the reward which we shall have in heaven, and Satan will be loth to make any man too much a Conquerour, lest he get too much glory in the Kingdom of heaven for his victories. If he could have foreseen that heroick vertue in *Job*, and in the rest of the *Martyrs*, certainly he would have recoiled away, and never have touched their persons. As it was said of *M. Anthony*, that *Augustus*, his fellow *Triumvir*, had been so fortunate against him in all Games and Recreations, that in the end he durst encounter him in nothing, *Formidavit genium Augusti genium Antonii*; There was a *Genius* in *Augustus* which did over-awe the *Genius* of *Anthony*: So the Ghostly Adversary is afraid of such devout persons as *Zachary* and *Elizabeth*, who walk blameless in all the Commandments and Ordinances of God; if he do but see their lips move in Prayer he is suspicious of his own weakness, and their fortitude, that they will bruise his head. Therefore St. *Chrysostome* likens him to a *Dog* that waits at Table, while you

you feed him he stirs not from you, shew him no kindness, but kick him, and spurn him from the Table, and he runs away from your severity; which is thus Morallized in an Apostolical rule, *Resist the Devil, and he will fly from you, Jam. iv. 7.* Or if he do not fly because he is overcome by you do you fly first, and that is an undeniable means to overthrow him; walk not in the counsel of the ungodly, abhor their ways, abandon the occasions which entrap your frailty; fly Fornication. *1 Cor. vi. 18. My dearly beloved fly from Idolatry. 1 Cor. x. 14.* And in another passion, *The love of money is the root of all evil, O man of God fly these things. 1 Tim. vi. 11.* Joseph fled from his Mistresses importunity, and so overcame the Devil of lust. Upon which St. Austin speaks, *Non verendum fugere, castitatis palmam desideranti obtinere;* It is no cowardize in him to fly away that would wear the palm of chastity. *Antigonus* being put to disadvantage gave ground to his enemies, what says an hot-spur that was near him, Do you fly? Not fly, says *Antigonus*, but *Utilitatem à tergo sitam persequor;* I only prosecute that profit or advantage which is behind me: So if it be useful to avoid the baits of sin, make away as fast as your feet can carry you where such evil occasions cannot overtake you. For this cause some are said to leave the world, and to retire unto their Prayers; not that any man can go out of the world till God receive his Spirit at the last hour; but because they are sequestred into a strict course of life, as into another world, where the old man and his concupiscence cannot find them out. And so much for the second reason, why the Tempter did leave Christ, *Quia victus*, he was beaten and deluded, the sting of the Dragon would not enter into Christ, and yet he had ended all his temptation.

Put the last reason to the former, why he left our Saviour, and the Point is done, *Quia idololatriæ convictus*, because he was both guilty, and convicted of Idolatry for the Antecedent suggestion, *If therefore thou wilt fall down and worship me all shall be thine.* No disputation is to be held about such blasphemy as this, but take that which is thine own, and be gone, without any longer parly. There is no Society, no Communion in Christ to be held with Idolaters; they must leave us, or we must leave them. Whether the Idolatry be *Error persona*, a quite mistake in the person, taking those things for God which by nature are no Gods, (this was Idolatry indeed at the worst, and in the most loathed deformity) or though it be but *error in modo colendi*, an idolatrous manner of worshipping the true God, whosoever are infected with either of these crimes are to be shunned much more than those in the Old Law that had the infection of Leprosie in the flesh. The Children of Israel worshipped the true God in the Calf that Aaron made (I have said enough of that before) there was no error in the person whose honour they propounded, they meant all to God; but it was a misbegotten invention of their own, which could not consist with the pure and sincere worship of the divine glory; the superstitious manner was enough to cut them off from the Congregation of their Brethren. For Moses charged the Sons of Levi not to excommunicate them, but to be their Executioners (a particular severity for that fault, and for no other) put every man his Sword by his side, and go in and out from Gate to Gate throughout the Camp, and slay every man his Brother, and every man his Neighbour, and every man his Companion, and they did so. All Neighbourhood, Companionship, and Brotherhood was to be dissolved with Idolaters. *Elias* fled into the Wilderness, or took up a private Mansion in *Sarepta*, and such secret places, rather than abide in the face of *Israel*, where the filthy worship of *Baal* was professed: And though he had shewn himself to *Obadiah*, yet he would not go down with *Abab* to *Jezreel* till the whole Fry of the Priests of *Baal* was destroyed. And which is more remarkable in Gods Judgements against that capitol sin, for three years and a half no Rain had fallen upon the earth in all that Land; but as soon as ever those that sacrificed to *Baal* were slain, in the very next verse says *Elias* to *Abab*, *Get thee up, eat and drink, for there is a sound of abundance of rain.* You see that the Heavens did deny sustenance to the earth even untill the very hour that Idolatry was abandoned. I ground my Doctrine but very seldom upon Prophecies which are not fulfilled, or whose interpretation is not very evident, yet for once I will be bold to cite another mans judicious conjecture, that the Spirit of God in the Revelation, Chap. vii. doth so bury Idolatry in oblivion, that he would not have it named in that Catalogue, where the true servants of God are rehearsed. For those holy ones, who had the Seal of the living God, are reckoned in the Apostolical number, because they lived and died in the Faith of the Apostolical Doctrine, twelve thousand out of each of twelve Tribes, and

Exod 32.
27.

1 Kings 8:
40.

Chap. 17.

and the Tribes are named from the Kindreds of *Israel*, even the Sons of *Jacob*, yet none are said to be sealed of the Tribe of *Dan*; and though *Manasses* be mentioned, yet his brother *Ephraim* is not spoken of, but *Joseph*, the Father of them both in his place. I approve that Interpreters way, that says the names of *Ephraim* and *Dan* are not in this List, because they were the first that let in Idolatry into the Church of God after *Moses* died. The certainty of that is to be found in xvii and xviii Chap. of *Judges*. *Micah*, a man of Mount *Ephraim*, was the first we read of that had an house of Gods, and a molten, and a graven Image (he kept these in honour of the true God, you may see that in the Chapter as clearly as your hand at noon-day, that is no excuse) in Chap. xviii. The *Danites* rob this man of his Gods, and the children of *Dan* set up *Micahs* graven Image, which he made, all the time that the house of God was in *Shiloh*; for these Idolatries the names of *Dan* and *Ephraim* are not in the blessing of that book of life. Then what agreement can be made with them, or what unity in the outward profession of the faith, who will worship God in Pictures and Statues, and give religious honour to Creatures? *Moses* incited *Levi* that such should not live; *Elias* would not converse with men, till the whole ging of those that served *Baal* was destroyed: the Angel of God omits the names of *Dan* and *Ephraim* in the recitation of the Faithful; our Saviour forbore to send the Devil packing for the two former Tentations, but utterly casts him off, and as one says upon my Text, excommunicates him from his blessed company, as soon as ever his mouth formed Idolatry, *Then the Devil leaveth him*.

We use to send Spials after our enemies in battel, to mark where they take up their lodging, whether they march fairly from us, or whether they are put to flight. After the rule of this policy it may concern us, you see, to note whither the Adversary betook himself when he departed from Christ. So that the next question is not unnecessary to be answered, to what place he went upon the leaving our Saviour. Some do so interpret it, as if this mighty Fury before these temptations were cast out of heaven into the earth, but from that time that Christ rebuked him, and bad him avant further, he went away from the earth to the lowest darkness: And that *Beelzebub* was bound he should hurt the earth no more in his own person, but only by his Instruments. Binding is metaphorically taken to be bridled from doing mischief, if not altogether, yet at least in some restraint: So our Lord speaks in a Parable, *Mat. xii. 29.* that in casting out Devils, he *entred into the strong mans house, and bound that strong man, and spoyled his house*. Bound him from tormenting those whom Christ would spare. But as yet he was not bound in chains of eternal darkness. No less than three of the Fathers, *Irenaus*, *Hilary*, and *Hierom* expound that in the xii of *St. Matth.* by this place of my Text, that the strong man was bound when Christ retorted all his temptations. As yet he is loose to do hurt, and shall be loose for the trial of the Elect, and for the punishment of ungodly doers, till Christ have gathered all his Saints about him in the Kingdom of heaven. The evil Angels are reserved unto judgment, it is *St. Peters* phrase, they shall find the worst at last, and that they know well enough; for when our Saviour dealt roughly with them, and even afflicted them with some pain, as it is supposed, when he cast them out of men possessed, they expostulate it as an injury, *Art thou come to torment us before the time?* As who should say, What? Tormented before the day of Judgment? I like it not therefore to have it so expounded, that the Tempter went from Christ to take up his lodging in Hell for ever? Surely, against the Passion of our Lord, the Prince of darkness, and all his Litter, had their free exercise to stir up enemies against him more than ever. Says he, *This is your hour, and the power of darkness*, *Luke xxii. 53.* And if that were done in the green tree, what shall be done in the dry? If they might use the Master so, what exemption can the Servants expect? They may rove about, and hurt the world till the day of Judgment: They thought they asked but their due when a Legion of them petitioned not to be sent in *Abyssum*, into the bottomless pit of Hell at that time, and not to be committed to that woe sooner than the last and dreadful day of the Lord.

He had his license then, when he went from Christ, to go to and fro in any place of the earth, and to walk up and down in it; as he once answered God in the history of *Job*, *Quocunque eunt sua secum supplicia circum ferunt*; Wheresoever they go they carry torments about with them, Envy, Desperation, the terrour of endless Wrath to come, and unspeakable vexedness to be deprived of the vision of

2 Pct. 2. 4.

of *Gods* glory. These are the Plagues that cleave unto them who depart from Christ. But how is it intelligible that this banished Spirit could leave our *Saviour*? *Adam* when he was new fallen was no wiser than a new-born babe, that hid himself from *God*: And as *Adam* had lost the spirit of Innocency, so *Jonas* had lost the spirit of Prophecy when he fled away by shipping from him, whose dominion is in the Sea, and his right hand in the Clouds. From him therefore *Satan* could not go, from the light of his countenance, from the comfort of his face he might go. *Nemo loco, sed iniquitate à Deo elongatur*; No distance of place is remote from him, who is with every thing, and about all things, and in all things; He is as much in that place which every Creature takes up as the Creature it self, yet without any impediment to the locality of it; but our iniquities separate between *God* and us, and where there is the most sin, there is the greatest separation. But to come to the plainest, and most textual answer, *Christs* Manhood is not receptive of *Omnipresency*, so the *Devil* left his Humane Nature for a season, and was not near it; he went away to seek out those with whom he might more probably skirmish to get a victory. If I should say, the Tempter went not far from thence, but hovered somewhere about *Judea*, the conjecture were not altogether without a foundation; reason leads me to think he was very inquisitive about our *Saviours* ways, and watchful to espy what miracles he wrought, what he said, how he might stir up enemies, and unbelievers against him, and some, worse than *Parricide*, to betray him. *St. Luke* says, *He left him but for a season*, after these temptations, as if he were ever in harm's way to offend him. But above all, I perceive by another of the Evangelists, that the brood of Hell frequented the Land of *Jurie*, in the days of our *Saviour*, more than all other places in the earth, a Legion of them in one man, many Regiments of them in others that were possessed. There was their *Theater* to play their wicked part, where the *Gospel* might be most offended, rather than in all the world beside. Therefore *St. Mark* says, one of the Devils, which he cast out, besought him that he would not send him out of that Country, *Mar. v. 10*. They should want work in unfrequented places: Idolatrous Cities, though most populous, were their own already; their quickest trade lay in *Judea* at this time, here grew the unwillingness to leave that Country: But now it is time to leave that question, to what place *Satan* shifted when he was commanded to leave our *Saviour*. Give ear to the next question, whether ever he returned again?

It is *St. Lukes* meaning, that we should take notice he returned again, and infested our *Saviour* after this bout, for he says his departure was but ἀρχὴ καὶ οὐ τέλος, for a season, and no more. It was but for a short truce indeed, till he had cast about to rise up against Christ in another fashion, not by tempting him to sin, but by exercising his patience under rebukes and misery; and finally, to work his death by treachery. He knew him by this time to be his own Lord against whom he had rebelled, in whom it was impossible to imprint any blot or blemish of iniquity: But because that Humane Nature which Christ had assumed into his Person was of the Seed of *Abraham*, and therefore obnoxious to death; the Devil plotted his destruction from time to time, and wrought his purpose at last by putting it into the heart of *Judas* to betray him, being not advised out of the *Scripture* (as he might have been by reason if *God* had not blinded him) that our *Saviour* by death would overcome death, and pull down the mighty one from his seat by triumphing on the Cross. An ordinary curse ever since upon malicious persons, the ruine of those, against whom they are bent, falls upon their own head, and crusheth them to pieces. But this was the service for which *Satan* returned again, to vex his body after a season, because his soul was spotless, to oppose his prosperity because he could not hurt his virtue. Thus *Bonaventure* comprizeth it, *Tentavit emollire per blanditias, sed modicum tempus tentabit frangere per miseria*s. Now he tried our *Saviour* with fair offers, after a while he will thrust at him with foul calamities: Now his own hand is in the work, but then his Instruments.

The use of it shall come home to our selves thus: The Lord sometimes takes off our foe from us, and gives us breathing time after temptations, it is but for a season, not to flatter our selves with quietness and security, but to repair our ruines to keep out the batteries that will ensue. It is but a refreshing after the fit of an Ague, the sick day is coming again: Like a calm upon the Sea, while a sweet gale blows, what sensible man will not have all things ready for a tempest? Remember the Parable, *Luke xi*. And what the unclean Spirit said, *I will return into my house from whence I came*. Like the *Assyrian* Souldiers, when they had once found

Greg. lib. 3.
Mor. c. 8.

the way into the Land of *Judea* they could never be dealt withal to forget it; *Hezekiah*, or whosoever might hire them to go home again for one year, but the next Summer following they were sure to make a new invasion. And do not stand too much upon affiance, I have conquered these and these tentations often, I dare trust my self now upon the brink of these sins, and shall never be thrust in; to make such security more doubtful and suspicious *Cassianus* hath a fit similitude; says he, A Fox will stretch himself for dead that Poultry may come into his reach and never fear him; yet if they do stalk towards him, they shall find to their cost he is not past doing mischief: So the Tempter will give back, as if he were fled for ever, but he departs only for a more seasonable opportunity, and will return again with seven spirits worse than himself, when you are worst prepared. The holiest *Fathers* of the Church had flesh and frailty in them, and can speak in this point as well by Experience as by Art and Meditation, and this is their common verdict, *Quo valentius vincitur, eo ardentius ad insidias instigatur*. If he be vanquish'd by him that is strong in faith, it sharpens his edge the more to make his part good again by Art and subtilty. And so much for this last Point upon the first general part, *Satan departed from Christ but for a season*.

But now he is gone, though like a Wolf *regardant*, looking back upon the Flock from which he was beaten: And Christ had such company in exchange, that my Text bids us mark and see the succession that followed, and behold *Angels came and ministred unto him*. This Particle of wonder, *Behold*, is a *Dial* or *Index* to three things: First, To note a moral alteration, a lewd one is dismiss'd to receive an holy train in his room; here was an accursed Spirit parlying with Christ, instead of him here is a volley of *Angels*. Whosoever he be that hath taken delight in the company of wicked men, and sorted himself with those that have not the fear of God before their eyes, let him cast them off, and abandon their Society, and he shall find heavenly comforters in his soul, as if *Angels* ministred unto him. *Qui expellit à se Satanam, allicit ad se Angelos*; Bid *Satan* get him hence, and the *Angels* take it for an invitation that they should pitch their Pavilions round about you. Lot lived like a stranger in his own City, and conversed not with the men of *Sodom*, they called him a stranger, he shut himself up, and barr'd his doors against those filthy people: What could he do more to keep the ungodly from his very sight, as *David* said? Thus estranging himself from the conversation of pernicious sinners he made himself fit to give hospitality to *Angels*. A good Lesson for these times, wherein ribbald roaring company is rather sought for than declined. A strange thing, that a Christian, who feels some comfort in Christ, and desires salvation in his blood, should, with so much affection and longing, thrust himself among them, whose desperate behaviour is easily perceived, if repentance help not, to tend to utter damnation. St. Paul was weary of his own body, called it a *body of death*, and groaned to be delivered from it because the Flesh rebelled against the Spirit. Did he loath himself that he might love Christ the more? And will you invite those into your friendship and fellowship that blaspheme Christ? Shake off this dust from your feet, all prophane, intemperate, lascivious persons from your familiarity, if either you expect that God should give his *Angels* charge of you in this life, or make you partakers of their fellowship of heavenly glory in the life to come.

Salmcron.

The next thing towards which we turn our eyes at this word *behold*, is the alteration of rest and quietness; before, there were assaults, and troubles, and molestations, all this is changed in a moment into peace and tranquillity, which shall be the certain issue of all those that fight a good fight with patience, *Semper asperiora latiorum vicissitudine mitigantur*; Rough beginnings have joyful events, by the temperate and vicissitude of Gods gracious mercy. Such as were called prosperous among the heathen, most usually the best share of their fortune was in the forepart of their life, and their end was lamentable; the seven first years in *Pharaohs* dream did betoken plenty, but the seven last years famine and scarcity; the head of *Nebuchadonors* Image was of Gold, and the toes of Clay; the rich man had a great time of gathering, more than he knew where to bestow it, but in one night lost his soul and all. This is an unkind, and an unnatural method to taste the sweetest at the top of the Cup, and after a little sipping to have our teeth set on edge with *Aloes*. Doth it not taste better when the gracious providence turns the lot thus? First, a *Deluge*, and then a *Rainbow*: First, a *Captivity*, and then a *joyful return*: First, a *Dioclesian*, and then a *Constantine*: First, the *impugnatio* of the Devil, and then

then the *Congratulation* of *Angels*. *Man goeth forth unto his work, and to his labour untill the evening*, says the *Psalmist*: There is a time to give the body a cessation from toil; and do you think the *Lord* doth not measure out, when he will give the soul and spirit relaxation from misery? As a stranger is received at night, and bids *God* *b'you* in the morning; so indignation, and the severity of chastisement are strangers unto the *Lords* clemency, he calls vengeance *Peregrinum opus*, his strange work, *Isa. xxviii.* Therefore it shall be dismissed from him like a stranger, after it hath staid a while. *Heaviness may endure for a night, but joy cometh in the morning*, *Psal. xxx. 6.* Tentations have their bout, and the storms of hell their period, but the good *Angels* know their *qu* when to enter, and to turn the scene, *Behold the Angels came and ministered unto him.*

And once more this note of admiration, *Behold*, bids us regard to what alteration of dignity the truly humble are called, *Recusavit dominatum in homines, & habet imperium in Angelos.* Our *Saviour* turn'd away from that ambitious suggestion, *All this power will I give thee, and the glory of them*: He desired not to have a Kingdom in this world, or to have the pre-eminence of men, and loe the pre-eminence over *Angels* is given unto him: And it is more dignity to have two *Angels* minister unto him than to have ten thousand Kingdoms. Every part of *Christ's* humility was inlaid with honour to recompence it. To be laid in a Manger was not so vile as it was most magnificent to be adored of the *Wisemen* of the *East*; to be visited by *Shepherds* was not so contemptible, as it was most glorious to be proclaimed of *Angels*. To ride upon an *Ass* was not of such debasement, but the cry of the children made amends, *Hosanna, blessed is the King that cometh in the name of the Lord.* It savoured not so much of infirmity to be tempted of the *Devil*, but it is supplied as much with Majesty to be attended by the *Cherubins*. No part of his humility went without a reward from the first to the last; nay, the last part had amends made for all. He humbled himself unto the death, even unto the death of the *Cross*, *propter quod*, wherefore *God* hath highly exalted him, &c. Humility was his direct way to glory; but we think we are out of the way to promotion unless we shift and shuffle for the highest place, and the chiefest room in the *Synagogues*. *The first shall be last, and the last shall be first*; This is a riddle to them that love to set their feet upon a rising ground. Yet *David* hath laid a curse upon preposterous ambition that it shall decline, *That which should have been for their wealth*, says he, *let it be unto them an occasion of falling.* The holy *Father Basil* lost no honour in this life by shunning the dignity which was intended him, and flying away into obscurity, when he was called to be a *Bishop*. The *Apostle Bartholomew* is reported in some histories to have been of the blood royal of the *Kings* of *Egypt*. Was it any diminution to him to have left all to be a poor *Disciple*? Is there any *Christian King* that doth not wish he had rather born his *Office* of *Apostleship* than have swayed a *Scepter*? When *Princes* die their honour shall not follow after them, but those twelve humble ones of our *Saviours* train shall sit upon twelve *Thrones* judging the twelve *Tribes* of *Israel*. If spiritual thoughts will lift a man up to heaven; an humble man is mounted above the earth all the while he seeks those things which are above. *Themistius*, an holy man, put this Lesson in so pure a verse, as it is beyond translation, *ὁὐρανὸν ἀναβῆναι καὶ τὴν γῆν ἀνὰ κατὰ βάτος*, his heart sunk down when ambition puffed him up: but he felt his feet upon the *Angels* Ladder going up when humility cast him down. Our *Saviour* despised all the Kingdoms of the world, and the glory of them, and *behold Angels came and ministered unto him.*

From this note or preface of attention I pass on to their person that came to minister unto *Christ*, and they are *Angels*. As the *Philistines* stood on a Mountain on the one side, and *Israel* on a Mountain on the other side, and there was a Valley between them from whence both the *Armies* might behold their two *Champions David* and *Goliath* fight it out: So I dispute not against their conjecture that say, the good *Angels* stood gazing from one prospect, and the bad *Angels* from another, to mark which way the Victory of this Duel would incline between *Christ* and *Satan*. On the good *Angels* part this is certain, we are put to no trial by our enemies visible or invisible, but they come gladly to the speed of it, and look upon us both with compassion and admiration. *We are made a spectacle unto the world, and to Angels, and to men*, says *St. Paul*. As the *Heathen* did flock in multitudes to the *Theaters* to see the *Christians* cast unto wild beasts to be eaten, which was no little part of their persecution, that their enemies fed their eyes in sport with their misery: So the blessed powers of heaven came to behold the same spectacle, to compassionate that

Ejms.

1 Cor. 4. 9.

that cruelty, and to fortifie the sufferance of the Saints. And if they can be content to be present at the skirmishes of the Scholars; can it be supposed they would be away at this time, when the Master of the fence was to play his Prize? *Beloved*, to put this further, sometimes the *Angels* gave attendance to *Moses* Law, and the Law it self was delivered by a *Mediator* in the hands of *Angels*. But their study and delight was such in the *Gospel* of *Christ*, that they gave all diligence to learn and understand it in all the mysteries. *St. Paul* says that he was a Minister to preach the grace of *God*, and to teach the *Gentiles* the unsearchable riches of *Christ*, says he, *To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God*, *Eph. iii. 10*. A most observable Text of *Scripture*, that the *Angels* of heaven are the learned for noting those passages which are taught touching the Mysteries of our salvation in this *Church* on earth. And *St. Chrysostom*, the loudest Trumpet of that *Apostles* glory among all the *Fathers*, cries out, See if *Paul* be not an *Evangelist* as well unto *Angels* as unto men. This is marvellous, and not to be admitted as if the good *Angels* knew not the Incarnation of *Christ* before, and the calling of the *Gentiles*. For how could they be ignorant of those divine Lessons which were so obvious and common in all the *Prophets*? Admitting then that the whole substance of that Doctrine was known unto them long before, yet many circumstances were revealed unto them by the actions and passions of the *Church* in after-time. What then? Was *Paul*, or are we able to explain any thing for the better capacity of *Angels*? No certainly. *Non addiscunt per Ecclesiam docentem, sed per ea qua geruntur in Ecclesiâ*. Those principal intellectual spirits do not profit by the preaching of our Ministry, but by things managed experimentally in the *Church*, which were not so clear in Prophecie, or speculation, as when time revealed them. They knew that *Christ* should bruise the Serpents head, but when they saw it actually performed in repelling the three antecedent temptations, then the mystery of *God* was made known unto them experimentally by the *Church*. Those significations of the *Gospel* which the *Holy Ghost* sent down from heaven, even those things the *Angels* desire to look into; *Ἰδοὺ γὰρ, to stoop down and look into*, as *Peter* and *John* stooped to look into the Sepulchre, that is, bowed down in humility to look into the great mystery of the Resurrection. They are not *inanes speculatores*, fond and curious gazers, but most observant and most humble learners, they will stoop unto the knowledge of the wisdom of *God*. And that the *Angels* did note and pry into all things which our *Saviour* did in the dispensation of his *Mediatorship*, the posture of the *Cherubins* upon the *Ark* is no insignificant Figure: Says *God*, *The faces of the Cherubins shall be toward the mercy seat*, *Exod. xxv. 20*. As if the *Angels* did never cast their eye off from *Christ* our Propitiator from the Mercy Seat; but did continually desire him in the fulness of time to have mercy upon *Sion*. So I have made it known, that such diligent attendants, who listened faithfully to all the occurrences of the *Gospel*, must needs be at hand when *Christ* had ended his combat with the Devil.

And so ready at hand, that it is noted, these *Angels* are not said to descend from heaven, as if they had been far off in another world, but to come and minister, which betokens a near attendance, *They came and ministered unto him*. And now *Satan* sees more by the event, by this officious service of the *Angels*, than he could extort by all his temptations. *Homo est quem ipse tentat, Deus cui ab Angelis ministratur*; He must be a man that suffered such temptations, but he must be a *God* that had such Ministers. *Christ* came not to be ministered unto, but to minister, *Mat. xx. 28*. That is, in *St. Pauls* words, *He took upon him the form of a servant*, *Phil. ii. 7*. For the very form of a man is the form of a servant. Yet this servant thinks it no robbery to be equal with that *God* to whom all the powers in heaven and in earth do bow and obey. But wherefore came the *Angels* now? Do they come to bring assistance when the Devil was vanquished, and had left our *Saviour*? This were as the *Adage* goes, *Post bellum auxilium*; *Chorabai* brought succours to the Siege of *Troy* when the fray was ended. They miss of the right intention that think the *Angels* came for this end: It was not to strengthen him against his enemy that was beaten and vanquished, but to minister and stand before him for these reasons: First, possibly to spread a *Table* for him in the Wilderness, and bring him meat, because he had now fasted forty days and forty nights without intermission. Not as if he could not be supplied without their provision, but it was his pleasure they should attend upon his diet, to let his enemy see there was another way to feed his body than to make stones of bread. And this was it, it may be, that plurally many *Angels* came to minister

minister unto him. Had they been required barely to provide him necessities, one *Angel* could have brought enough of sustenance to give one man a meal, but because this was intended not for any necessary relief towards his person, but to shew his excellency above those heavenly hosts, *Behold a multitude stood round about him, and Angels came and ministered unto him.* Secondly, they might come to comfort him after these many Agonies he had with the powers of darkness. *Ad solatium refero*, so Calvin on my Text. When he prayed earnestly in the Garden to have the Cup pass from him, *there appeared an Angel unto him from heaven strengthening him, Luke xxii. 43.* This was their promptness to do all dutious offices to the Son of God, *Non ex necessitate, sed ex officio*, not for necessity, as if he wanted such as they, but out of bounden obsequiousness. Toward us their care and charity is truly necessary, and their friendship to succour us in our conflicts is the mercy of God; as the *Angels* took up *Lazarus* to heaven after much want and poverty into *Abraham's* bosom. Thirdly, they ministered unto him, may be well interpreted, they worshipped and adored him; *For when he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him.* Heb. i. 6.

Their *διακονία* is λειτουργία Heb. i. ult. that is, their Ministry is for the praise and glory of God, whether it be that they sing *Alleluja* to him in heaven, or help his Saints upon earth all is one, the one work or the other are both of them their Liturgies: For they minister only to Christ, or for their sakes that shall be heirs of the Promise; as St. Paul said, *He sustained all things for the Elect, 2 Tim. ii.* Therefore it is an over-curious, yea, and false distinction to put degrees between *Angels*, that some laud the Lord continually before his Throne some minister to his Church; and nothing for the foundation of it but this Prophetical place, *Dan. vii. 10. Thousand thousands ministered unto him, and ten thousand thousands stood before him.* There they stood indeed, only to be sent away of the Lords Errand when he should dispatch them. For what Scripture can be clearer than the foresaid place? *Are they not all ministering Spirits?* Let the *Señtaries* of *Thomas* limit it, and distinguish upon it an hundred ways, but the Context of the Chapter will never bear it. For first, the manner of the *Apostles* bringing it out, *nonne omnes?* Are they not all so? An Interrogation, as if that were a common notion, and never doubted. Secondly, in the precedents it cannot be shifted but that he speaks of them all, excepts none, *To whom of the Angels did God say, thou art my Son, this day have I begotten thee.* Thirdly, if he did compare Christ but with one part, and not with all the *Angels*, the *Hebrews* would have excepted against the main scope of his *Epistle*, that Christ was not more excellent than all creatures above all comparison. Let it be grounded then for the conclusion of all against the fancies of the *Pseudo-Dionysius*, all are ministering Spirits, *In ministerium Christi propter homines*, lent unto us out of pity and charity, but attending Christ out of homage and duty. His they are, so we call them now by faith, and such we shall perceive them to be by Vision at the last day, *Mat. xvi. 27. The Son of man shall come in the glory of the Father with his Angels. AMEN.*

VII
SERMONS
UPON
The Transfiguration
OF OUR
SAVIOUR.

Ggg

THE FIRST SERMON UPON The Transfiguration.

LUKE ix. 28, 29.

And it came to pass about an eight dayes after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

And as he prayed, the fashion of his countenance was altered, and his raiment was white, and glistering.



BECAUSE St. Luke doth more completely narrate all the circumstances of our Saviours Transfiguration than the other Evangelists; therefore I have chosen to entreat out of his words upon that glorious miracle. I confess he that reacheth this myserie, must ascend with Peter, and James, and John, he must climb up to an exceeding high mountain of speculation, which toucheth the very heavens. But why should that confuse you, (Dearly beloved) when there is so much pure glittering, and illumination upon the mountain? our Saviour's face shined with glory, for his Gospel is perspicuous: Moses and Elias, the Law and Prophets were clear and lightsome, and the cloud which overshadowed the place, I mean the virtue of the Holy Ghost will embrighten all obscurity. There is hope then out of the explication of this story, that you shall all be transfigured from darkness into light, and from ignorance perhaps in some part into the knowledge of the truth.

And whereas I have purposely destined this work apart for this time of the year, I think I have begun it in the ripest opportunity. I find among *antient Liturgies*, *Granaten. in* that the miracle of the Transfiguration was the Gospel appointed for the *second Sunday* in *Lent*: the reasons were two, partly to exhort all Christians in strictest times of penitence to be transformed into new men, partly because it is certain this strange accident fell out in the beginning of the Spring, not long before our Saviour's Passion: for Moses and Elias came to tell him a short while before his death what he should suffer at Jerusalem. Yet again I find in the *old Latin Calender*, that some Churches kept a Feast in memory of the Transfiguration upon the *sixt day of August*. But this was done upon a fancy, they call it a Tradition, that when Christ had his Disciples *not to tell as yet of those things they saw upon the mountain*, till a more convenient time, they obeyed, and revealed it not in *five months* following till the *sixt of August*; and upon the publication of these things at that season, they did consent to honour the memorial of the day with the celebration of a Feast. Without prejudice to those ancient customs be it spoken, I have a surer ground to stand

upon, that this is the proper time to preach upon it, soon after the great Feast of our Saviour's Resurrection is accomplished. My authority is *Matth. 17.9.* As the three disciples came down from the mountain, Christ charged them, saying, Tell the vision to no man until the Son of man be risen from the dead. And beside it shall appear in due order, that the principal scope of the Transfiguration was to learn us, what the excellency and glorification of a body shall be that is raised from the dead.

But because it is fit to work in the Lord's Vineyard at any hour of the day, and to dress this Tree of Life, the holy Scripture, in every bough and branch at any instant and occasion of time; therefore cutting off that Preface, I will mark out those things which are fit to be handled severally in the words now read unto you, and they be four, *quando; quibuscum; quâ humilitate; quâ gloriâ*: at what time Christ was transfigured; what associates he took with him; with what humility he prepared himself; with what glory he was dignified. The Time is noted by three circumstances, *dicta, dies, iter.* 1. After some sayings he had uttered. 2. About an eight dayes after those sayings. 3. When he had gon up to a mountain. In the second branch, his associates are *Peter, John, and James*: *παραλαμβάνει*, he took them to see his glory, it was his association. St. Mark adds by way of emphasis, *μόνους*, he took three only, and *ἐκ ἑωσέων*, *privatim*, he sequestred them apart from this world, that they might see his glory. Thirdly, he prepar'd himself for this illustrious accident in great humility, *inter precandum*, he had prostrated himself before his Father in prayer. And then fourthly, this majestic glory came upon him two waies; *quoad vultum, quoad vestitum*, in his person, in his apparel, in his flesh an astonishing radiancy, the fashion of his countenance was altered; in his cloaths an admirable purity, his raiment was white and glistering. I cannot be copious upon so many particulars; of some more largely, of the most succinctly.

In the first circumstance of all, the Spirit of God hath noted out the Time, and therefore I must not balk it, no not in any of the three respects, *post dicta, post dies, post iter.* First, *after those sayings*, says my Text: inquiry shall be made what words those be, and with whom he had that communication, which went before the demonstrance of his glory in two preceding verses in this chapter. Christ exhorted his Disciples and many others to the assurance of his Cross, and that they might know he was able to recompence their sorrows, who endured affliction for his name sake; yea, and would recompence it, he speaks thus, *The Son of man shall come in his own glory, and in his Fathers, and of the holy Angels; and I tell you of a truth, there be some standing here which shall not taste of death till they see the Kingdom of God.* He refers the multitude to look for the last day of judgment, when he would come in infinite Majesty to call the World before him; but he refers certain nameless persons to expect after a while a preguustation of some heavenly apparition, wherein they should see how he would be cloathed with power and excellencie, when he came to sit upon his Throne, and to call the Nations before him, *they should not taste of death*, till they saw a spectacle of the Kingdom of God in his transfiguration: This was the occasion which made him exhibit his body with that glorious lustre in the Mount: and yet some have ignorantly distorted those words to another purpose: *There be some standing here which shall not taste of death till they see the Kingdom of God*: what doth it mean say they, but that John the Disciple, whom Jesus loved, should live till the last day of judgment, as the report went among the Brethren, *how that disciple should not die.* Thus *Theophylact*, and the counterfeit *Hypolitus*: that error which hath run through so many Pens grew from hence, that when Peter being told with what death he should glorifie God; asked, What should become of his fellow Disciple John? Christ gave him no clear satisfaction (because his question deserved it not) but only thus, *If I will that he stay till I come, what is that to thee, follow thou me.* Let it be but probably discovered what coming Christ speaks of, and there is no great perplexity in the saying. Attend therefore; this coming is nothing less than that great coming in *personal Majesty* at the last day, but his coming in wrath and judgment against the Nation of the Jews to punish them, and quite to extirpate their seed from *Jerusalem*. Touching this coming by the fury of the Romans to execute his vengeance, St. James speaketh to the faithful converted from *Judaism*, and then sore afflicted by the Synagogue; *Be ye patient, and stablish your hearts, for the coming of the Lord draweth nigh, Jam. v. 8.* Whereas therefore ancient stories have delivered unto us, that all the other Apostles were swept away by Martyrdom before the final destruction of *Jerusalem*, onely John outlived that time,

Jo. 21. 23.

Tolet. in cap.
21. Johan.
Annot. 10.

time, even till the reign of *Trajan*. This then is a plain meaning of our *Saviour's* answer, if I will that he live till that dismal day, when I come to destroy this people which hath crucified me, what is that to thee *Peter*, thou shalt never see that day; but prepare thy self before for a speedier Martyrdom. And to what use should the Apostle live a mortal life upon earth unto the end of the world, and yet never appear to any man? he lived to see the coming of *God's* judgments against the holy City, and he, together with *Peter* and *James*, lived to see a mirror of celestial glory in the Transfiguration, that's the meaning of our *Saviour's* promise going before my Text; *There be some standing here, who shall not taste of death, until they see the Kingdom of God.*

It follows to be noted in the observation of the *Time*, that after these sayings he fulfilled his word, neither at the instant, nor after a long distance, but *about an eight days after these sayings*: It was neither so quickly dispatcht, before they had meditated upon it, nor so long put off, that they could forget it: be it about an eight days, or about eight thousand ages, it is but a little while to *God*, who measures all things by Eternity. Now in these words, which are the very front of the story, there are two days odds in the relations of the *Evangelists*: *St. Luke*, you hear, sayes *about an eight days after*; *St. Matthew* and *St. Mark*, *after six days*. Doth not this account differ? no, not a whit: six days complete did go between his sayings and his mighty work; *St. Matthew* and the other speak of that time only: but in a part of one day, he had said, there be some standing here who shall not taste of death until they see the Kingdom of *God*: in part of another day He took those three up into the mountain, and so *St. Luke* computes exactly, 'twas about an eight dayes after those sayings. So hath the Divine wisdom disposed, that the same thing should be repeated in several *Gospels* with some alteration of phrase, but with no difference or contradiction, and that for two causes. When outwardly there seems to be some disagreement between the *Text* of one *Evangelist* and another, these difficulties do whet our industry to study the book of *God*: there must be knots and mysteries hard to be understood, *ut homo semper discat, Deus semper doceat*, that man may alwayes learn, and *God* may always teach unto the end of the world. 2. Says another, *si per omnia consentirent, nemo putarent eos seorsim scripsisse*, if they had all jump't in the same words quite throughout, (as some say of the 72 Interpreters in the *Old Testament*) it might have been imagined that the *Gospels* were not writ at distinct times, and in distinct places; now the dissonancy of their phrase doth warrant us to say, that the *Evangelists* did not cast their heads together, when they committed the Scriptures to writing, but wrote apart; and yet the same spirit which was in them all brought out an *harmony* of the same truth from several Authors; apprehend it if you will by this vulgar similitude: A Gardiner curious in devices, had taught four several learners to draw the same artificial knot upon the ground, and every of the four laid out his knot as he was instructed upon several beds, but each set it with several kinds of herbs; you will not say I hope but the knot is the same, albeit the herbs planted upon it are different. So all the four *Evangelists* were taught by one *Holy Ghost* to draw out the same model of our *Saviour's* life, his Transfiguration, his Passion, his Resurrection: the herbs indeed with which every *Gospel* is planted are divers, the narrations differ in words; but that's the excellency of the truth of our *Gospel*, that in several phrases every one of those holy Scribes sets down the same *Lord Jesus Christ*. This I have added to the illustration of this seeming difference, *after six days Christ was transfigured*, 'tis true; and as true, *it was about an eight days after these sayings*.

The last respect unto the *time* is joyned with the *place*, this Transfiguration fell out *after he was gone up into a mountain to pray*. A valley is as capable of *God's* glory as a mountain, for *God is God of the valleys as well as of the hills*, whatsoever *Benhadad* the King of *Syria* said to the contrary: but *Christ* chose this high hill as well for the exercise of Prayer, as for the mystery of his Transformation: there may seem to be two intentions that he desired such a place for prayer, *quia celi conspectus liberior*, *Maldonat. in quia solitudo major*: First upon the higher ground there is the more free contemplation of *Heaven*, the place to which we lift up our eyes and our hearts in prayer; for though our *Lord* is every where, both in heaven and earth, and under the earth, yet thither we advance our devotions as to the chief *Throne* of his *Majesty*. Next our *Saviour* left a concourse of people beneath, and went to the mountain to pour out his devotions there as in a solitary sequestration, where he should not be troubled. Into such unfrequented hills he did often retire alone, as if he would teach

Bernard, in
Ascens. Dom.
Serm. 4.

us to bid all the world adieu, and all earthy thoughts, when we utter our supplications before our heavenly Father: neither doth it seem expedient to act the miracle of the Transfiguration upon a meaner Theater than an exceeding high mountain, to shew what ascensions must be in their soul who have a desire to be exalted to Gods glory. Our heart, according to its own evil inclination, cleaves unto the dust like a serpent, our thoughts are of low stature like Zachaus, if they will climb up, let it be for no other end, or errand, but, as he did, to see Christ. There are two mountains, says Bernard, which we must ascend, but not both at once. First, there is the mountain where the Son of God did preach, Mat. v. and after that go up to the mountain where he was transfigured, Mat. 17. *Non solum meditemur in præmiis, sed etiam in mandatis Domini*: I beseech you first meditate upon the Sayings and Commandments of God, and afterward upon his Transfiguration, upon the reward of glory: and not, as it is the vain custom of the world, run on presumptuously upon assurance of glorification, and to forget the true order, first to ascend upon the mountain of obedience.

Ad Eustoch.
jam.

2 Ep. 1. c.
v 18.

If you think it material to my expositions, to know what mountain this was on which the dignity of this great work did befall, you shall be informed in that also; I know none but Ephrem the Syrian, that says it was Mount Sinab: He had his fetch, *oportebat in eo suggestu consignari novum testamentum, in quo conscriptum fuit vetus*: it behoved, he speaks as if he would appoint God, it behoved the New Testament to be chiefly honoured in that place where the old Law was delivered: But God is not bound to man's witty divinations, for this Mountain, as it appears in our Saviour's journeys, was in Galilee, and Sinai is in Arabia, Galat. iv. 25. St. Hierom did long dwell and study in the Region of Judæa, and he says in his Epitaph or Funeral farewell to Paula, that it was Mount Tabor: And Euthymius interserfs as much, *Psa. lxxxix. 13. upon those words, Tabor and Hermon shall rejoyce in thy name*. This was so constantly believed, that Helen the Mother of Constantine built a Church upon that ground, to celebrate the place where Christ had been wonderfully dignified: and if relations deceive us not, there are the ruins of two little Chappels more upon Mount Tabor at this day, erected by some superstitious conceit, because St. Peter said, *Master, let us build here three Tabernacles*. All that I read beside is in Josephus, that it was the most craggy and steepy high place in all Galilee, in some parts inaccessible, the fitter to resemble the Kingdom of Heaven, to which we cannot ascend but in one rugged path, repentance and faith: And the Historian, who was a famous Captain, also adds, that he built a wall about it in 40 days, that the Jews might defend themselves there, as in a strong Castle, from the incursion of the Romans. It is more than all these have said, that S. Peter calls it the Holy Mount: *This voice we heard when we were with him in the holy mount*: Holy because the Sacred Trinity did open it self in that place, as I will shew hereafter: holy, because Jesus the Holy of Holies did shine there in the bright lustre of beatitude: not as if there were any holiness in the soil, and all other earth prophane: God did not mean so, when he said to Moses, *Put off thy shoes from thy feet, for the place on which thou standest is holy ground*; but because it puts an holy reverence into a man that approacheth either in body or mind, and thinketh seriously what wonders were done upon that holy Mountain. So I have done with the first part of my Text, the circumstance of time and place, which is the entrance into this Miracle: It cannot be unpleasant to examine the smallest parcels of such divine works to them that love the History of Christ.

Leo Ep. 61.

In the next general part we read, as there was choice of time and place, so there was choice of persons, *He took Peter, and John, and James*. What a-do should we have had with some men if none but Peter had followed his Master into the Mountain upon this glorious occasion? as it is Leo caught hold of it to speak strange words, and such as may amuse the Reader. The Lord did take Peter into the fellowship of the indivisible Trinity. When the Wolf in the Fable peep into the Shepherds house, and saw him and his servants dress a Lamb to be eaten; says the Wolf, what a stir would have been made if I had done as much? So I dare be bold to say, what quarrels and exclamations there would have been if Luther or Calvin had said as much: But Leo had tenter'd St. Peters praise to the height, because he claimed himself to have a Prerogative by his succession. Yet it is well to take off all claim of supremacy by this instance, that John and James were in the company. *Non infra Charites*, said the Latin Proverb, a good meeting was spoil'd if there were less than the number of three, the number of

of the *Graces*: but Christ did not choose so many, because it was the fittest number, but we must believe it was the fittest number, because He chose so many; neither was his force united by their company to do any thing the better, as it useth to be among men, *οὐκ ἔστι δύναμις ἐν πολλοῖς*; but being destinated to be witnesses of this same Miracle, the Law had said it was a complete testimony to confirm any thing by the mouth of three; and Christ was punctual, that the *Jews* might not cavil, as if He were defective in any circumstance of the Law. St. Ambrose is very elegant in a mystical acuteness, he says thus; the glory of the Resurrection is that we hope for, the way to that glory is to believe in the *holy Trinity*, and to ground them in the belief of that *Trinity*, Christ did not exceed that mystical number, but assumed *three* Disciples to be present with him in Mount Tabor, when Christ in *visible splendour*, the *Father* in the *voice*, the *Holy Ghost* in the *bright cloud*, did manifest themselves upon the Mountain.

And when our Lord had chosen twelve Disciples out of all the people in *Judea*, it seems these three were the choice of that choice, and the flower of that company, selected for great matters: If it be an honourable thing, as St. Chrysostom rightly holds it, to be in the List of those friends whom Paul saluted, *Rom. xvi.* then it cannot but be more renowned, to be those *egregii assumpti e grege*, those egregious servants whom Christ employed above all the rest, all the *Apostles*, Judas excepted were *David's Worthies*, but they attained not unto the first three. Somewhat was in it, that whereas it was usual for our Saviour to be followed with *three* attendants at least, wheresoever He went to work a Miracle, that we never find him vary, but constantly to accept *these same three*, and no other: as when He raised up the Maiden to life, *Mark v. 37.* and when He prayed, and fell into his agony in the Garden before his Passion, *Marth. xxvi. 37.* and at this Miracle in my Text, when He made his glory to appear. That excellency paramount which some have observed in these three above their fellows is this: *In signis primus corruscavit Petrus, sanguinem primus fudit Jacobus, doctrinā illustris fuit Johannes.* Peter is more noted in the book of the *Acts* than any of the *Twelve* for working Miracles: James was the first among the *Twelve* that suffered Martyrdom: and John was the *Eagle* that soared highest of them all in his Doctrine and Divinity. What aptness there was in these three more than others I know not, I leave it to God to give the grace of dispensation to one more than another, who alone knoweth the heart, and sees what is fittest for his own glory. We see no outward sign to discover that they were better prepared to see this Vision than the rest of their fellows: they slept when they should have watcht, and they spake most ignorantly when they awoke, as if they had been still asleep: therefore modesty will give no conjecture why they were prefer'd before their Brethren, but the bare will of Christ, who will exalt those more conspicuously than others whom He is pleased to honour. As God said, that He gave the Law to the *Israelites*, not that they were better than their Neighbours, but because the Lord had a pleasure in them, and in their forefathers. It is not obscurely taught in the verb *assumpsit*, He assumed and took to him Peter, and John, and James, what indisposition they had of themselves to receive such heavenly things: and in all supernatural works we rather draw back, than help on: we had need to pray for *God's assumpsit*, to take us up unto it: this corruptible body, and corrupt affections press down the soul. *Nemo venit ad me nisi Pater traherit eum*, saith Christ, no man cometh unto me unless the Father draw him. There is a preparatory, grace wherewith God invites us to salvation: but his mercy staies not there, for there is a *special* grace over and above that wherewith He draws us. *Draw me and I will run after thee*, says the Spouse. Hail us unto thee, O Lord, and pluck us on with the cords of love; our heart is heavy unto death, and cannot follow unless the Father draw us unto him. *Coge nos intrare cum tectis & claudis*: We are those blind and lame in the Gospel, I beseech thee, O Father, compel us to come unto thy Feast. These three famous *Apostles* were not forward of themselves to ascend up to the *holy Mountain*, but *assumpsit*, their Lord and Saviour took them with him.

It were impertinent to observe some men's needless labour in their questions, why Andrew was none of this *Coram*, none of the three prime, being the first of them all that followed Christ, *Joh. i. 40.* and the instrument that brought Simon Peter his Brother to see the *Messias*? Why should it trouble us that he was omitted? For we never read in the Gospel that it troubled him; his eye was not evil because his Masters was good, since the *Holy Ghost* fell down upon them all at the Feast of *Whitsuntide*,

Homil. in
Matth. vs.

suntide, it bred neither repining, nor emulation, that these three were partakers of some private mysteries. St. Chrysostom commends the ingenuity of St. Matthew above all, *ἐν ἀποκρίσει τοῦ αὐτοῦ ἀποκρίσεως*. He did not conceal the honor and privilege of those Apostles that were prefer'd before him. A brave Athenian offering himself in competition with divers, to be one of their grand Council of 50, then newly to be chosen to govern that State, and being left out of the number, used this saying, *He was glad there were fifty more sufficient than himself to govern the Commonwealth*. So Matthew repin'd not that himself was not in the company, but was glad that Christ had three more eximious than himself to be witnesses of the Transfiguration.

Druthmarus
in Matth. 17.

Ferus ibid.

Yet there is a good crop to be reapt out of this question, and no offence shall be committed through curiositie, why the whole Company of the Apostles went not up into the Mountain with our Saviour: they had all seen him work many miracles; they had all seen him walk on the sea, to let them know when he pleased his body was not gross and heavy: they did all see him pass through the midst of the Jews untoucht, when they sought to stone him, to let them know his body had greater agility than ours, when He pleased, and could pass away undiscern'd. But all might not behold in Mount Tabor, what manner of splendour a glorified body should have. What was the reason of the impediment? Damascen thinks the greater part did stay behind, that Judas might not see the beauty of the Kingdom of Heaven, who was reserv'd for chains of endless darknes. This answer is personal; the next is very plain and literal: *Ut mysterium secretius ageretur*, many witnesses are not fit to keep a secret, and Christ call'd out a paucity to stand by at this Solemnization, because he would have it conceal'd till he was risen from the dead, He bad them tell no man in those days what they had seen, for what reasons it seemed fit unto him to have it carried so privily for a while, I promise to unfold when I come to treat of the 36. verse of this chapter. The third reason is very pat, though it be figurative: though there were very good men left below the Mountain, yet this partition of three in one consort, that did see his glory, nine in another knot who were left out, doth betoken, *multi vocati, pauci electi*, that many are called, and few be chosen. Moses took up no more than Aaron and Hur when he went up to Mount Horeb to talk with God; Christ took no more than the fourth part of the Apostles when He went up to Mount Tabor that God the Father might talk to him, *Major pars remanet terra adharens*; the more numerous part of men cleave to the earth below: Elias sits alone upon Mount Carmel like a Sparrow sitting alone upon the house-top. The valleys are too full of them that mind earthly things. *Two men went up into the Temple to pray, vel duo, vel nemo*, when there is a throng abroad without the Temple. *O curva in terris anima!* so much heaven to receive us, (for it is of an incomprehensible capacity) so little earth to possess (for it is but a drop of water, and a crumb of dust) in respect of the world above: yet we strive to enlarge our possessions upon earth, which will not hold many rich inheritors at once, and neglect Heaven, which would contain us all, and afford every one a Kingdom to reign with God. So far I have collected what I knew fit to be observ'd upon the three Disciples who did associate our Saviour.

It followeth in the third part of the Text, Christ prepar'd himself for his Glorification with great humility; *facta est inter precandum species ejus vultus altera, &c.* as he prayed the fashion of his countenance was altered. Christ need not pray to his Father, as if He that was God and Man in one person could not bring all things to pass without a prayer. That was Martha's error the Sister of Lazarus, Joh. 11. *I know now whatsoever thou askest of God He will give it thee*; but Christ doth intimate in the same chapter, that without asking, the Father did always hear him; yet, through the whole course of his being abased upon earth, He did make requests unto God upon all occasions, that the Head might fulfil all that righteousness which his Members should perform. The matter of his prayer who is able to recite it what it was, since either He prayed in spirit, and did not lift up his voice; or else prayed apart, that the Disciples did not hear? Or if they did hear, yet they have not imparted the relation of it in the Gospel. This I may safely say, there is a Prayer which would make a very convenient Collect at such a time, Joh. xvii. 24. *Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me*. Surely it sounds well to reason, that he prayed for that which He obtained before He stir'd from that place, namely that his Divinity might cast a splendour through his body in a most amiable and visible form, and that a type of the

the glory of the life to come might be revealed to these three *Apostles* : even so the same thing must be continually in our supplications, that the glory of Christ may be spread far and wide from Nation to Nation, which is the large of that Petition which himself taught us, *Thy Kingdom come.*

And as he prayed the fashion of his countenance was altered. O the wise God, that would have the glory of transfiguration fall upon himself at no other time but in the fervor of prayer. Miserable men are those that desire not to be transfigured, and to cast off the old man; but more miserable that think to be transfigured without continual prayer. An Hypocrite would seem to be a transform'd man; *Satan* would appear to have transform'd himself into an *Angel* of light; Hypocrites and Devils all love to make a shew of transfiguration, but they did never pray to God to change their inside, which is nothing but filthiness, and to be renewed in the spirit of their mind: or if Hypocrites do pray, it is with such a faint desire, as if they had rather be denied than speed: they are not instant with God, they are not constant, or if you will have a good thing impressed in a rough word, they are not pertinacious: *tamdiu orandum, quamdiu transformemur in viros alios*; hold on, and cease not to pray, till you be changed into new men. As a Distiller keeps his extractions at the Furnace, till he see them flower and colour as he could wish; so, as long as we feel the reliques of the old *Adam* remaining, especially while we feel them reign, and get the dominion over us, we must ply our *Saviour* day and night with a restless devotion, and a flagrant importunity, and I am sure while we pray, not the fashion of our countenance, but the fashion of our heart shall be altered. What a molesting Suitor would *Gorgonia* the Sister of *Nazianzen* have been to any Prince upon earth? She was not troublesome to God: yet says *Nazianzen* she should protest *αὐτῷ προσεῖν τὸν Θεόν*, she would make him ashamed to deny her, and never rise up from her knees, till the light of his countenance shin'd upon her. *S. Hieron* loved his *Nebridius*, of whose perseverance in Prayer he testifies, *certè sic semper erat orans Deum, ut illi quod optimum esset eveniret*; he was an uncessant Petitioner to God, so that nothing befel him, but that which was fittest for him. *I opened my mouth and drew in my breath, for my delight was in thy Commandments*, says *David*, *Psal. cxix. 131.* in which verse is to be understood, that Prayer is the very breath of the spirit, without which the spiritual man can no more live, than the natural man can live without the breath of air: The lungs must be always cooled with the Element of air, and faith must always be enflamed with the breath of supplication. Will you hear the ample commendation of a true Prayer comprized in two words? *In quâ tanta sit fides ut speret omnia, tanta devotio ut Deum videatur cogere*; let it be strong in faith to hope all things, strong in patience to persist at all times, and I know not what it is not able to effect; to cast mountains into the sea, says Christ, to be transfigured, says my Text, into the glory of God; to bring *Peter* out of Prison when *Herod* had locked him up within a brazen Gate, yet then at the dead hour of the night did the *Angel* bring him forth, and at the same time of midnight *Peter* found the Church at prayer for his deliverance, *Acts xii. 5.*

Well, I pray you remember, that when our *Saviour* went up into the Mountain, as well to be transfigured as to pray, yet the Text names this only, *that he went up into the mountain to pray*; that name stands in chief, and drowns the mention of the other business, as if Prayer were a greater work than that resplendent Transfiguration. And what needed he to pray, but to bring us upon our knees humbly and frequently before his Father, and our Father. As *Solomons Temple* had three especial Ornaments, the *Golden Candlestick*, the *Table of Shewbread*, and the *Altar of Incense*; so three things of principal use do correspond to these in the Church of Christ; the Word Preached, which doth enlighten our darkness, is the *Golden Candlestick*, which is dearer, says *David* than much fine gold. Instead of the *Table of Shewbread* we have the Communion of Christs Body and Blood, the *Table of the Lord*. And instead of the *Altar of Incense* we have that which is much sweeter in Gods nostrils, the *Incense of Prayer*. Now abide these three to direct us in a good way, says *Bernard*; *Verbum, Exemplum, Oratio*, the Word Preached, the Edifying Examples of Holy men, and Zealous Prayer; but the greatest of these is Prayer; *Ea namque operi & voci gratiam & efficaciam promeretur*: for whether they be the actions of a pious life, or the words of an eloquent tongue, it is Prayer which accompanieth from Gods mercy that all should be effectual. I have amplified this the more, because some *Ignaroes* out of a preposterous zeal shuffle off this Christian duty with a most wicked and a regardless negligence, if any man be transfigured from such a

corrupt opinion by that which I have deliver'd, it is *that* which I aimed at, and which I desire of *God*; yea it is that which our *Saviour* intended, when he would be occupied in Prayer at that time, and in nothing else, when he was transfigured in glory.

Now in the *fourth* and last general Observation upon the *Text*, as our *Lord* prepared himself with much humility in Prayer, so in the consequent he was exalted in much honor, *the fashion of his countenance was altered, and his raiment was white and glistering*. Beloved, we are all like the Children of *Israel* standing below the Hill, and dare not go up to pry in to the mystery of the inscrutable glory: Let it suffice us to enquire into three things that follow, which we may safely do, since all *Scripture* is written for our instruction. They are these: 1. The *Final Cause*, why Christ was transfigured: 2. The *Efficient Cause*, from whence this splendour was derived: And 3. The *Effect* it self, alteration in his countenance, whiteness and glistering in his raiment. In these three I will be brief without offensive curiosity, to make us not only search, but find out the cause why He would be transfigured I have regard to this rule of *Damascens* *πῶς διονομίας φιλάνθρωπου οὐκ ἔστι*, every thing that Christ did in his conversation upon earth it is to be referr'd to the good of man.

Orat. de
Transfig.

First then I render this reason; that the Redeemer of Souls lived in great humility upon earth, nay, like an abject worm, to attract the love of the Church; now he chang'd himself into this admired excellency to encrease their faith. *St. Peter* pronounced a Confession of faith for all the *Apostles*, *Matth. xvi.* which their *Master* did exceedingly commend, *Thou art Christ the Son of the living God*. Yet they who did see the *Majesty* of *God* to be in him, and did adore it, were as yet ignorant of what glorification his body was capable, which was the Veil of the *Godhead*. He had suspended all outward appearance of Divine lustre, that it should not shew it self in him. To this meaning you cannot well choose but refer that of the *Prophet Isaias*, chap. liii. 2. *He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him*: that is, he was pleased for a season, not to look like one whose body had an illustrious influence from the soul, and from the union with the *Godhead*, he did suppress it, till he was pleased to make it known, *Psal. xciii.* *The Lord is King, he hath put on glorious apparel*, and in another place, *Thou art clothed with Majesty and honour*. Indeed to have a brightness in his body as great, or greater than the light of the Sun, was as natural to that humane nature, which is united to the *Godhead*, as it is for the *Sun* to shine in the *Firmament*. The *Disciples* marvelled that his face should glister this one time, *so that no Fuller on earth could make a thing so white*, whereas the greater marvel is, that it was not so at all times. *Majus miraculum fuit hujus glorie influxum reprimere, quam eam perpetuo retinere*; It was a greater miracle to restrain the apparition of this glory at any time, than to have it alwayes dwel upon his face: for blessed souls, which enjoy *God* alwayes, have a virtue of claritude in them, which redounds of it own accord into the body. Therefore well might the *Psalmist* say of Christ, whose soul was always blessed, *Thou art fairer than the children of men*. And though at other times his brightness was discoloured by humility; yet now he removed the cloud, and let his Witnesses see the fair beams of his Divine honor for a little time, which is the first motive of his Transfiguration.

Granaten.
loc. pred.

Rathetus in
17. Matth.

Secondly, by this Apparition the *three Disciples* saw in what form he would come to judgment. It is no dreadful thing to a good man, either to see, or to meditate with himself in what manner Christ will come in the Clouds at the last day to call the *Quick* and the *Dead* before him. The *Wicked* that know they have crucified him again, and trampled the blood of the *Covenant* under their feet, will run into the dust for fear of his glorious presence, and call for the *Hills* to cover them, and the *Mountains* to fall upon them: as for the *Righteous* that then shall be found upon earth, in whose hearts he hath sealed the promise of his *Holy Spirit*, they shall tremble with an awful reverence; but when they have gain'd their memory to recall that he cometh with his reward in his hand, they will praise that pomp of Judgment, and say, now our labour is at an end, we shall reign for evermore. And because Christ did appear in Mount *Tabor* no otherwise than as he means to come to Judgment, therefore he did qualify the light of his face to be no greater than the light of the *Sun*: his body, which is strange to consider, shall have more resplendency than that mighty Lamp of *Heaven*; but it is not for the *Wicked* to behold them: they shall see him shine upon his Throne, but with

as little comfort as fore eyes gaze upon the *Sun*, or with as little joy as we see flashes of lightning in a terrible thunder, *non dat lucem videntibus, sed pavorem*, which is not sent to illuminate us in darkness, but to agast us with the apparition. Of this more at large hereafter. But this is the second motive of this Miracle; he transformed himself into *that Majesty* wherein He will judge the World. Thirdly, He did represent himself as the Argument and *Idaa* of that beautiful Reward which the bodies of the Just shall have in the General Resurrection. The *Pharisees* required a Sign, and Christ told them, *they should have no sign, but the sign of the Prophet Jonas*, that a body being swallowed up in death should come to life again; but these few Disciples over and above the Sign of the *Prophet Jonas*, had the Sign of Transfiguration, which is the dainty and delicate part of the Resurrection. Say no more but that *God* will be the Redeemer of his Elect, yet it would amuse a man to think what should become of this vile body, every member whereof hath been a thousand times an instrument of iniquity: well, even this very naughty flesh shall have a beam of Divine mercy shine upon it; it is impossible to make it ought in this life, but a sink of corruption; no Fuller upon earth can make it so white as *God* can. In these days the Soul is full of bad concupiscence, and the Body is made miserable: Hereafter the Soul will be full of grace, and the Body shall be made delectable. And mark it, that the Disciples had their *item* not to talk of these things till Christ were risen from the dead, because the Transfiguration was intended to make up the complement of our joy touching the resurrection of the Body. And to sink it deeper in our hearts, that this brightsom alteration did not concern the Spirit, but the Body; his raiment was white and glistering, which is no more than the shroud of the Body. In a word, *God* did never reveal that He could take away the essential properties of a true Body, and yet keep it a true Body: they that believe so much believe beside the Book; but in this Miracle appeared that *God* can add a celestial and beauteous form unto a Body, so that the *Sun* in all his brightness shall not come near it. This is the seed of that faith which *St. Paul* preacheth, *It is sown in dishonour, it is raised in honour*. Praise the Lord therefore in Body and Soul, since both shall be invested with a Royal Dignity to make them both fit for the society of *Angels*. But herein we exceed the happiness of *Angels*, they are glorious Spirits, we shall be glorified both in body and spirit. So the Prophet, *Isa. lxi. 7. They shall possess the double in their land, everlasting joy shall be with them; Duplicia possidebunt*: their Soul filled with the vision of *God*, their Body transfigured in glory.

Fourthly, this wants not a granes weight of a principal cause, the *son* of *God* in the dayes of his exinanition lookt like a person for this once of divine authority, *ut crucis scandalum tolleret*, that their minds might not be cast down with despair to see the misery of his Cross, who had seen his glory upon Mount *Tabor*. Now he lookt more *Angelical* than a *Cherubin*, then he lookt more ruthful than the poorest *Lazarus*; now the greatest in heaven did speak graciously unto him, then the scum of the earth reviled him; he that was glorified at one time could not be compelled to shame and ignominy, but from his own patience and yielding would be crucified at another. *Sicut luctatores corpus inclinant*, sayes a Father; Christ wrestled with *Satan*, and though that old supplanter the Serpent did bruise his heel, yet he could not get the Mastery: Christ stooped low like a Lion couching for his prey, and when he might seem to be cast down this was his feat to overturn his adversary.

Fifthly, The fifth and last Reason hath a Moral Use. There is an old man with his corruptions to be metamorphosed in us all, *sicut Pelias recoctus*, as the Fable goes, that *Medea* bathed the body of *Pelias* with certain magical drugs, and from a decrepit old man transmuted him into a vigorous youth. This is a figment; for no man spent his young years so well, to deserve at *Gods* hands in this world to be young again: but there is *ἀναστροφή* *ἡ* *ἡ*, a renovation in the spirit of our mind. *God* will not know us in our own form and filthiness, unless we put on the Image of Christ: As *Jacob* obtained his *Fathers* blessing, not in his own shape, but in the Garments of *Esau*; so we must sue our blessing, having put on the righteousness of Christ; then the Lord will receive his servant, and say unto thee as *Jacob* did unto *Esau*, *I have seen thy face, as though I had seen the face of God*. Gen. xxxiii. 10.

3. P. 2u.45.
ar. 2.

You have heard the *final* cause more wayes than one, why this Miracle was wrought, I may speak somewhat of the *efficient* cause; how this splendor was derived, and further than so I must not proceed now, because of the time. Many obscure points will come to light by asking this question: Whether this lightfom beauty like the *Sun* did appear in our *Saviour's* face from the beatification of his humane Soul, or from the union of his Divine nature? First you must understand, that the great *School-man Aquinas* took the best end of the cause into his hand, when he answered to neither of those two members, but rather to the purpose of the question in this wise, *fuit hac qualitas gloria, sed non corporis gloriosi, quia nondum erat immortalis*: this Transfiguration was a quality of glory, but not of a glorified body, because He was not yet passed death, and raised up to be immortal, and impassible. In this distinction is covertly included, that it was not such a brightness as the Soul shall communicate to the Body, when it is reunited in a joyful resurrection, but was created at this time by the Divine power, to foretel and shadow what would come to pass with much increase in the Kingdom of God. *Prælibatio regni Dei fuit hac transfiguratio*, says *Cajetan*: this was but the Landskip or Pattern of the true happiness which shall be in the Kingdom of Heaven. It was a far more excellent splendour than that of *Moses* or *Stephen* upon earth, but not so perfect, or proper, as is derived from a Soul that is perfectly beatified. *Moses* his face did shine like a *God* when he came down from the *Mount*, yet it was *ab externo colloquio*, because he had been a Companion with *God*. *Christ's* face did shine *ab innatâ gratiâ & potentiâ*, not because he was the Companion of *God*, but because he was very *God*, and was the fountain of all grace and beauty to communicate it to others. Neither was *St. Stephens* irradiation any more than a preparative of the Resurrection, and a declaration of his innocency: to make the Council afraid of wrong judgment; all that lookt upon him saw his face as it had been the face of an *Angel*. But that which hapned to our *Saviour* was not from an external gift; as *Stephen* saw *Christ* standing at the right hand of *God*, but from an internal influence and emanation of the *Deity*.

Moses and *Stephen* were but Passengers, and not to be compared in any sort of excellency with their *Lord*, who was *God* and *Man*. Yet by the dispensation of the Divine Power, it was not such a total illumination in *Christ* as results from the Soul unto the Flesh, when both shall come to appear before the *living God*. The reasons are very full and home for the proof. 1. The Soul in the state of eternal happiness shall derive amiable splendour to all the outward parts of the Body, but no further. In this present case the very garments were changed into such an outward gloss, as the like was never seen: Therefore this must be some brightness created for this instant by the *Deity*. 2. Splendour is but one of the Ornaments of a glorified Body, when the Soul doth transfuse the benefits of beatification into it, it shall be a *Spiritual Body*, it shall be nimble to pass from place to place like an *Angel*, or like a thought; likewise it shall not be obnoxious to death, or dolour, where were these? Because therefore this was but a partial, not a total glorification, it flowed not from the Soul. 3. It was not so large, not so complete a claritude and beauty as will adorn the *Lamb of God* hereafter, but a pittance and measure attemper'd for their weak reception that should see it. His face did shine like the *Sun*: What but like the *Sun*? so much is promised to the faithful, that they shall shine like the *Sun* in the Kingdom of his *Father*. And think you that the *Lord* is not greater than the *Servant*, and shall much excel that proportion of glory which we expect? Therefore *Lyra* sayes, this was an Ornament of the same true glory which we shall have hereafter, *quantum ad essentiam, sed non quantum ad modum*; it had the very essence and truth of such illuminated brightness as the righteous shall have in Paradise, but it had not such an ample measure and proportion. 4. To make it sure and uncontradicted, that this was not like to that glory which shall be derived from the Soul in eternal joy, that is *dos connaturalis*, this is *passio transitoria*. Then it shall be a natural endowment never to be separated away. Now it was but a transient passion, soon on, and as soon off again, even as soon as ever the voice from Heaven had spoken. Permanency, unchangeableness, never altering Eternity are so proper to future blessedness, that without them it is not to be imagined. *St. Paul* was elevated by the Divine grace to see and hear things unutterable

utterable in this rapture : that is, as I believe, he saw the very Divine Essence in a short prospect and away ; yet *Paul* by this exceeding favour was none of the *Beati* till after his dissolution, none of the *Classis* in *St. Matthew*, *Blessed are the pure in heart for they shall see God, quia beatitudo denotat permanentiam* ; Beatitude is not the participation of the best thing in the World for a little time, but for ever and ever.

THE

THE SECOND SERMON UPON The Transfiguration.

LUKE IX. 29, 30, 31.

*The fashion of his Countenance was altered, and his Raiment was white and glistering.
And behold there talked with him two men, which were Moses and Elias.*



IN a well laid description an *Artist* represents things that are absent so verily, so lively as if they were before us. As *Scaliger* says of *Virgil*, he did not read it in his verses, but did even see the Mountain *Ætna* belching out fire, and impestred with smoke and vapour. But no Art so powerful in mans Writings to call back things that are done and past, and to cloath them with such significant words as if they were before us, like to the Pen of the *Holy Ghost*. Do but observe for our present instance, how *St. Matthew* began to delineate the beauty of Christ transfigured, how *St. Mark* added fresh colours to make it appear more excellent; and then how *St. Lukes* Pencil cometh after all, and finisheth the Picture, and you will say upon attentive heed, these are not words which we read, but even Christ himself in his *Majestique* glory. *St. Mathew* begins thus, *His face did shine as the Sun, and his raiment was white as the light*. Doth not this call the *Idea* of your Lord into your mind, as if your eye beheld him? He said much for the face. *St. Mark* speaks loftier for the Garment, *His raiment became shining, exceeding white as snow, so that no Fuller on earth can white them*. Then *St. Luke* neither compares him to the *Sun* above, nor to the *Snow* beneath, but says enough to make us conceive, that positively it was a greater splendor than could be likened to any created thing, *The fashion of his countenance was altered, and his raiment was white and glistering*. A vegetous faith is able to say unto a Mountain, be removed into the Sea, and it shall be removed; much more is it able to carry the soul into the *highest heaven*, into the presence of God by such a stedfast apprehension, as it cannot judge it self, whether it be in the body, or out of the body. Thus let every mans faith say at this time unto his Soul, be thou removed into *Mount Tabor*; thrust in with *Peter*, and *James*, and *John*, perswade thine heart thou seest as much by relation, as ever they saw by apparition, there is thy Saviour having laid down the austere front of a Judge, and looking like a specious Bridegroom, *The fashion of his countenance was altered, &c.*

Now that you may hear things laid down in order for a stay to your memory, you will grant unto me that there are two things which make a spectacle to be wishly look'd upon, *Res mira*, & *persona mira*; strange and uncouth things, strange and unexpected persons. Come therefore and see most rare things in the first part of my Text, Christ even now an object, in which you could discern nothing but poverty,
and

and humility; *Momento turbinis*, and as quick as a flash of lightning. He hath put on such a countenance, and such apparel, as the clearest day light, and the driven snow did not equal him, *His countenance was altered, and his raiment was white and glistering*. Then for strange persons, such as long since were departed, and gone out of the world, because the world was not worthy of them they return in visible shapes to play a new part upon the stage of the earth, *Behold there talked with him two men, which were Moses and Elias*.

I enter upon the handling of these Points without more circumlocution. I have acquainted you before with two things of main consequence in this Miracle of the Transfiguration; first, the final cause why Christ was transfigured. Secondly, the efficiency from whence this exceeding brightness was derived. Now I come to set it forth unto you, first in his face, then in his raiment. Distill out the very best that all the *Heathen* have wrote, and it is not able to teach us so much as is contained in this portion of *Scripture*, touching the immortality of the soul, and the beatitude of the life to come. Here are the two last Articles of the *Creed* exemplified and set out in their real truth, the resurrection of the body, and the life everlasting. The immortality of the soul, and the resurrection of the flesh are confirmed in the persons of *Moses*, and *Elias*, who are brought forth to appear before mortal men face to face: And our *Saviour* makes himself a spectacle of the happiness of the world to come, for *the fashion of his countenance was altered*; or thus in another *Evangelists* description, *his face did shine as the Sun*.

I may say unto him as *Daniel* did to *Nebuchadonozor* upon the interpretation of his dream, *Tues caput aureum, Thou O King art the head of Gold, Dan. ii. 38*. But we are sure if that head be gold, the inferiour members under him shall not be iron and clay. Of his glory we shall all receive, and with the light of his face all the body shall be beautified. This is a Beacon shining upon the top of an hill, which shines from the *East* unto the *West*, from one end of the earth unto the other: But it is a pacificous Beacon, which portends peace, and not war; where you read that the Lord looks like burning fire, there he threatens us to beware of his indignation, so *John* makes a character of Christ, *Rev. i. 14. His eyes were as a flame of fire*, in a great commotion of passion the eye will look like a forge of wrath, as *Tully* displaies *Vires, ardebant oculi, toto ex ore crudelitas emicabat*. His eyes did burn with anger, cruelty did every where sparkle out of his face. The Philosopher says, that the Phancy is seated in the middle Region of the brain above the eyes, which upon great and sudden wrath calls up the spirits hastily unto it self, and with that swift motion they are heated, and seem to flame in the eyes, *Flammea torquens lumina*, says the Poet of his *Turnus*. Therefore this phrase of speech is borrowed from the manner of men, that the eyes of Christ were as a flame of fire. And it bids us *kiss the Sun lest he be angry, if his wrath be kindled yea but a little, blessed are all they that put their trust in him*. But at this apparition, which I entreat of, he did recreate his servants with his looks. Here is no mention of fire in his eyes, but of light in his face, and that is always taken in good part for an auspicious Omen, *They looked upon him, and were lightened, and their faces were not ashamed, Psal. xxxiv. 5*. They that stand before him, and have a reflection from the light of his countenance, shall not knit their brow, and look down for fear unto the earth, as *Cain* did. Yet more than so, this *Sunshine Majesty*, wherewith he was beautified, doth not only dissipate shame, but serve us with the hope of Salvation, *Make thy face to shine upon thy servant, O save me for thy mercies sake, Psal. xxxi. 16*.

It is a good thing to be safe under his mercy, the chearful aspect of his face doth promise that at the least. And doth not this glistering transmutation assure us likewise, that his grace shall shine in our hearts to produce the fruits of life? *The life is the light of men*, says *St. John*; and by inversion it is true to say, that this light is the life of the soul. Therefore this was not the irradiation of the *Sun*, or any other star, which though it be a comely creature, yet it is but an inanimate thing; but to shew it was *Lux viva*, and *Lux ad vitam*, living light, and light that begetteth eternal life; therefore it sparkled from the living flesh of the eternal *Sun* of God. And it may be observed, how usefully *St. Matthew* says *his face did shine like the Sun*, not as if he did then illuminate half the world at once with his face, for then the rest of the Disciples, who went not up to the Mountain, must have known somewhat of this alteration (it being most probable, that the *Transfiguration* fell out in the night) but because the *Sun* doth enough on his part to shine unto all men, and if any want the benefit, it is not for defect of the light which is spread sufficiently abroad:

abroad: So Christ by himself and his *Priests* hath annunciated the truth openly, that it is our own fault, and not his, if it be not tendered to all people, and known throughout the world. 2. The *Sun* before he ariseth sends out beams, and gives some light to the *Horizon*, but makes the day more clear when he is risen upon the earth: So Christ did give the *Patriarchs* a glimpse of faith before he was incarnate, and lived upon the earth, but he did embrighten the *Church* much more with faith, when the world had heard, and seen with their eyes, and looked upon, and their hands had handled the word of life. And do you mark who were present witnesses at the fulgor of this transfiguration? Both *Moses* and *Elias* who had lived on earth in the Age before, and *three Apostles* who did live in that present Age, because he was that light which gave the lustre of faith both to the former, and to the latter Ages of the world; take heed your heart be not thick clay, and gross earth, which will not admit and give transparency to this spiritual light; *He that believeth not abideth in darkness*. It is perilous to be in darkness, and most horrible to abide in it; and without faith you shall abide in the darkness of Hell for ever.

Judg. viii.
18.

Though this which I have said already be much, yet this prospective of admirable light leads us further; for in this Transformation the *Master* did shew what Liveries of glory the Servants should wear when they should dwell with him in his Kingdom for ever. As *Zalumna* said to *Gideon* of *Gideons* brethren, so doth this enlightened countenance of Christ say unto his *Saints*, *As thou art so shall they be*, each one according to the form of the Children of a *King*. No Soothsayer, no Palmer, no judicial Astrologer is able to tell any man the event of his life, what honours and promotions shall betide him. But he, unto whom all the wisdom of the world is foolishness, Christ, hath manifested not in word, but in sign the true state of the blessed for ever, they shall shine like the Stars in the Firmament, or like the *Sun* it self at Noon day. And because this may seem to be an Hyperbolical comparison, I will raise you up higher in your thoughts (though I shall seem to speak strangely) that the *Sun* comes short of that enamouring fair light, wherewith the bodies of the just shall be cloathed, that are raised in incorruption. My reason is strong enough, for the *Sun* is not made to stand for ever in heaven, but when the whole heavens shall be rouled away with a noise, that mighty Planet shall melt away with heat; therefore it cannot shine so beautifully and divinely as that body which shall be immortal, and have no seeds of change or corruption in it. Alas I am so far from aggravating any thing, that if I had a thousand tongues and inventions I should speak faintly and depressively of that supernal Palace, which is filled with light, which no man now can approach; you must conceive that which I cannot urge in speech. All the light which is in this world is but like a Glow-worm to the day, in respect of that Mirror of marvellous light in the heavenly *Jerusalem*, where millions of millions of *Saints* shall be gathered together, and every Saint shall shine more sweetly and *Majestically* than the whole Globe of the *Sun*; what a ravishing object will this be? What an unutterable concurrence of illumination, especially when the fence of the eye shall be perfecter than the *Eagles* a thousand fold, and no whit dazled to behold it? O Lord what good things hast thou laid up for them that fear thee? And thus you see what the Transfiguration in our *Saviours* countenance did portend; Light of grace in this world: Light of glory in the next: And light of mercy and comfort in respect unto them both.

We know that God dispenseth all things much better than we can reach into the cause; yet I will suffer an ignorant man to aske, Why did not Christ appear at all times upon earth thus glorious, with the *Majesty* of his Divine Nature shining in his face? Then the *Jews*, and the *whole world* would have received him, and never doubted. Would they are you sure? And yet we are sure *Peter* denied him, *John* and *James* forsook him, albeit they had seen the glory of his Transfiguration. But *Beloved* it was more fit to bedarken and shadow over his excellency, as he used to do; otherwise the earth could not have told how to have conversed with him, how to have entertained him, how to have looked upon him, if he had openly manifested himself to be the *eternal Son* of *God*, as clearly as we know it now adays. Besides, it was not necessary for him to be always illustrious, it was necessary for him to die and suffer, therefore he came into the world, like *Codrus* the *Athenian* into the Army, with rags and poverty, in vile estimation, that the *High Priests* and *Pharisees* might proceed against him as against a wretched man, and a Malefactor. His ordinary fashion of life upon earth was shame and dishonour; he took a turn for once and no more to have the fashion of his countenance altered in glory. *Non pristinam formam amisit,*

amisit, sed qualitatem mutavit; or as *Cajetan*, this transformation was neither assuming a new substance, nor turning his face into new Figures and Lineaments, but brightning the outward superficies with a new lustre of glory. And *Tertullian* argues it to be true; when the Lord retired to a mount, and did as it were cast a new robe of light all over, both upon his face and garments, *Lineamenta Petro cognoscibilia servaverat*. Peter, after he awoke out of sleep, did still acknowledge him by his Lineaments, there was the ancient feature of his visage without any alteration. Yet I conceive that in the Resurrection of the Just every Countenance, which had disfigurement in it, or any monstrous disproportion, shall be new shap'd and fashion'd. Because that great workmanship of God which abideth for ever shall be conspicuous to all eyes with most exact decency and comeliness. One thing more may yet be expected from me to be spoken of for the finishing of this Point. St. Luke says, *that his countenance was altered, and his rayment glistered*. Was that all? Was his face only glorified with light, and not the rest of his body? There are some that hold how his whole body was transfigured, and bedeckt with light, and that the radiancy of the body did shine through the garments, and make them brightsome; and they think that St. Matthews Text doth favour this opinion, for he speaks of a total transfiguration first, and then of the shining of the face, *He was transfigured before them, and his face did shine as the Sun*. The matter is not great which way the truth stands. But I assent to that which is the more probable Tenent, that the rays of splendour did issue out from no part of his body, but from his face only. For which of the Evangelists hath put forth a word, that any part of his body, his face only excepted, did shine with brightness? Nay, hath not St. Mark Epitomised St. Matthews meaning most intelligibly? *He was transfigured before them, and his rayment was white as snow*; He spake of the Transfiguration but in one word, because it was but in one part of the body, that is in the face. And I urge it strongly from the final cause. The end of his being transfigured was not to dignifie his flesh, with that dignity which he shall have, when it is exalted in glory; (for then very fit all the body should have been amassed into an excellent shape) but the time was not yet come. The end was to exhibit a taste of that future glory, which the Saints shall have in the Resurrection; and for that end more need not be required than St. Luke hath explicitly set down in my Text, *His countenance was altered, and his rayment was white and glistering*.

As the face of Christ did bear the greatest share of ignominy at his passion, being buffeted, being spit on, being prickt with thorns, so the honour of his Transfiguration did light upon his face rather than upon any other part of the body, because Gods reward shall make amends in every kind for the despite of Satan. The Jews did strip him of his Garment, and arrayed him with a robe of scorn, and then led him to be crucified: So God to shew that his Son deserved no such ignominy made his garments to shine with unspeakable purity. As *Lapidaries* say of a true Diamond, that whereas other precious Stones have some colour in their Superficies well known by name, as the Ruby and Saphir, but the colour of the Diamond cannot be well called by any name, there is a white gloss, and a sparkling flame mixt together, which shine fairly, but render no constant colour: So we cannot say what manner of shew the Rayment of our Saviour did make. These two did concur to the composition of the beauty, *Candor & lux*; A whiteness mixed with no shadow, a light bedimmed with no darkness. It was white and glistering, says our Evangelist. *White as the light*, says St. Matthew. And *his face being bright as the Sun, his rayment exceeding white as the snow*, says St. Mark; these two make such a medley, that no Painter can think how to ground a colour to resemble it; *Altera pars de cælo splendidior sole, altera de terrâ candidior nive*. The Divine Nature of Christ is from heaven, and that exceeds the very Sun in the heaven in brightness: His Humane Nature is from the earth beneath, and that did exceed the very snow upon the earth in whiteness.

They had more fancy than sure foundation for their doctrine, that grounded upon this place, how the bodies of the righteous, when they are risen, and stand at Gods right hand, shall not abide naked, but be overcast with a Regal Robe of excellency. Neither will it help that they fetch a proof, *Rev. vi. 11. that the souls under the Altar had white Robes given to adorn them*; to make the true interpretation of these things more passable. First, I will speak of the alteration in Christs Garment; then of the candor and whiteness. It is well known in holy Scripture that Christ is called our garment, and that as many as are true members of the Church are called

Christ's Garment. Gal. iii. 27. *As many of you as have been baptized into Christ have put on Christ.* There the Saviour of mankind is our Robe. Now we read of the conversion of the Gentiles, and their being gathered into the Church, Isa. xlix. 18. *Lift up thine eyes round about, and behold all these gather themselves together, and come unto thee. As I live, saith the Lord, thou shalt surely cloath thee with them all, as with an ornament.* As Charity useth to be painted full of young children, some hanging upon her Arms, some upon her Breasts: So the Son of God is love it self, and all his Children lay fast hold upon him, and hang about him as a Vesture covers the body, these are his Garment which shall shine for his sake in the Kingdom of heaven for ever. Cornelia, the mother of the Gracchi, was visited by a great Lady in Rome, who came in a specious fashion with her Chains of Pearl, and Ear-rings, and Jewels about her. Cornelia expected till her Sons came home, who demeaned themselves before her with awful dutie, and fit obedience, and to these she points, saying, *Hi sunt gemma mea, torques & monilia mea*; These are my Jewels, and my Pendants that adorn me. At such a value Christ accounts all those that live in him by faith, these are his Garment which is white, and glistering, and no Fuller upon Earth can make a thing so white, no earthly felicity can be comparable with that heavenly glory. Philosophers and Heathen Orators these are Fullers upon earth, their wits are not able to reach to the imagination of that spiritual joy which Christ hath prepared for them that fear him: And they that have a Pharisaical opinion to be justified by their own works, these are Fullers upon earth, that would make all clean by the Art of man. Alas, it lies not in our skill, in our endeavours, in our righteousness, it is Christ that can present a Church all glorious, not having spot or wrinkle; he will set us as a Signet upon his arm, and as a seal upon his right hand, he will wear us as a robe of dignity, and bedeck us with grace and glory, so that no Fuller on earth can make a thing so white.

There are three things metaphorically called Garments, in whose whiteness and purity consists the perfection of all our happiness, *Stola sanctitatis, justificationis, gloria*; 1. Here is the fair Robe of sanctity and innocency in the first place; as God says of some good ones in the Church of Sardis, Rev. iii. 4. *They have not defiled their garments, and they shall walk with me in white.* They had not defiled their Garments, that is, they had not spotted their Conscience with uncleanness. Therefore the Primitive Church emblematically did stir up such as were baptized to righteousness and holiness of life, by enjoining them that Ceremony, to wear white Garments at the time of their Baptism, *Accipe vestem candidam, immaculatam, quam perferas sine macula ante tribunal Domini*, says St. Ambrose; Thou that comest to be made a Christian, take this white unstained garment, and keep it unspotted unto the day of the Lord. 2. There is the robe of Justification, when God looks upon us, not as we are in ourselves, but as we are cloathed with the merits of Jesus Christ: *Non est breve pallium*; it is no scanty short Cloak which will not come down to the foot; but it reacheth over all, from our conception to our death, it is spread over all our sins both original and actual, and hides all our deformities, *Put you on the Lord Jesus Christ*; O fair nuptial garment, which will bring us into the Bride-chamber of the Bridegroom for ever! 3. The robe of justification makes us fit to be invested with the robe of glory. That eternal life, which we desire and expect is moralized in the name of a white garment, because such apparel was used among the Jews upon occasion of gladness. The Wiseman commending a life which was always led in mirth and alacrity without lumpish austerity, says he, *Let thy garments be always white, and let thy head lack no ointment.* And because the life of Angels and Saints shall be nothing but singing of Psalms, and pleasance, and festivity before God for evermore, therefore the Angels appeared in long white garments in our Saviours Sepulchre, Mark xvi. 5. And to express that eternity of joy which we shall have in bliss, Christ would not be transfigured without this circumstance, that *his rayment was white and glistering.*

Albedo vita puritatem, splendor doctrina eminentiam significat; That Allusion shall be noted to conclude this Point, whiteness commends a pure, and an innocent life, glistering commends the word of truth in the holy Scripture, that it is as clear as the Sun at noon-day. But it is not an outside of purity which will stand the trial before God; Hypocrites may go in sheeps cloathing, a fair and a clean nap may be upon their coat without, when their inside is a ravening Wolf: So Hereticks will parge their Doctrine over with plausible reasons, I perhaps through the power of Satan they will shine with miracles, but take heed you do not worship their Idol, because

because it shines like Gold. *Heretici falsa dogmata fullonicant ingeniis suis*, says Origen; *Hom. 3. in Mat.* Hereticks set a bright gloss upon their false opinions, they in his construction are those Fullers upon earth, that would make their doctrine, if it were possible, as white as truth, but if you pattern it with the *Scripture*, you shall see it colours not with that spiritual light which comes from Christ. That Doctrine which hath the simplicity of the Spirit without the knotty entanglements of mans wit; that which says, let God have the glory, but to us belongs shame and confusion of face: That which impresseth humility into the thoughts, zeal and devotion into the heart, all manner of vertue into the practice. This is that true light which comes from heaven, no Fuller upon earth, none that sit in the pestilent Chair of deceitful tongues can make a thing so white, and every one that is of the truth loveth the light, and hateth darknes. And so far upon this admirable vision, *His countenance was altered, and his rayment white and glistering.*

These were *res mira*; strange and uncouth things, the next general part of the Text doth handle *personas miras*, strange persons, whom a man would not expect in that place, and at that time, *Behold there talked with him two men, which were Moses and Elias.* If any of the people had been by, that took him to be *Elias*, or *Jeremias*, or one of the old Prophets, they should have seen a difference in this Vision between the head and the feet, between the Lord and his Servants. For surely some of the old Prophets, two for all, and those whom the *Jews* did most admire, came upon this Theater to be seen, that Christs glory might appear the more. Let the eyes of *Peter* look upon them together, and see if Christs glory be not far exalted above all the Saints, *Quantum lenta solent inter viburna cupressi.* Among the Gods there is none like unto thee O Lord, *Psal. lxxxvi. 8.* *Non in Angelis caelestibus seu in altissimis*, says the *Chaldee Paraphrase*, not among the Angels, nor among any of the blessed souls that live in the highest places. Was this such a business to be taught, will some men say, to bring the dead out of their graves? Can any mistake that the honour of Christ is far exalted above all his Servants? For to which of the Angels did the Father say at any time, *Sit thou on my right hand untill I make thine enemies thy footstool?* (*Beloved*) are there none that keep the festival days of the Saints with more devotion and observance, then the first day of the week for ever to be sanctified because Christ rose from the dead on that day? Do they not make more Pilgrimages and Vows to some Patrons of their own invention, who have been but men? Are not there more Temples erected in their name? More costly Ornaments bestowed upon their Images? More Prayers poured out unto them than to Christ himself? And had I not need to remember you that two men, who were now glorified, talked with Christ upon *Mount Tabor*, that they might appear like little stars obscured before the greatest Planet? *Moses* did but verifie in person what he had taught in a Song before, *who is like unto thee, O Lord, among the Gods? Who is like unto thee?* *Exod. xv. 11.*

I adjudge it for another reason, that two men *beatified* came to talk with him, because he would not seem to ingross the light of glory to himself without derivation to others. It is not a treasure to be reserved unto himself, but a communicable donative. *The glory which thou gavest me I have given them, Joh. xvii. 22.* As a seed-corn is fruitless unless it die, and bring forth stalks of Wheat: so Christ compares himself to such a grain of Wheat, which must die to bring forth much fruit, or else it abideth alone; as if all were marred unless we were accommodated by his fruitfulness. The Kings honour is in the multitude of his people; the joy of the Father is in the Olive branches round about his Table: The glory of the woman is for the children to grow up, and call the mother blessed: The felicity of these consists herein to have some that are partners of their felicity. But God is all-sufficient to contemplate his own glory though he had never made the world: he did not make man to praise him, as if he wanted voices to magnifie his name, and make him God. Yet he is pleased to express his love so far that his honour should be alone unless the goodly fellowship of Saints and Prophets were round about him. *Except a seed-corn fall into the ground and die it abideth alone, Joh. xii. 24.* Lord, why dost thou esteem thy self alone, and heaven to be solitary without us? But O man, how canst thou be without him in thy heart on earth that would not be alone without thee in heaven? Behold when he brought down heaven upon earth in his own body, two of the Elect brought down their glory to the Mountain to assist him. His own Disciples were yet but earth, and corruption, and therefore incapable of such illuminated brightness, till the time should come to be translated out of the prison

of mortality. And *Angels* were not fit to be his Compeers at this bout, because he manifested the glorification of the flesh, which pertains not to *Angels*, but to Men. None of the living would serve the turn to appear with him in *Majesty*, they were not supernaturalized to undergo it, nor any of the *Angelical Order*, they were not of the right Predicament: two men came down unto him, who had been exalted into Heaven; and now I will shew with what great congruity these two men, who were *Moses* and *Elias*.

But to omit nothing which is fit to be observ'd, I will make three general heads of this matter. 1. Whether all *Elias*, and all *Moses* did appear both body and soul. 2. From whence they came to be Parties at the celebration of this great Miracle. And 3. If I can reach so far, Why they became the representative persons for the whole Body of the *Saints* in Heaven. To the first, that these two Witnesses presented themselves in bodily shapes, there is no wit so scrupulous, I think, that can make a question of it; for *S. Matthew* says, ἀποδὲν αὐτοῖς, these men were seen of *Peter*, *James*, and *John*. Then they were heard talking, and by their talk discover'd to be those grand Prophets, as I will shew hereafter. They talked as men to men, vocally, not in an intellectual fashion as spirits do. And the *Apostles* in their extasie mentioned the making of *Tabernacles* to shroud them in; but a *Tabernacle* is a Coverture for a Body, and not for a Spirit. The controversie doth not consist in this, therefore I pass it over. That which hath caused diversities of judgments to arise is herein, what manner of Bodies these were where-with *Moses* and *Elias* were clothed to attend the Transfiguration of Christ. I will make bold to remove away one opinion of *St. Auslins* as quite out of the cancels of truth, and then proceed. He doth not deny but the dead through *Gods* concession may, upon such occasions as the *Lord* directs them to, appear unto the living: he cites *Samuel* brought up by the Witch of *Endor* to speak with *Saul*. What if that were not *Samuel*, but an evil Spirit? or an Imposter? he cites *Ecclesiasticus*. He objects what if that Book be refused, because it is not in the Canon of the *Hebrews*? Then he cites our present instance of *Moses* and *Elias*: yet he falls off again, and thinks the *Saints* themselves appear'd not, but seem'd to appear by the Ministry of *Angels*. Many times in the *Old Testament*, when the *Angel* is sent from *God* as a Legate. He speaks in the person of his King, *I am the Lord thy God*; therefore he presumes that *Angels* in this place might be called by the names of *Moses* and *Elias*, for whom they appeared. The same most excellent Author is more orthodox in other places upon this point. This cannot well consist. Christ's glory was true, and not fictitious, it betokened a true estate of blessedness to us miserable men hereafter, therefore it cannot piece well together, that all this should be confirmed by fictitious and imaginary Witnesses.

Now I venture forward: and first I will speak of *Elias* how he came in his own body, then of *Moses*: I have a reason for it, and *St. Mark's* wordsly so, *there appeared unto them Elias with Moses*. In what body should *Elias* be an assistant to Christ's glory now, but in the same body wherein He was taken up in a whirlwind to Heaven? *Henoch* and *Elias* were ever paralleled to be of the same condition in *Gods* favour, that their Body was never dissolved from the Soul, but in their whole substance assumed up on high. Some *Jewish Rabbins* have presum'd to teach more than *Scripture*, that the Bodies of *Henoch* and *Elias* were dissolved into Elements in their rapture, and nothing but their Soul was received into *Abrahams* bosom. I smell the leaven of the *Sadduces* in those *Rabbies*, for certainly the origin of it came from such as they who resisted the truth, that a Body could not be exalted to heavenly places. Is not *St. Paul* enough to silence all tongues of that language, *Heb. xi. 5. By faith Enoch was translated that he should not see death*. If *Enoch* did not see death in his translation, and that's the fair letter of the *Scripture*, no more did *Elias*. Says *Epiphanius* *Henoch* and *Helias* their Bodies and Souls were never parted, but remain undivided for ever. *Henoch* lived a married life, *Elias* was a Virgin, to shew that continency in Marriage and Virginity shall both be glorified in the great day of the Resurrection. Thus *Epiphanius*; and I could name a multitude of concurrents, who are advowers of the same sentence. They that list to be contentious gainsay this Doctrin touching *Elias* his Body, that it never was corrupted, from the common theme of mans mortality, *Death passed upon all men, for that all have sinned, Rom. v. 12. Death passed upon all men*: what's that but a just Sentence and Decree, and none can say, Why am I born to dy? But there is mercy and power in the Most High, to spare, and to execute his Decree upon whom

Cajetan.

Lib. de Cur.
pro mort.
ca, 15.

2 Ki. ii. 11.

Heres. 64.

whom he pleaseth, *Heb. ix. 27. Statutum est*, that presseth home, says the *Antagonist*, it is appointed unto men once to dye : that's the Text indeed, but not *statutum est omnibus*, it is appointed unto all men once to die, as some do read it. The ordinary end of men is death, but God hath his exemptions, and priviledges to limit that Statute. *I tell you a mystery*, says St. Paul, *we shall not all die, but we shall all be changed* ; there's one limitation. They that are found upon the earth at the second coming of Christ shall not die, but shall be snatcht up with Christ in glory : *non separatione formæ, sed immutatione qualitatum*, their Soul shall not be taken of the Body, but corruptible qualities shall be taken from the Body. So it was in *Elias* his Rapture, the Body was not destroyed, but only that corruption which was in his Body. Again it is appointed unto men once to die, *semel*, once, and no more : Yet the *Shunamites* Son, *Jairus* Daughter, *Lazarus*, and many others brought back from their Graves died twice ; there's another limitation of the Statute. Nothing concludes from thence, but that *Elias* his Body was never dissolved, in that Body wherein he talked with God at Mount *Horeb*, in the same Body he heard God talk to his Son at Mount *Tabor* about the time of the Transfiguration.

But as for *Moses*, after what manner he came to Christ in the shape of a Body, I cannot speak with any certainty : To hold that the elements were compacted into the figure of a Body, that he might use it for that occasion, and then disperse it into air when the myserie was finished, hath an ill relish in it : because imaginary shapes, like Pageants to be set up for a while, and strait taken down again, were not fit demonstrations of the truth of the Resurrection. *Damascen* observes wittily, that it is likely how the Promise, which God did long before make to *Moses*, was now fulfilled, *Exod. xxxiii. 23. That thou shalt see my back parts, but my face shall not be seen* : meaning, says he, that the eye of man could not see his Divinity, but he should have the honour to see Christ incarnate. That is not unfitly called *posteriora*, or *exteriora Dei*, the out parts, or the Veil of the Godhead. Now was that desire of *Moses* fulfilled, and the Son of Man in excellent beauty stood before him ; but had he not seen him with his own eyes, all had not been according to his first desire and affection : And me-seems that this conjecture is not weak ; if *Elias* had appeared in his own flesh, *Moses* but in a phantastical shape, this had derogated from the dignity of *Moses*, who was the Prophet, than whom none was greater from the Law to *John the Baptist*. The *Jews* oppress us again with their figments in a second opinion, saying, that *Moses* was so beloved of God, that he never saw death, but continued in his Body for ever, as *Elias* doth. *Josephus* tells us his mind herein so plainly, that I perceive the most did follow him ; that when *Josuah* and *Eleazar* had parted with *Moses* upon Mount *Nebo*, he was taken away from them in a Cloud, and advanced to Heaven ; but to make the people quiet, that they might not talk too much of his exaltation, and attribute too much honour unto him, he left it written, that he died in the Land of *Moab*. But this doth peremptorily contradict the Holy Word in divers places : *He died, and was buried in a Valley in the Land of Moab, Deut. xxxiv. 6.* according to the word of the Lord. That word is in the same book, *Deutr. xxxii. 50. Thou shalt die in the Mount whither thou goest up, and be gathered unto thy people, as Aaron thy Brother died in Mount Hor, and was gathered unto his people* ; therefore if *Aaron* died, as we know he did, *Moses* was not translated, that he might not see death.

Nay, the next opinion is more probable than so, which takes away the offence which the former opinion gives, and attributes great honor to *Moses* : namely it consents, as it ought to do, that *Moses* died, and that God by the ministry of his Angels did lay down his Body for a while to be buried in the Land of *Moab* : but it did not abide in the earth there to be corrupted, but was presently restored to life again, and translated to immortality : and because he did not abide in death, therefore it is said, *that no man knoweth of his Sepulcher unto this day*. I draw to this side the rather, because in the ninth verse of St. *Jude's* Epistle the Angel did contend and dispute with the Devil about the Body of *Moses*. Some say the contention was, that the Angel bound the Devil not to reveal where his Body was buried, lest the children of *Israel* finding it out should venerate and adore his Sepulcher, and run into Idolatry : Some say because the Angel buried him against *Bethpheor*, which was a place of most diabolical Idolatry, and *Satan* struggled not to be turned out of that place by the burial of this holy man. I see no incongruity to say, because the Angel did not only contend, but dispute, says *Jude*, not about the Burial, but about the Body, that the argument was, why the Body of *Moses* should be restored to life ? and

Orat. de Transf.

Brentius Homil. 88. Lutherus. Maldonat.

and not rot and putrify in the dust. This opinion is maintained by *Luther*, by *Brentius*, and by the *Jesuit Maldonat*: and it puts all in good square to defend (and it may be done for ought I see without any absurdity) that the Body of *Moses* was reserved in immortality with the Body of *Elias*, and both were in all readiness to come to our *Saviours* Transfiguration. Yet a number of *Doctors* have a fourth strein, that *Moses* his Body was gathered by the power of *God* just at this time out of the dust, and he took it up so long as this miracle lasted, and then laid it down again, and either resumed it shortly after when our *Saviour* rose from the dead; for then many dead bodies of the *Saints* arose, and appeared unto many in the holy City; or else he awaits *Gods* leisure to be cloathed with his flesh for ever at the solemn and general Resurrection. This cannot be gainsaid, for nothing is irksome to *Gods* *Saints*, which most conduceth to their Masters glory.

Eliens. cont.
Bel. cap. 10.

Yet once I must speak again, that there is a fifth opinion, and most commonly defended, That *Moses* his own Body was reunited at this time to his Soul, and that it did abide with him for ever, and he did never lay it down more. If we keep not this Opinion steady, it will be much shaken with this Objection, That *Christ* is commonly known by this property, to be the first who rose from the dead to die no more: *The first-born from the dead, Colos. i. 18. The first-fruits of them that slept, 1 Cor. xv. 20.* Some answer he is the first of them that rose from the dead, as he is said to be the *Lamb slain from the beginning of the world*. He was crucified from the beginning of the world, and rose from death from the beginning, not actually, but virtually; for the power of his Death and Resurrection were available ever since the Promise was made. Secondly, he is *Primogenitus*, the First-born, the strength, the might of them that rise, for he rose by his own will and virtue; all beside him not by their own power, but by the power of *Christ*. But I shall neither satisfy my self nor you with an answer, till I add a third thing, that *Christ* was the first-fruits of them that rose from the dead, and ascended up with his Body before the Majesty of the glory of the *Most High*. For here I must bring in a very fit distinction, though not used by many, that it is one thing to make a Body change corruption into incorruption, so shall all our Bodies be when they are raised from the dead; another thing to make our vile Bodies be changed into glorified Bodies, that shall not be till they are exalted into the highest Heavens. *Elias* his Body being translated was incorruptible; so was *Moses* his Body, if he had it before the Transfiguration, or if he retained it after; but *Christ* *Jesus* was the first of them that rose from the dead, whose glorified Body entred into the highest places.

I have been very brief in this intricate Controversie, which is so stiffly disputed of all sides, and it will make the next point come off more easie, From whence *Moses* and *Elias* came to talk with *Christ* at his Transfiguration. I conclude out of the former question, that *Elias* was translated up on high in Soul and Body, that's indubitable; and that *Moses* rose out of his Grave, and assumed his own Body at this instant Miracle; of all opinions that, I take it, is most probable. Therefore I say, *Elias* came down from whence he was ascended before, and *Moses* rose up from whence he was descended before. So the *Son of God* did demonstrate, says *S. Chrysostom* ἐν δυνάτει καὶ ζωῇ ἐξουσίαν ἔχει, that he had the power in his hand both of life and death. By *Moses* says *Aquinas* are represented all those *Saints* whose bodies from the beginning of the world to the end lye buried in the dust: by *Elias* are understood the whole stock of men and women that shall be found at *Christs* second coming living upon the earth, and both kinds shall be summoned to appear before him. Oh that we may come from heaven to meet him, as *Elias* did, that we may shine with repentance, and faith, and charity; these are the characters of them that shall be bold to stand before the *Son of God* in Majesty: and they that have these endowments, do as it were come from heaven with *Elias* to meet our *Saviour*. But to the point; we make no scruple from whence *Moses* his Body came to mount *Tabor*: from whence, but from the dust of the earth? the difficult question will be, out of what place of sequestration *Elias* came with his Body: To which briefly, as I am able to conjecture, not to certify you.

St. Cyprian was not earnest to enquire it, when he left it off thus, *quo raptus sit Elias Deus novit*, whether *Elias* was taken up *God* knows: yet sure he means, he had not been taught, nor could reach into what Region of Heaven he was assumed; yet he never doubted but he was in some Canton of that Celestial Habitation. The Scripture says no more of *Enoch*, but he walked with *God*, and he was not, for *God* took

took him, Gen. v. 24. But of *Elias* in plain words, that he went up in a whirlwind to Heaven. The *Septuagint* Translation marring all when it renders it thus ἀνέβησαν αὐτοὶ εἰς τὸν οὐρανόν, he was taken up as it were into Heaven. There is no such diminution of, as it were, in the *sacred Text*: *He went up to heaven*, says the *Original*. That could not be the Element of Air, which is sometimes called Heaven; for the Air is rather the Seat of *Satan*, who is called the *Prince of the Air*, than of the Blessed: from thence come turbulencies, and winds, and tempests, but they are at rest from all labour and unquietness. Nor can it be meant of that Heaven of the lower Orbs, for then they should be hurried about every day with the swift motion of the Spheres from East to Occident. Where then could *Elias* be reposed but in the Heaven of happiness, in the tranquillity of *Abraham's* bosom? as *Dathan* and *Abiram* were swallowed alive into Hell, so *Enoch* and *Elias* were lifted up alive into Heaven.

Heaven is taken two ways, both for the place, and for the state and condition of it; and both ways I have good ground to say, that *Elias* was in body among the spirits of the *Kings*, and *Patriarchs*, and *Prophets*, and just men, who are dead in the love of God; and all they went to Heaven locally as to their place, and to Heaven figuratively, that is to joy and happiness. Which I oppose to the adverse and very erroneous opinion maintained by the *Schoolmen* among the *Pontificians*, that the spirits of just men, which departed before Christ's ascension into Heaven, were recluded into a receptacle call'd *Limbus Patrum*, which was the verge or fringe of Hell, where they suffered no pain, but sustained a temporal loss, having not as yet admittance into the Courts of the House of our God. How unconsonant is this to our Saviour's words? *Many shall come from the East, and from the West, and shall sit down with Abraham and Isaac in the Kingdom of God*. How unlike to that Phrase of *David*, *Lord, who shall ascend into thy holy hill*? how unagreeing to the title of *Abraham's* bosom? wherein *Lazarus* was in a long distance from the gulf of sorrow. But to go one step further, and no more at this time: did not Christ by his ascension open a passage to the Souls of the blessed, to draw nearer to God in the highest heavens than ever before? yes verily I believe it; and I am compelled to maintain it by *St. Paul's* Doctrine, *Heb. ix. 8*. *The way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing*; that is while the Law of *Moses* did endure. Their Souls departing were at rest in Heaven in the hand of God, no way obtruded near the confines of Hell, as the *Schoolmen* taught, who either could not, or would not discern a medium between the *Limbus* of Hell, and the highest Heaven. They lived by the same faith that we do, though not with the same evidence and fulness that we have; therefore their Souls departing had a dimension of happiness allotted for them, yet not with that fulness of joy which now they have, nor perhaps with that measure and proportion which they and we shall have hereafter. Beloved, remember and consider Heaven is so large and spacious, that it is fit to admit divers Quarterings and Mansions in it: the *Arch-angels* Throne, the *Angels* Palace, the blessed seats of the faithful since Christ's ascension, the *Refrigerium* of the faithful before his ascension, a Tabernacle allotted for *Enoch* and *Elias*; all these might be several, yet Heaven big enough to make room for all. *In my Father's house there are many mansions*, says Christ that went before us to prepare a place. And *To thee O blessed Saviour, &c.*

THE

THE THIRD SERMON UPON The Transfiguration.

LUKE IX. 31, 32.

Who appeared in glory, and spake of his decease, which he should accomplish at Hierusalem.

But Peter, and they that were with him, were heavy with sleep, and when they were awake they saw his glory, and the two men that stood with him.



When I compare many parcels of *Sacred Scripture*, and many fictions of the Heathen together which are of great similitude; I perceive that *Satan* intended to discredit the holy Writ by devising Fables so like to the sacred truth. I do verily think their *Dencalion* and his flood, was taken from the story of our *Noah* and his Deluge: Their *Hippolytus* refusing the tentations of *Phedra*, and yet accused by her for a Rape, is our *Joseph* after the same manner impeached by his lustful *Mistress*: Their *Hercules* is our *Joshuah*: Their *Bellerophon* carrying Letters to cut his own throat is our *Urias* so betrayed by *David*: Their *Nisus* of *Megara* and his fatal purple hair cut off by *Scylla* is our *Sampson* and his locks cut off by *Dalilah*. So their infamous transmutations of their Gods into Bulls, and Swans, and a thousand lying shapes were published by the Devil to make the Transfiguration of our Saviour suspected. Shame upon such gross Figments, which can no way darken the manifold light of the Gospel, so palpably counterfeit that they need no refutation. As *Irenaeus* passed his censure upon them, *Victoria est sententia vestra manifestatio*, it was victory enough to the Christian cause to tell and relate their absurd opinions.

But in reference to the Metamorphoses of those Idol Gods St. Peter justifies the truth of our Saviours Transfiguration thus: *We have not cunningly devised Fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty*, 2 Pet. i. 16. The Heathen write how their Gods were changed upon earth, but to their shame and ignominy: The Son of God was changed miraculously upon earth, but into a body of resplendent glory. When God was come down to men upon earth, the Heaven did seem to come down upon earth to God. When the Greek Emperour John Palaeologus was drawn into Italy by Pope Eugenius the fourth to be present in the Florentine Council, the City of Venice entertained him so magnificently with their Streets all gilded, and their Boats and Gallies as rich as their Streets that the Greeks in astonishment at the bravery cried out, *ἡ γῆ ἐγένετο οὐρανός*, the Earth was become a Heaven for that day. I have met with no parcel of a Story in my reading more fit to be applied to this occasion. When Mount Thabor did harbour

*Iren. lib. 1.
cap. 35.*

*Binnius Flo-
rentina. Con-
cil. p. 1.*

harbour our Lord, and our Lord did glister with beatifical brightneſs, and the *Saints* above did come thither in their Princely array, and the very clouds did look more white than Lillies, and the voice of the *Father* ſpoke more pleaſing than the ſweeteſt Muſick, *This is my well beloved Son.* I may juſtly cry out, the Earth was become an *Heaven* for that day. All things elſe in the *Gospel* are intermixed with much humility, this one Treatiſe liſts up my ſtile, and makes me ſay, *Paulo majora canamus*; This piece which I ſpred before you is nothing but Triumph, and Maſteſty, and Glory.

Unto theſe words which I have read unto you I am proceeded in this ſubject, and by ſo much as I have read in theſe two Verſes St. *Luke* hath more than the other two *Evangelists*, to wit, that *Moses* and *Elias* talked about *Chriſts* ſufferings in *Jeruſalem*; and that *Peter*, *James*, and *John* were aſleep, and waking of a ſudden were ſtartled at the tranſmutation. I have ſpoke ſeverally the laſt day in what bodies *Moses* and *Elias* did appear, now I proceed to theſe perſons that appear; And becauſe I muſt not break the joynts of an Hiſtory I take the parts whole thus: *Fiſt*, With what fitneſs theſe two were preſented rather than any other for celeftial witneſſes, *Moses* and *Elias*. *Secondly*, What they meant by this communication to ſpeak of his Paſſion, and Sufferings, *They ſpoke of his deceaſe which he ſhould accompliſh at Jeruſalem.* *Thirdly*, That the earthly Witneſſes *Peter*, *James*, and *John* were aſleep at the beginning of this Miracle. But *Peter*, and they that were with him were heavie with ſleep. *Fourthly*, The miſts of drowzineſs were diſpelled, they did awake, and then they ſaw the Viſion, and as the next Verſe will prove it, they heard the conference. To theſe do you give Attention, and I my Expoſition.

The Lord did not pick twain out of ſo great an hoſt of bleſſed Spirits to ſtand upon Mount *Thabor*, but that there was ſome hability, and fitneſs in their perſons rather than in any other. And the fiſt mark eminently ſtampt upon them for this work is this, The Law and Prophets do equally and concordiouſly bear witneſs to Chriſt. *Moses* the fiſt handler and publiſher of the Law; *Elias* the greateſt by far of all the Prophets, O *Elias*, how waſt thou honoured in thy wondrous deeds? And who may glory like unto thee? *Ecclus. xlviii. 4.* As the *Kings* Coin is ſtampt on both ſides; ſo the *Gospel* like a piece of currant Metal is engraven on the one ſide with the ancient teſtimony of the Law, on the other ſide with the ſtrong Predictions of the Prophets. Says *Philip* to *Nathanael*, *We have found him, of whom Moses in the Law, and the Prophets did write, Jeſus of Nazareth the Son of Joſeph, Joh. i. 45.* But *Peter* might go further, and ſay, *We have ſeen him attended, and waited on by Moses and the Prophets.* The Law, and the Prophets, and the *Gospel* make good Muſick, when they are three parts of one ſong, but if you make ſeveral *Airs*, or ſeveral *Ditties* of them you mar all good harmony. We ſee *Moses* and the Son of God together, ſays St. *Ambroſe*; ſo often as we read that portion of St. *Matthew*, *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy might.* We ſee *Elias* and the Son of God together ſo often as we read that deſire inflamed to maintain Gods honour, *I have been very zealous for the Lord of hoſts, 1 Kings xix. 8.* That zeal made *Elias* faſt forty days, and eat nothing: And Chriſt doth answer it again, *The zeal of thine houſe hath eaten me up.* O how amiable it is to unite *Moses*, and the Prophets, and the grace of Chriſt all together, to look upon them in one proſpect, to enterline the Old Teſtament with the New. But if you part *Moses* from the Prophets, or the Prophets from *Moses*, or both from Chriſt, you ſhall not find any glory in them. The *Samaritans* received no Scripture but the Books of *Moses*: The *Jews* receive none but *Moses*, and the Prophets: The Chriſtian puts them all together, and ſo *Moses* and *Elias* appear with Chriſt in glory. And although many things are very difficult to be underſtood in the Old Teſtament; in ſome places we do ſee *Moses* plainly, in ſome places he is hard to be underſtood; yet this Miracle gives us comfort, that in the holy Hill of God, in the glorification of heaven, there we ſhall ſee *Moses* and *Elias*, all that is wrote in the Law and the Prophets very clearly, and that one jot or tittle is not periſhed which the Penmen of holy Writ did foretell ſhould come to paſs. For example, in *Exod. xx. 19.* the Children of *Iſrael* cry out to *Moses*, *Speak thou with us, and we will hear, but let not God ſpeak with us leaſt we die.* To this demand God makes a full and explicite answer, *Deut. xviii. 18.* *They have well ſpoken, I will raiſe them up a Prophet from among their brethren like unto thee, they ſhall hear him.* Here is a middle way difficult to be underſtood, neither would God ſpeak unto them in thunder to terrifie them, and *Moses* could not abide always to be their Speaker, as they would have

The Law
and Pro-
phets.

Tolet. Annot.
63. in hoc
caput.

it, but a Prophet should come like unto *Moses*, like unto him in humane nature, but far more admirable in grace and power. Why, behold this dark mystery is expounded at this Transfiguration, for *Moses* is brought to confess of Christ, this is the Prophet spoken of like unto me, whom you are bound to hear. For the glory which was seen now, the affrightment which took the Disciples, the bright cloud which overshadowed the place, all these hapned now, even as it was at Mount *Sinai*, call to mind what Covenant was then made, and how this is the time to fulfil it. Thus you see how Christs glory makes the *Law* and the *Prophets* intelligible, which is the first reason why *Moses* and *Elias* did appear in glory.

Secondly, These are they that had undergone many sorrows upon earth for the defence of their *God*, and after much tribulation did win the crown of life, in whose faces the Disciples might behold, that through fire and water, through cross and calamity, through ignominy and dishonour we must enter into glory. None so famous for exposing their lives to all dangers as *Moses* and *Elias*. There was but a Bulrush between *Moses* and death when he was set afloat to be drowned in his tender infancy. And if *Jezebel* and all her *Gods* could cut *Elias* throat, she swore he should not have a day to live, 1 *Kings* xix. 2. What sharp encounters had the one with *Pharaoh*? What dismal threatnings did the other denounce against *Ahab*? The one was driven out rudely and violently from the presence of *Pharaoh*: The other banished himself into the Wilderness, and could not be found for three years. Here were a fit couple, that could shew their long Pedigrees of afflictions to be called the Sons of *God*. These were fit indeed to preach of Christs Cross, and of his sufferings at *Jerusalem*. They that suffered much might aptly and confidently commend the sufferings of the body to the Disciples: *Si vis me flere dolendum est primum ipsi tibi*. And here *John* and *James* the two ambitious brethren might see of what condition it behoved those men to be who in our *Saviours* Kingdom should sit the one at his right hand, the other at his left. What had they done for their *Lords* sake as yet, when they askt that bold demand, but to walk with him in *Judea*, to travel from place to place safe enough in their own Country? Once indeed they were scared with a great tempest upon the Lake of *Genesaret*, which might have fallen out upon any other occasion, and then they cry out desperately, *Lord save us we perish*. But upon their haughty demand Christ askt them, *Can ye drink of the cup that I drink of?* It was a cup of wormwood and tribulation, such as *Moses* and *Elias* drank of to the very lees, and those are they that appear with him in glory; those are they that sit in his Kingdom, the one at his right hand, the other at his left. Their countenances have been sad, now they smile for ever, they have worn sackcloth and ashes, and mingled their drink with weeping, now they appear bedeck'd with Majesty. For if none might enter into *King Ahasuerus* Gate cloathed with sackcloth, *Esh. iv. 2*. Then much more all that are deigned the presence of the *King of heaven* shall shine triumphantly in glory.

Thirdly, The objects of *Moses* and *Elias* standing conspicuously before the face of these three men would instill into them the imitation of their holy life, and impectorate to them those good examples, whereby they themselves should become mirrours and examples to after Ages. Their Justice, their Prayers, their Temperance, their Constancy to true Religion, their hatred of Idolatry all these were texted in their face; all their noble acts were remembered by seeing them, *τύπος ἀμύμων ἀναμίμνησκει διὰ τῆς ὁψεως*, says *Chrysostome*. The history of the Saints warms our hearts within us to read it: *Historia sacra inspectio, est quasi compendium resurrectionis ante oculos habere*, says one. To entertain our time in reading the *Sacred History*, is to cast our eyes upon a model of the Resurrection: But to be brought in place where there was an ocular Apparition of *Moses* and *Elias*, was to gain both a model of their Resurrection, and a Chronicle of their History. It is a good thing to call the dead into consultation with the living; where *God* promiseth to send the former and the latter rain to the earth, many apply it mystically to this purpose. The Examples of the *Patriarchs* and *Prophets* well digested into our use are the first showers of rain, or the dew of the morning: The Examples of Christ, and his *Apostles*, and such as have shined like burning lights since their days are the latter rain, or the dew of the Evening; but these drop down one after another, and fill the Church with spiritual encrease. No observation more appertinent than this, which I find attributed to *St. Hierom*. *Moses* was first inspired to write the Book of *Genesis*, which contains the acts of the old World, before he published *Exodus*, which contains the *Law*. A fair method which came from heaven, First instructed

Deut. xi. 14.

to write the History of Antiquity before he Penn'd a *Pandect* of Laws for the use of Posterity; lest he should rashly proceed to teach the Children before he had wisely learnt the Examples of the *Fathers*. I will set my rest upon this Text of *Scripture*, that there is not a pithier Precept in all the Sacred Volume, *Dent. xxxii. 7. Remember the days of old, consider the years of many generations; ask thy Father and he will shew thee, thy Elders and they will tell thee.* It is a very satisfying thing when a truth comes to us by a good descent, as the *Poet* bragg'd of his stories, *Que Phæbo pater omnipotens, mihi Phæbus Apollo.* God did inspire *Moses* and *Elias* to know what sufferings his Son should undergo at *Jerusalem*; they preach'd it before the *Disciples*, the *Disciples* to their Scholars, they to the next, and so from Generation to Generation it is an *Heir-loom* to the latest Posterity. *Alta mysteria per majores ad alios debent devenire;* Let great mysteries be devolved from the mouths of famous forerunners, such as *Moses* and *Elias*. The *Devil* himself was ashamed of upstarts when they came to be broachers of their own fancies, *Iesus I know, and Paul I know, but who are ye?* Sometime it is as hard to know who were the broachers of new Doctrine as to understand the Doctrine it self. As *Tiberius* scoft at a conceited *Roman*, proud enough, but of no good Parentage, *Curtius Rufus videtur mihi ex se natus;* *Curtius Rufus* did beget himself, he had no Progenitors. So ignominious it is to press any thing for current which is a brat of yesterdays invention, and doth not bear a pass from the example of our fore-fathers. Beware of novel Doctrines, and observe it when you will, if they do not beget new Vices; as a Mill-stone new-peck'd fills the meal it grinds with more gravel than one that is smooth with use. Therefore gather such *Manna* as fell very early in the Morning. Enquire for the old, I mean for the oldest way, but *habete salem*, be sure it be salted with *Apostolical* Doctrine, and then it will not be tainted with corruption. That we might not only fetch our Examples so far as the *Apostles*, but a reach beyond them likewise, here were two old *Sires* of great authority and veneration that came to Mount *Thabor*, *Moses* and *Elias*.

Tacit. Annal. Civit.

Fourthly, I had occasion the last day to make a difference between these two Saints thus far, that the body of the one was always living, the body of the other, that is of *Moses*, came from the dead, which is an improvement to the truth of that Article of our Creed, that Christ shall bring all to judgment, both the quick and dead before him; *The dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds.* How many applications may be deduced from thence likewise, that the dead and the living came to teach, that Christ should die upon the Cross, and live again unto the glory of the *Father*? Or thus, to teach us Mortification, and Vivification, that we should die unto sin, and live unto *God*. But referring your memories back to that which is past, I stay my self upon this Notion, that *Moses* and *Elias* come from the other world unto this, to let us see, and that it is undeniably true, that there is a life remaining after this is ended, and of a much happier condition, a life of glory. It is the complaint of them who dispute stily for their own infidelity, *Nullus de mortuis resurgit;* None come from the dead to teach us that are living; but since we mean the Apparitions of them that should come from the other world, they should say, none come from the living to us, who in comparison to them may be called the dead. But to answer to the meaning of the objection, words may be reformed with ease. Have none been sent with tidings to us from the habitation of the other world? Yes, twice apparently to go no farther. At the first bout *Moses* and *Elias* from Mount *Thabor*; at the second bout a witness without all exception, our blessed Saviour, who rose the third day from the dead, continued forty days upon earth teaching the things of the life to come, until the time even now at hand, that he ascended into glory. After that powerful Testimony, which they have given, what can be said more? If all our dead Friends should be returned unto us, they could add nothing to that which they have testified, and to that which the faithful witnesses in heaven hath signified in *holy Scripture*, I mean the Spirit of *God*.

1 Thes. 4. 17.

This is the peevishness of our humane Wisdom, yea, rather of our humane folly, to earn fortidings from the dead, as if a Spirit departed could declare any thing more evidently than the Book of *God* which is the sure Oracle of life? This was *Sauls* practise, neglect *Samuel* when he was alive, and seek after him when he was dead. What says the Prophet, *Should not a people seek unto their God? Should the living repair to the dead?* Nay, rather to the Law, and to the Testimony, *Isa. viii. 19.* Among the works of *Athanasius* I find (though he be not the Author of the questions to

Ad Antiocb. qu. 35.

Antiochus) a discourse full of reason, why *God* would not permit the soul of any of those that departed from hence to return back unto us again, and to declare the state of things in Hell unto us. For what pestilent errors would arise from thence to seduce us? Devils would transform themselves into the shapes of men that were deceased, pretend that they were risen from the dead (for what will not the Father of lies feign?) and so spread in any false Doctrines, or incite us to many barbarous actions, to our endless error and destruction. And admit they be not Phantasms, and delusions, but the very men, yet all men are liars, but *God* is truth. I told you what a Necromancer *Saul* was in the *Old Testament*, he would believe nothing unless a Prophet rose from the grave to teach him, there is another as good as himself in the *New Testament*, and not another Pattern in all the Scripture to my remembrance, *Luke* xvi. 27. The rich man in Hell urged *Abraham* to send *Lazarus* to admonish his Brethren of their wicked life; *Abraham* refers him to *Moses* and the Prophets. He that could not teach himself when he was alive, would teach *Abraham* himself being in Hell, *Nay, Father Abraham; but if one went unto them from the dead, they will repent.*

The mind is composed with quietness to hear the living; the Apparitions of dead men, beside the suspicion of delusion, would fill us with vastly horror, and it were impossible we should be fit Scholars to learn, if such strong perturbations of fear should be upon us. How much better hath *God* ordained for our security, and tranquility, that the Priests lips should preserve knowledge? I know, if *God* shall see it fit to have us disciplined by such means, he can stir up the Spirits of the Faithful departed to come among us: So after *Christ's* Resurrection many dead bodies of

Mat. 27. 52. *Saints* which slept arose, and came out of the Graves, and went into the holy City, and appeared unto many. This was not upon a small matter, but upon a brave and a renowned occasion: But for the Spirits of damnation, they are tied in chains of darkness, there is no repassage for them, and it makes more to strengthen our belief, that never any did return from Hell to tell us their woeful tale, than if any should return. It is among the severe penalties of damnation that there is no indulgence for the smallest respite to come out of it. The *Heathen* put that truth into this Fable. The *Lion* asked the *Fox*, why he never came to visit him when he was sick: Says the *Fox*, because I can trace many beasts by the print of their foot that have gone toward your Den, *Sir Lion*, but I cannot see the print of one foot that ever came back: *Quia me vestigia terrent omnia te adversum spectantia, nulla retrorsum.* So there is a beaten, and a broad road that leads the Reprobate to Hell, but you do not find the print of one hoof that ever came back. When I have given you my judgment about Apparitions of the dead either descending from *Heaven*, or ascending from Hell, I must tell you in the third place, I have met with a thousand stories in *Pontifical* Writings concerning some that have had repassage from *Purgatory* to their familiars upon earth. Notwithstanding the reverence I bear to *Gregory the Great*, I cannot refrain to say, He was much to blame to begin such fictions upon his credulity; others have been more to blame that have increased such Legends; and they are most to be derided that believe them. O miserable Theology, if thy Tenents must be confirmed by sick mens dreams, and dead mens phantastical apparitions! To end this Point, and the first general part of my Text together, a thousand guiles and deceits may entrap them that build any thing upon dead mens news; but this Apparition of *Moses* and *Elias* was warrantable from all delusion, because they stood by *Christ*, and because of their communication, which was Prophetical; I come to speak of that in the second place, *They spake of his decease, &c.* Upon which subject these particulars shall be succinctly handled: 1. That the Cross of *Christ* is all in all, and before any thing in the world to be spoken of. 2. It was spoken of even in the midst of this Apparition of glory. 3. *Moses* and *Elias* came purposely to speak of it. 4. They spake of it in no disconsolatory phrase, but much to our comfort, that it was a decease. 5. They spake of it completely in all circumstances that it was to be accomplished. 6. They designed out the place where all the Prophets had been slain before, and where the Sacrifices were slain every day in the Temple, *And spake of the decease which he should accomplish at Jerusalem.*

To begin with that which is the leading Lesson, whether *Moses* and *Elias* directed their words to *Christ*, or to his Disciples is uncertain, if they communed with *Christ*, as with more probability they did, yet their talk was so audible and distinct, that the Disciples heard it, a Lesson at which they were alwayes ready to stop

stop their ears; yet now it is beaten into them line after line with many repetitions, that the *Cross* of *Christ* is all in all, and before any thing else in the world to be spoken of. These *two Saints* who were enlightned with all knowledge befitting their glorified estate, could have uttered lofty discourses about the *Trinity*, about the highest Heavens, about the distinctions of Angelical Offices, and the like; but they understood themselves and us so well, that this is the Epitome of all saving knowledg, *the Decease which Christ should accomplish at Jerusalem*: 'tis that which will open *Heaven*, 'tis that which will glorifie us, 'tis that which will exalt us to the society of *Angels*, and nothing else. O let my heart dwell often upon the wounds of my *Saviour* for the profit of my Soul, rather than upon all the eloquence and wit in the world. There is more to be learnt by meditating upon his *Passion* seriously and devoutly one day, than by ripping up all other needless questions through the whole year:

*Si Christum discis satis est si cetera nescis;
Si Christum nescis nihil est si cetera discis,*

Says the *Old Verse*: If you have learnt *Christ* crucified for thy sins, do not bewail thy ignorance, simple Soul, though thou knowest no more; if thou hast not learnt his sufferings, and that with his stripes thou art healed, bewail thy knowledg, great *Master of Arts* and *Sciences*, though, except that one thing, thou hast learned all. And what though you fix your speculations upon *Christ* himself: yet all is in vain that you can preach of *Christ*, until you set your notions afloat upon his blood, and sail down to this out of all, that he was crucified for our transgressions. If you be not enemies to his *Cross*, you will easily agree with the truth of the whole *Gospel*; if you do not agree with his *Cross*, as with the only cause by which we obtain salvation, you will be an enemy to all the truth of the *Gospel*. Turn this key right, that we are justified from our sins by his blood shedding, and all is open: wrench the door with any other key, as if we would pick open the lock of *Heaven* gates with our own sufferings and righteousness, and all is shut. Surely *St. Paul* did pattern his preaching by this Copy of *Moses* and *Elias*, *1 Cor. ii. 2. I determined not to know any thing among you, saving Jesus Christ and him crucified.*

Secondly, Yes indeed, this was fit communication for *Paul*, to impart nothing else to the *Corinthians*, who did abound with the *Greek Philosophy*, and eloquence; and it sortd the better to speak of nothing but the sorrows of our Lord, while fears and persecutions, and death did daily environ them; but in my next Observation it shall appear, that this discourse was well chosen, rather than any other at the *Transfiguration* of glory: here was nothing upon the Mountain but celestial joy, and in the height of this joy no other talk to entertain the time but about a *Cross*, and about a woful tribulation. If our sorrow be not enlightned with some joy, it will turn to a melancholick desperation; so if our joy be not damp't with the sadness, and seriousness of some sorrow, it will fly out into excess and presumption. The *Gracians* did not allow their frisking *Lydian* Musick to be playd without the gravity of the *Dorique* Instruments, which they called in one name *μεσολυδία*. So *David* tun'd this mixture upon his Harp, *Psal. ii. 11. Serve the Lord in fear, and rejoyce unto him with reverence.* Surely *Peter* and the other *Apostles* thought they were past all the bitter storms and frowns of the world, where the place whereon they stood was more bedeckt with beauty than ever they had read of *Paradise*, as if *God* had rained down *Heaven* upon Earth; their mind was filled with this saying, and their lips in the next verse spake nothing less; *Give us the Kingdom which is prepared for us, give us the fruition of thy glory.* Nay hold, and take this before, *Prius de calice cogitate quam de regno*; Drink of my cup before you reign in my Kingdom, hear *Moses* and *Elias* preach of my *Cross* before you be enthronized among the *Elders* to sing praises unto the *Lamb* for evermore. But was this a gratulatory Oration fit for the *Prophets* to make to *Christ*? in the brightness of his Excellency did He love to hear of this above any thing that He should die an ignominious death at *Jerusalem*? yes it was as the most pleasant thing to our *Saviour*, and none so acceptable to be spoken of. When a poor woman annointed his head with ointment in the house of *Simon the Leper*, he defends her for it against the indignation of his *Disciples*, says He, *In that she poured this ointment on my body, she did it for my Burial. I* *Mat. 26. 12.* *have a Baptism to be baptized with, and how I am straitned till it be accomplished, Luke xii. 50.*
never

Granatenfis.

never was such haste made to any place as he made to Mount *Calvarie*, there past but a little time from midnight to midday betwixt his Attachment, his Arraignment, and his Execution, as if his feet had stood upon thorns, until his head were crowned with them. The content he took in those torments is thus laid forth in *St. Paul*, who for the joy that was set before him endured the Cross, *Heb. xii. 2.* A certain Author makes an elegant comparison between that triumph when Christ rode upon an *Ass* to *Jerusalem*, and between this triumph of the Transfiguration on Mount *Thabor*. *Infesto palmarum illacrymat considerans mala nostra, in hoc festo mirabiliter exultat recolens mala sua.* Though he was then received with Palm branches, and shoutings, yet he wept upon *Jerusalem* to consider their sins: at this *Feast* he is all glorious, and rejoiceth for our sakes to hear the commemoration of his own sorrows.

And thirdly it must not be forgotten, how *Moses* and *Elias* were those chosen Orators which spake of his decease that he should accomplish at *Jerusalem*: all that was mystical in the Types and Shadows of *Moses* Law, all that was darkly delivered in the deep style of the Prophets concerning this passion is explained against the teeth of the *Jews*; *Moses*, and *Elias* came to interpret themselves. *Moses*, say the *Fathers*, saw what medicine and healing was in the cross, when he lift up the brazen Serpent in the Wilderness to cure the people that were stung and wounded: and *Prudentius* in a sweet versifying way, that *Moses* learnt how all spiritual foes, Death, Satan, Sin, and Hell should be vanquishd by the Cross, when by the stretching out of his hands the *Amalekites* were destroyed in Battel by the Children of *Israel*, *Passis in altum brachiis, sublimis Amalech premit crucis quod instar tum fuit.* Again, they make the same Commentation upon *Elias*, that he laid his body upon the Childs body, his hands upon the Childs hands, which he brought to life again, even as Christ did stretch himself out upon the Cross, and hath quickned us being dead in our sins, having forgiven us all our trespasses, *Colos. ii. 13.* and not us only, who have been born since the time that his blood was actually shed; but all those who lived with the *Fathers* under the Law, and from the beginning of the world, who did believe to escape eternal death by the blood of that Sacrifice which should be offered up upon the Tree of malediction. A strange Medicament, that the drops of this sacred blood should cure so many millions before it self was extant. If an *Herbalist* say he will make a *Panacea*, a rare juice of salutiferous roots the next year, can it cure this Spring? yet the Remedy of the Cross which came to pass in after ages, did as well cure the faithful in the former, as in the latter world ('tis never too soon to believe and seek after Christ, never too late to believe and repent.) *Moses* and *Elias* are Proxies for all those who died before the coming of Christ, that it was beneficial and pleasant to them to have this communication, that He should die at *Jerusalem*: *Libenter exules de reditu in patriam loquuntur*: by our own just demerits, and by the sin contracted in our first Parents, *Moses* and *Elias*, and all the Sons of *Adam* were justly exiled from the joys of *Paradise*; but do thou suffer O Lamb of God, and thou wilt open the Kingdom of Heaven to all believers. Tell me if it were not joyful to banished men to speak of those means which should restore them to a Kingdom. This was the last thing that their Soul did meditate upon earth; upon the meditation of his passion, they, (as we also ought to do) did shut up their last breath; and this is the first thing which they have to say when God did grant them tongues to speak in the Resurrection: *Discamus ea in terris, quorum scientia nobis perseveret in caelis*, says *St. Hierom*: Let us learn such good lessons here upon earth, whose knowledg may remain with us hereafter in the Kingdom of Heaven. Here it is remorseful (fit it should be so) to think of his agony and passion, because our sins are before us, those very *Judas* which betrayed him; in the society of *Angels* the case is altered, there it is no sad discourse to speak of it, for the guiltiness of our sins doth no more infest our memory, every thing that the Lord willeth is pleasant and acceptable to us; therefore in my fourth Notation, *Moses* and *Elias* speak of *Christs* sufferings in no disconsolatory phrase, but much to our comfort, that it was a decease, and spake of his decease, which he should accomplish at *Jerusalem*.

Ep. ad Paulinum.

Fourthly, A mitigating word to lenify a harsh sound of a most dreadful thing. The *Heathen* men did love to do, and to speak courageously, and yet they who know no worse by death than that it was the cessation of our being, or the dissolution of Soul and Body, did describe it by the most judicious Pen that ever wrote among them, to be *τὸ φοβεῖσθαι τὸ φοβεράναι*, of terrors the most terrible, what if they had

had known the Scriptures, that God spake in his anger, that it is the wages of sin, and unless mercy prevent judgment, that it is a departure into endless misery. But get up courage again O frail mortality, the Son of God through death hath overcome death, the Serpent hath lost his sting. As willingly as a Passenger deceaseth, or departeth from a strange place to his own home, with such quietness and composed satisfaction of mind we go from hence for ever, where we shall have an abiding City. Be not unfurnisht for a sudden journey if God call, but say with *Simon*, Lord I am ready to depart in peace. Truly said, that a worthy man in a good old age made no more than an exit, or a decease out of a Theater with a plaudite. The Scripture varies the name of death in good words; ἀνάμνησις, a tranquil rest, *Blessed are they that die in the Lord, they rest from their labours*; ὕπνις, a sound sleep, *our brother Lazarus sleepeth*, Jo. xi. Sometimes it hath the title of an exaltation; *As Moses lifted up the brazen Serpent in the wilderness, so shall the Son of man be lifted up*. And my Text names it ἑξοδὸν a decease: as the Prophet hath called that Book which entreats of the Children of Israel's departure out of Egypt, *Exodus*, their decease out of that Country of captivity and slavery: so if your soul cleave not too much to the dust of the earth, death is no Bugbear, no quivering meditation, but ἑξοδος, as joyful a decease to us, as that was to them, a departure out of bondage and misery. O what death can be dreaded since *Moses* and *Elias* spake so mildly of the death of Christ? Had his daies been cut off without all pain, sorrow, or ignominy, take the Proposition thus barely without amplification of his wounds and sufferings: *mortuus est pro peccatoribus*, he died for sinners, the just for the unjust; who could sufficiently estimate the dear price of his payment, or the miserable contract of our debt? *Morsiferum fuit, quod non nisi morte Christi sanari potuit*, the wound of sin in our Soul was very mortal, which made the Immortal die to cure it. Lord, it is not one Soul in every man, nor ten thousand understandings and cogitations in that Soul which can cast up the estimation of that matchless benefit: How much more when Christs death is dispreed into a full description of all circumstances, the longest Gospels by seven parts in all the Church Service are read upon the Passion, and yet more must be conceiv'd than can be wrote of it in the largest Folio. Yet I will print that Breviary of St. Paul in my memory to read it day and night, Galat. iii. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree*. But that eternal life which he purchased to us thereby hath candied over the bitterness of death, and it is called by a soft, gentle word, a decease; and spake of his decease which he should accomplish, &c.

Fifthly, If, as I intend to speak in the fifth place, all the circumstances of his death were opened; Peter and the rest did hear what manner of decease it was. There were many Pikes to be passed through, a complete order of afflictions to be undergon, and accomplisht; *Fat Bulls of Basan have compassed me on every side*. His miseries stood round about him, and Gods predeterminate counsel was the circle, there was no moving out, till every enemy had spent his spight upon him: so many stripes and wounds foretold in several Psalms, so many sharp pangs and doleances commemorated in several Chapters, and he could not give up the ghost till all these things were come about, and every jot of the Scripture fulfilled. St. John hath set this down with the accurate wildom of the Holy Ghost to be admired, Joh. xx. 28. Christ hanging upon the Cross had power to lay down his life at any minute at the first twitch of pain, and though weariness and the agony of sweat, and the torments he sustained made him very dry, yet he could have died in that thirst, and never call'd for drink. But after all things in the Scripture were fulfilled, one verse of David was unsatisfied, *They gave me vinegar to drink*, Psal. lxix. 2. therefore He cries out *I thirst*, and having received no better than vinegar, he bears testimony, that then all Prophecies about his Passion were ended really and in truth, his word was consummatum est, all was finisht: and at that stop he bowed his head, and gave up the Ghost: *Inclinavit caput*, as if he had said, I have held out thus long against the fury of man, now I willingly die, I will hold out no longer against the truth of God. Very wittily the Author of the Questions to Antiochus, whom I cited before, all enemies were come about our Saviour on the Cross, and had the foil, only death hovered aloof, and durst not approach; *ideo Christus inclinato capite vocavit eam, antequam inclinaret caput propius accedere verebatur*; therefore when all things were accomplisht Christ nodded with his head; and called death unto him, which durst not approach unseasonably before He bowed down his head. How sweet it is to sleep in death, when we have accomplisht all things that are acceptable to God?

even

even so Christ did not decease till he had finisht all things which were due to his Father; and then this world could not claim him a minute longer; but woe and bitterness shall be in that mans end, who hath been troubled about many things in this; but in no one thing that is good can shew a dispatch; much more how far is He from saying with St. Paul, *I have finished my course, hence forth is laid up for me a Crown of life.* Sow your Seed, ripen your Harvest, that it may be gathered into the Barn. Let not your conscience begin to lament about the last hour, and say I have promised repentance to the Lord, I have promised works of mercy to the poor, I have promised reconciliation to my Brother: these fruitless words will come in judgment against me, for I have accomplished nothing.

This second general part sticks only at the last word, the Place where Christ should suffer is designed by Moses and Elias, they spake of his decease, which he should accomplish at Jerusalem. Jerusalem indeed was grown to be the Scaffold upon which the best blood on earth had been spilt for many ages. *It cannot be that a Prophet should perish out of Jerusalem,* Luke xiii. 13. and Christ did them no wrong, when he taxt them with that officious cruelty, that they laboured to draw the execution of all the Prophets to themselves. Nor yet is the meaning so universal, that all the Martyrs had perisht within their Walls: The greater part did, and enow to dishonour all the daily Sacrifices which they offered up in the Temple, when they polluted themselves with the Sacrifices of the Saints. True indeed that Jeremy the Prophet, as Epiphanius relates, suffered in Egypt, Ezechiel in Chaldaea. Jezebel in her time put to death many excellent men in Samaria, and Herod, as Josephus says, cut off John Baptists head at the Castle of Macheranta in the utmost confines of Galilee. But Jerusalem was become the Gulf which had swallowed more holy blood than all other places. And I mark it in St. Paul, when Agabus told St. Paul by the spirit, that he should be bound in chains, and shortly after die for the confession of the faith, as yet God had not revealed that he must go to Rome, and testifie his name there; but Paul makes haste to Jerusalem, as if he would meet death in the face in that great Metropolis, which was so infamous for many Martyrdoms. Well, this is that City which had so incurr'd the anger of the Lord, that he suffered it to fill up the measure of all iniquity, and be odious to all Generations for crucifying the Lord of Life. Yet the Præposition ἐν Ἱερουσαλὴμ we have fitly translated at Jerusalem; For Christ did not suffer within the City, but without the Gates. I will take my thread from St. Paul to lead me in this way, from the 11. to the end of the 13. verse. The bodies of those Beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burnt without the Camp: Wherefore Jesus also, that he might sanctifie the people with his own blood suffered without the Gate. Let us go forth therefore unto him without the Camp, bearing his reproach. Of those Beasts with whose blood the Sanctuary was expiated, and their flesh burnt without the Camp, you may read Levit. xvi. 27. They that serv'd at the Tabernacle had no portion in this Sacrifice. So Christ was carried out of the City to suffer, and they that still retain the yoke of Ceremonies upon their neck have no part in him. He suffered near to Jerusalem; he came unto his own, but they cast him forth. He suffered not in the Temple, for says Leo, *Crux Christi mundi est ara non templi*, Christs Crofs was an Altar, of which the whole world should partake, and not that Temple only. Nay, to go further, He was crucified out of the Privileges of that Jewish City, to betoken that the blessing of his Passion would light upon the Gentiles. The use which the Apostle makes is, as he went forth of Jerusalem, so let us go forth of the Camp to God. *Extra urbem, extra mundum sequamur Christum*; let us leave our Pleasures, our Riches, our Country, our Life, and this whole World, when it is requisite to do God honour by those means. *Quid est egredi ad eum, videlicet communis cum eo passionis*, sayes St. Chrysostom, What is it to go out to him, but to follow the example of his patience, humility, and sufferings: then we shall go out from our sins, and come into his glory. And so much briefly for every part of that Communication which Moses and Elias had in the Mount: They spake of his decease which He should accomplish at Jerusalem.

There is a whole verse yet remaining to be excussed, which I read unto you. I would not be prevented, but to speak of that which follows entirely by it self, yet I will so handle this with a short Paraphrase, that I may not be tedious. But Peter and they that were with him were heavy with sleep. This is right man and his regardlesness; God shines in his works, the Law and the Prophets preach daily, and yet men sleep: No, nor the strong out-cries and exclamations of our Saviour in prayer

Heb. 13.

Serm. 9. de
Pass.

prayer could keep them awake. *Lord*, if thou shouldst not make intercession for us with strong cries and groans unutterable, when we slumber, and regard not our own misery, what endless woe would fall upon us? but here's the difference between *Moses* and *Elias* immortalized in their body, they talk divinely, and between the best men *Peter* and the *Apostles* in their corruptible nature, they are but drowsie lumps of flesh: So it ought to be, to impress this humility into our heart; *quod Apostoli dormiunt ignavia est, quid ipsis contigit spectaculum felicitatis Dei gratia*. It is our own idleness that makes us sleep: and when we slept in death, it was *Gods* mere mercy, no merit of ours, that sent us happiness and glory: it is not our vigilancy or our industry that can attain to such excellent things, but by *Gods* grace and clemency.

Yet we must not think to fold our arms together, and sleep out our time with *Solomons* Sluggard, and yet be made happy; we must awake from sin before we receive the hope and comfort of that future glory in this life, and we must awake from death before we can see *God* and his glory face to face hereafter. O that we could awake from the sluggishness of the flesh, and open our eyes illuminated by faith, then we should see many admirable mysteries, which now pass away from our knowledge, and we never seek them out. *Wake thou that sleepest, stand up from the dead, and Christ shall give thee light*. There is an eye-salve of Prayer, and humility; and long-suffering in these dayes of trial, to dispel the mists of darkness which obscure our faith, and when we awake up after thy likeness, O blessed *Jesus* we shall be satisfied with it. *AMEN*.

LII THE

THE FOURTH SERMON UPON The Transfiguration.

LUKE ix. 33.

And it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three Tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.



Contra. Ep.
Parm. lib. 2.
c. 8.

UPON my entrance into the handling of this beautiful miracle of the Transfiguration we found Christ at Prayer, and he continued in that exercise by himself alone, for he needed not to have his Petition recommended to his *Father* by any other mouth, by any Intercessor in *Heaven* or *Earth*. He indeed prays for every mans wants, but in all the *Gospel* throughout no man prays for him. *Pro quo nullus interpellat, sed ipse pro omnibus, hic unicus, verusque mediator est*, says *St. Austin*. He in whose behalf no man solicits the *Father* to bless him, and he whose Lips bless every man, this is the true and only Mediator of Mankind. But though we found Christ at Prayer, yet we did not find his *Apostles* waking to say *Amen*. *If God be for us, who can be against us?* *Rom. viii. 31*. I answer the *Apostle*, though *God be for us all*, a man may be his own Enemy, and fight against himself. Christ was occupied in Prayer: Who could he against *Peter* when his *Master* was on his side? But *Peter* slept while his *Master* prayed, therein he was against himself. Thrice our *Saviour* rose from Prayer in the Garden, and found him sleeping, therefore the watchful Cock was a sign unto him soon after that he had denied his *Master* thrice. So, to lay this upon our own building, if the three Disciples, whom Christ took with him to *Mount Thabor*, had imployed their time in watchfulness, and Religion as their *Master* did, doubtless the Lord had guided their understanding in the right way; but because they laid them down to rest when they should have prayed, and did not lift up their hands as an *Evening Sacrifice*, therefore the Lord sent upon them the *Spirit of slumber*, *Rom. xi. 8*. πνεῦμα κατανύξεως, an imagination as dark as the darkness of *Egypt*, in which they could discern nothing, πνεῦμα κατὰ πόρεως as *Aquila* reads it, *Isa. xxix. 10*. a strong drowziness which is in the manner of a Lethargy, a Spirit of error and stupidity. Loe what words do come from *Peter* in my Text, let him shake himself as *Samson* did when he came out of sleep, and he shall find that the Spirit of the Lord was gone from him. He did not watch and pray, that he might not fall into error, therefore he slept and fell into error that he might pray to come out of it. Because his tongue was tied when it ought to speak, therefore when he began to speak he knew not what he said.

And that shall appear unto you both this day, and once again *God* willing upon this whole Verse which I have read. At this present I have bounded my meditations

to go but half way, *It came to pass as they departed from him, Peter said unto Jesus, Master it is good for us to be here.* All this matter must not be drawn into an heap, but into this order: 1. What came to pass, which caused Peter to speak now, when he had been silent before. Why *Moses and Elias* were taking their leave, and he would have retained them. *It came to pass as they departed from him Peter said.* 2. To whom he did direct his speech; not to his fellow servants *Moses and Elias*, but to his Master, *Peter said unto Jesus, Master.* 3. That his Disciple went about to teach his Master in the words following, *Master it is good for us to be here.* Those being the words of especial use to spend our time upon, I will enlarge my self to shew that they contain three things to be well allowed, and six things to be doubted of, that I may not say condemned: 1. At the first blush that he saw Christ in glory he said it was *bonum*, he was excellently delighted with it, for the glory of the Gospel is no affrighting thing, but a delectable object. 2. He said true, it was *bonum nobis*, good for us, for God doth shew his glory for us, and for our satisfaction. 3. It is as true, that it is very good to be continually present with his glory, and never part from it; O it is the best of all goods to enter into the joy of our Master. Thus far he built upon a Rock, his foundation is infallible. In the rest he builds upon the sands, yet to censure the errors of so great an Apostle with modesty, I will contrive all that is objected against him into six questions: 1. *An bonum non videre mortem?* Whether it were good for us not to see death? 2. *An bonum non affligi?* If it be good to remain in pleasure, and not be afflicted? 3. *An bonum sit in terrâ manere?* Whether it could be good to dwell always upon the earth? 4. *An bonum sit quod paucis solummodo bonum?* Whether that can be a true good, which is restrained to few? *Bonum nobis*, if it were not enlarged beyond those that were present. 5. *An bonum consistit in aspectu humanitatis?* Whether it could be the supreme good of man to behold the Humane Nature of Christ only beautified, without the revelation of his divine glory. 6. *An bonum sit Christum non crucifigi?* If it could be good for them that Christ should entrench himself in Mount Tabor; and never go to Mount Calvary to be crucified. These are the parts of the Text, not one to be spared. They shall not trouble you with length, though they do with multitude.

I begin with the occasion which moved Peter to speak, it was the departure of the two Witnesses, *Factum est cum illi discederent ab eo dixit.* He was ever prompt to speak; and now he could not hold, when those two, the most heroical Prophets that ever had lived did now come from another world, and were returning again to their own place. What eye could be satisfied with looking upon such men who did live upon earth rather like the Sons of God than the Sons of men? Go not yet is the phrase of civility to any Friend, whose presence is welcom; as you know the Father of the Levites Concubine urged the Levite to stay from night to night, *Be content, and tarry this night also, I pray thee, and let thine heart be merry, Judg. xix. 6.* Then who could do less than interpose when such strangers as these did begin to turn their backs, *Moses and Elias*, that they should never depart. *Næ illiusmodi jam nobis magna Terent. civium penuria est.* There is ever such a scarcity of excellent personages in the Adelph. world, that we may do well to seek all means to keep them when we have them. Sure we must attribute it to a sympathy; and I know not what instinct to call it in Abraham to the love of rare persons, that when he knew not the Angels to be Angels, Gen. xviii. 3. but mortal passengers, yet upon the first sight of them he entreated, and bowed himself down to the ground, that they would turn into his Tent, and rest under his Roof. This is my opinion also of Cleophas, and the other Disciple, who knew nothing by our Saviour, but that he was a wayfaring man, as themselves were, yet they could not let him go, but they constrained him to stay with them at Emmaus, Luk. xxiv. and to go no further. But this importunity of Peter was more like to Eliza's affection, who was even fond of the company of his Master Elias. When the Sons of the Prophets had said unto him, *Knowest thou not that the Lord will take thy Master from thy head this day?* He hung upon Elias wheresoever he went, and when he would have shaken him off twice or thrice, he swears two Oaths as deep as could be taken, *As 2 King. ii. 4. the Lord liveth, and as thy soul liveth I will not leave thee.* There is a Darius in Herodotus that protested, if he were to choose, he had rather have ten faithful Subjects, such as his faithful servant Megabyzus was, than be possessor of the whole Monarchy of Greece; as if one excellent Spirit were as valuable as a Kingdom. And there is a Darius in holy Scripture, to whom Daniel was as dear as ever was Megabyzus to the other; he did justly deem that Daniels life was the fortune and felicity of his Empire, against whom when the Grandees of Persia had conspired to cast him into the

Dan. vi. 14. Den of Lions, the *King* laboured until the going down of the Sun to deliver him. Happy times should those be, if two such *Heroes* at once should be upon the face of the earth as *Moses* and *Elias*, *Si duo praterea tales Idea tulisset terra viros*, says he. Then was the *Church* a Coronet stuck thick with Jewels, when it had twelve *Apostles* at once. But when the Sun had passed through those twelve Signs, and they were taken from among us, such an age did never succeed them, but Emulations and Heresies rose up, a poison which was rank ever since in the *Church* unto these days.

Virgil. *Aeneid*.
ad. 8.

Though the worth of *St. Ambrose* alone might seem to be enough to hold up virtue and goodness in any one part of the world, yet O how he deplores the decease of *Paulinus*, as if half the happiness of that Country round about were buried in his Grave. (*Beloved*) pray to *God* every day to raise up a good Generation in our times, and when you have them, magnifie *God*, and desire his mercy to continue them. If *Moses* and *Elias* be departing, speak as *Peter* did, that you may be heard. When such are taken away I will leave you *David's* Song to sing; a sad ditty *God* knows, *Psa. xii. 1. Help Lord, for the Godly man ceaseth, for the faithful fail from among the children of men.* Neither was *Peter* more instant to retain these two Prophets upon earth, than the good Christians in a little while were instant with *God* to retain *Peter*, when his life was at the last extremity: for when *Herod* had imprisoned him, and the *Angel* set him free, at the time of midnight *Peter* found his friends at prayer for his deliverance, *Act. xii. 5.* Yet I enforce not this, as if *Peter's* zeal in the instance of my Text did not miss the mark, the spirits of the *Blessed* are purified from this contagion of the world below, and are at rest from their labours, and therefore their residence is not to be required upon earth: neither shall incorruption be obtruded hither to inherit corruption. The wise *Poet* had learnt, that the happy *Ghosts* of his *Elysium* were no company for mortals; no not *Anchyses* to be embraced by his own son; *Ter conatus ibi collo dare brachia circum, ter frustra comprehensa manus effugit imago.* Only the formaliry of his desire is laudable, and as right as can be to be imitated, that we are to labour by intercessions, and supplications, that such excellent *Worthies* as *God* sends among us may not be taken away, for whensoever they go it may be timely to them, it must be untimely to us. But for the materiality of this desire, to retain those persons *Moses* and *Elias*, the mistake shall be discover'd in due order, but this shall suffice for the occasion, which made this *Apostle* speak, *It came to pass as they departed from him, &c.*

Joh. vii. 46.

I have somewhat to say in the second part, but very briefly, that although *Peter* being scarce awake, took upon him now to teach, yet he confesseth that by true authority *Christ* was his teacher; for he said unto *Jesus*, *Master*: or if he had forgot it, the voice from *Heaven* in two verses following would have put him in mind, *This is my beloved Son, audite eum, hear him*, he hath the words of eternal life, his own acknowledge it: Full of grace are his lips, the Prophets foretold. Never man spake like this man, those Whelps the *Pharisees* sent abroad to suck his blood, confessed it. This is the *Master* that cannot lie, that cannot lead us into error, hear him. You see it is fit to defer the issue of this point, what obedience we owe to his *Master-ship*, to hear him, till I come to speak of the voice, which was heard from *Heaven*. Only I must tell you, the word which *St. Peter* useth is of good observation, and must not be neglected. *St. Matthew* and *St. Mark* are full of *Hebraisms*, and they keep the word *Rabbi*; *St. Luke* speaks more usually in the flowers of the *Greek Language*, and *Rabbi* or *Master* with him is *improper*. The force of it implies superiority and regiment, *qui rei cuiusdam sit praefectus*, who is set over another to appoint him *ἡμεῖς τὸν πολλὰν πολιτικὴν δέτα κοινωσίαν*, says *Aristotle*, that is, a Commonwealth hath need of many sorts of Governors; so the *Church* hath need of many Rulers, to see that all things be done decently and in order; but there is one *improper*, one who hath the preeminence in all things, the *Master*, who is over all, and above all, which is *Jesus Christ*.

Polit. lib. 4.
ca. 15.

I mean not, as it is alleaged out of *Bartholus*, and some of the impudent *Canonists*, that *Christ*, as he was *God* and *Man*, was *Lord* of the whole World Monarchically, and *Peter* after him, and by *Peter's* right the successive *Bishops* of *Rome*, by which fetch those branded Flatterers entitle their *Popes* to the direct right of all the Kingdoms of the earth; indeed the *Devil* promised our *Saviour* all the Kingdoms of the World, and the glory of them, and since He refused it then, the same *Devil* by the mouth of those *Canonists* profers it again, to try, though He will none of it himself, if some other in the name of a *Viceroy* will take it for him. This is not the

the meaning of the word *συνεσται*, but that he is our *Master* in *Heaven* and *Earth*, the *Head* to which all the *Body* is fitly knit by joints and hands, *Colos. ii. 19. Joints and Bands; Beloved*, neither of those words is idle or superfluous ἀπαλ commissura, the joints are all those blessings and benefits which are bestowed upon us, and knit unto us, Christ by reciprocal gratitude: *συνεσται*, *junctura* are all those offices of Christian charity which bind the Members one to another, all things which belong to the *Communion* of *Saints*, and hold us together under the *Head*, which nourisheth us with his influence. Now it is a very ill disjunction which some make, to argue upon the two natures of Christ, according to whether he is our *Master*, and our *Head*: If you name the one or the other alone, you will confuse your own *Creed*, and know not what to believe; for all the conditions belonging to a *Head* are in neither, but in both. First it was fit the *Church* should have such an *Head*, which is agreeing and conformable to the *Body*, which is knit unto it; a spiritual Head and fleshly Members are not consonant to make an unity: Therefore Christ and his *Church* are said to be like *Man* and *Wife*, which are one flesh, *Ephes. v. 31*. But the *Head* of the *Church* must be fit to nourish every part of the *Body* with spiritual blessings, and make it increase with the increase of God, this can come from none but the Divine and Infinite, who can give spiritual life alone, and quicken them which are dead in their sins; this He can do as he is *Magister Verbi*, & *Magister Spiritus*; who but Christ is *Master* of the Word preached? and who but the same Christ is *Master* of the Spirit, which gives power unto the Word? You see then it is no complemental Name which is given to Christ in courtesie, but a Title of due *Royalty*, and condign Authority, when we call him *Master*. *Master*, says *Peter*, it is good for us to be here.

Upon the same Bank of earth you may gather Flowers and Weeds; the Flowers are set by art in the Garden, the Weeds are the natural offspring. So in this same speech which the *Apostle* uttered in a rapture of love and delight, here are good conclusions to be approved, and bad contents to be reprehended: but the errors arise naturally out of the words; the good conclusions are rather forced than natural, yet they deserve the precedency in my discourse, and this is the beginning, that when *Peter* started out of sleep, and saw Christ in glory, it pleased him at the heart; *bonum est*, says he, this is good, and he never spake truer in his life. The bravest Nations in the World, when they have been at the height of their Empire, have took more pride and delight in *Theatrical* Shews, and Magnificent Spectacles of Triumphs than in any other pomp; for the satisfaction of the eye, when it meets with a right object, is above any other pleasure. But all other things in the world are Counterfeits to right Jewels in respect of the Object of Divine Glory, when the eye gets that to gaze upon, the Soul dilates it self with such greediness to be filled with it, that it would be infinite to receive it. *O how amiable are thy dwellings thou Lord of Hosts! Psal. lxxxiv.* *David* takes up his verse, and goes no further to express it, but leaves off with indefinite admiration. And *Theodore* refused to comment upon those words, *non tam explicandus sensus, quam intimo sensu degustandus*, the sense and meaning of that Verse is not to be expounded, but to be relished and tasted by our affections. We have stoln a name from virtue, and called our Riches our Goods; but beware to steal from *Heaven* as *Prometheus* did, and to call the fruition of any thing upon earth good, if the delights of the earth could speak, they would say unto you, why do you call us good? nothing is good but to dwell in the Tabernacle of the Most High. *One day in thy courts*, says the *Psalmist*, is better than a thousand. The days of this Life are called Thousands of days, the Life of Glory is called One day. These are called Thousands for the mutability, that's called One for the unchangeable eternity, says *St. Austin*. Howsoever it is true in this sense, the shortest salutation of those supernal joys is more satisfactory *Canis ad Nilum*, a touch and away, than the longest satiety of these transitory exhilarations. Two great Prophets rise from the dead to represent the glory of the life to come, three living Disciples, *Peter* especially, are ravished with it, *si mortuis non credideris, saltem viventibus credas*, either believe the dead or the living, which you will, it is a good thing to see Christ in the Majesty of his glory.

Mark those words, says *Tertullian*, with special note, *qua fingendi non habent arbitrium*, extemporary acclamations wherein a man hath no leisure to invent dissimulation, so out of the first pure passion of his mind, which could not be forged, *St. Peter* cried out when he saw the Glory of Christ; *bonum est, it is good*. We cry out of the times now adays, and the Age we live in, but the more unthankful we; for we do, or may live more happily by far under the *New Testament*, than the

Jews

Exod. xx.
18.

Jews did under the *Old*. Every vision of Majestical glory did exceedingly terrifie the antient *Israelites*. When the *Lord* came down upon Mount *Sinah* with triumph, and with the sound of the Trumpet, the people removed, and stood afar off, and durst not come near it: now the *Gospel* hath expelled this fear so far, that the Spectators did not shun the glory of Christ when they saw it, but desired they might continue upon the place where it was for ever. *Deus se magis amandum exhibet, quam spectandum*, says one upon it: God doth exhibit himself in the *New Testament* rather to be loved than to be dreaded, and doth not now intend our terror, but our comfort. The glory of the *Gospel* is like *Gods* Rainbow in the Clouds, not only a beautiful, but a merciful Token, a Bow with the string towards the earth, so that it is not prepared to shoot arrows against us. As *Pliny* said to *Trajan* of his virtuous Consort, *nihil sibi ex fortunâ tuâ nisi gaudium vendicat*, so all that a Christian challengeth for his own is the blessed *Virgins* solace, *My spirit rejoiceth in God my Saviour*. Beloved they forget that God is called the Father of mercies, and the God of all consolations, they forget, that since Christ is come in the flesh, the Dove is returned with the Olive branch of peace in his mouth, who fill the minds of men with melancholly desperate doubts, and do oftner cast before them black stones of condemnation, than white stones of absolution. Chearfulness and a delightsom countenance becomes the Disciples of Christ, howsoever the austere *Pharisees* censur'd our Saviour himself for a winebibber and a Glutton, because he was sociable, and did not always lowr and pout after their hypocritical fashion. *St. Chrysostom* neither lived with content to his own heart, nor gave content to other, because he was untractable to all manner of joyful familiarity διὰ ζῆλον σωφροσύνης καὶ πικρότητος; he was so earnest for sobriety, that he run into a Cynical austerity. Some, not unfirly I think, contend so much that a Christian is to deport himself in a sweet consolatory fashion, that they understand *Solomon* to that meaning, *Eccl. ix. 8. Eat thy bread with joy, and let thy garments be always white*, as if none should put on mournings for the *Gospel* sake, unless they wanted a good conscience to rejoyce in Christ. Though the splendour of the Law was terrible, yet the glory of the *New Testament* is amiable: *bonum est*, says *St. Peter*; it is a good thing to see the Majesty of our Saviour in perfect beauty.

Socrates
l. 8. c. 2.

Cor. iii. 22.

Secondly, Thus far the *Apostle* gave a right judgment upon the vision, and thus much further, that he said it was *bonum nobis*, intended not so much for Christs exalted bravery, as for our good. When I began this Miracle, I cited a rule out of *Damascen*, and I repeat it again, πάντες δικαιοσύνης φιλάδελφοι καὶ σκόποι, the impulsive cause of all things that our Saviour did upon earth was the love which he did bear to the generation of men: yea the *Lord* hath made man the scope of all his other works in a subordinate way to his own glory: For man is made to serve the *Lord*, and the earth is made to serve and supply the use of man, and both ways man is made happy, and not God, says *Lombard*, *Et quod accepit obsequium à creaturis, & quod impendit Deo*, either to take homage from the Creature, or to do homage to the glory of God. All things are ours says *St. Paul*, whether it be the world or life: whether it be the world as the Vassal of our service, or Life eternal as the Crown of our service. When our Saviour did exhibit himself in this rare feature at Mount *Thabor*, quorsum hæc? was it not to catch our hearts, and affect them with the vision? he did not present himself as *Agrippa* and *Bernice* did, *Act. xxv. 23. μετὰ πολλῆς φαντασίας*, with great pomp and estate to shew the regal lustre of their Royalty: no the very *Heathen* were contented to say, that the supreme power of *Heaven* must be αὐταρχὴς, contented with himself, and needed no accessories to set forth his honour: as *Cæsar* spake in a lofty contempt to his mutinous Souldiers, *an vos momenta putatis alla dedisse mihi?* so it would sound better from *Gods* mouth, All the creatures upon earth cannot confer a scruple, or the least moment to advance his excellency. Christ was not contemptible by being made humble, nor more renowned than he was before by appearing in Majesty: Every way he is unobnoxious to the censure of man, because every way he made himself fit for the good of man: and when he joyned both humility and glory in one act, both were for us. See his lowly modesty when he rode upon an *Ass* to *Jerusalem*, see his triumphs of dignity at the same time in those popular acclamations, *Hosanna* to the Son of *David*, blessed is He that cometh in the name of the *Lord*. But all was to this end, that we might see an' hear the honor of God, and the fruit of our own salvation: all the brightness which shin'd upon him in Mount *Thabor* was to enlighten our darkness. *Bonum est nobis*, says *Peter*, it is good for us.

3. Yet once again I will speak, that the *Apostle* did speak the very truth in a third Point, it was good to be continually present with Christs glory, and never part from it, *Bonum est esse hic*; there is no mutation in perfect joy, but an abiding for ever. We cannot change for the better to go from the *beatifical* presence of God, how could *Peter* choose but desire to hold him to that when he had begun to taste of it? I have read in some obsolete stories of *Lazarus* who was raised to life after he had been dead four days, and some others of the like kind, that their soul had seen a little of the happiness of the life to come, and being brought again into the body by the word of Christ, they were never seen to laugh or smile, either because they knew better than others that there was no true joy upon earth, or because they were melancholy to have their happiness interrupted. *My soul longeth, and fainteth for the Courts of the Lord*, says *David*, *Psal.* lxxxiv. 2. If he could faint with desire to obtain that which he had never seen, how might this Disciple faint and languish to leave that which he had seen. Old *Anna* the Widow departed not out of the Temple of God day nor night; which is as much in effect as if *St. Luke* had said, Whatsoever place is called by Gods name deserves our frequent company, and I say unto you of this house, where now we are, which is called by his name, *Bonum est nos esse hic*, it is good for us to be here. *St. Chrysostome* tells me of some great Princes in his time that desired upon their death-bed to be buried in the Porch of the Church, that although they were taken away from being present at the holy Service, which they were wont to love, yet their bodies even in the Grave might as it were be door-keepers for ever in the house of God. I will conclude this general part with *Bernards* words, *Quid aliud videtur bonum, quam in bonis animam demorari, quandoquidem adhuc corpus non potest?* What is good for a man, but that his soul should abide and persevere in good meditations, and good works, since there is no good place of continuance upon earth to receive his body.

Luke 2.37.

De ascens.
Dom. Serm. 4

You have the flower of *St. Peters* Speech bolted out, but there is more bran remaining in six Conclusions that follow, which I propound by way of question; and thus first, *An bonum sit Christum non crucifigi?* If it could be good for them that Christ should entrench himself in Mount *Thabor*, and never go to *Jerusalem* to be crucified. Lord grant us not our own wishes when we desire evil unto our selves; for this *Apostle* unwittingly desired as much mischief to fall upon his own head as the Devil could wish. *Peter* was well stricken in years, his person of grave authority, his affections full of well-meaning love to Christ, therefore this was but one of three times that he made bold to resist his Masters passion, and dissuade it, *Mat.* xvi. 22. *Be propitious unto thy self Lord, thou shalt not be killed by the Scribes and High Priests:* At another time he cut off *Malchus* ear in the Garden to save his Saviour. And though he durst not openly dehort him now (for he was check'd before, and called *Satan* for that fault) yet the same meaning is closely conveyed in these words, *Master it is good for us to be here.* What should I say? It was not his opinion alone, but it seems all his brethren were of the same mind; they knew not the Scriptures, and thought the Church might do well enough though Christ did never die upon the Cross; for when *Peter* alone did speak in this cause, *St. Mark* says *Christ turned about, and looked upon all his Disciples, Mar.* viii. 33. And then rebuked *Peter*, *Get thee behind me Satan.* *Peter* gives him the title of Master if he would stay there and not die; but *St. Paul* shews, that even by death he won himself the Mastership, *Col.* 2. 18. *He is the first-born from the dead, that in all things he might have the pre-eminence.* His deceived Servants thought that it was inglorious for him to die, whereas it was an honour to the Lamb of God to be brought unto that Altar, so it behoved Christ to suffer, and to enter into his glory. I have met with one who delivered his opinion very eloquently, how fit it was for our Saviour to remove from this place where his Disciple would have fixed him. Says He, this is not the Mount where our Lord must end his days, but the fatal *Calvary*. His face shall not shine with light, but be disgraced with Spittle, and smeared with blood. His Garments shall not be white to honour him, but in scorn and derision. He shall not stand between *Moses* and *Elias*, but hang between two Thieves. Thou *Peter* shalt not think it good to be with him, but run away and deny him. The Father shall not call unto him from heaven, *Thou art my well-beloved Son*, but the Son shall cry out that he is forsaken of the Father. There shall not be a bright cloud over the place, but darkness over the face of the earth. Finally, no other Tabernacle shall be built for him, but a Cross of malediction.

2. And might not *Peter* counsel him without offence against this ignominious death?

death? No my Beloved: For it is not to be excused how he knew not the Scriptures, that this was the course appointed for the redemption of the world, the hungry could not eat their bread until it was broken: We could not quench our thirst with the water of life till it was poured out of his wounds: We could not be healed of the sting of death till the brazen Serpent was lifted up, *Jonas* must be cast out of the belly of the Whale before he preach to the *Ninivites*. Christ must die and rise again before the Disciples be sent to preach to all Nations. The *lxx Psalm* hath this title, *A remembrance to the chief Musician*, and the first words of the *Psalm* are these, *Haste thee O Lord to deliver me, make haste to help me O Lord*. As who should say, Thou that art the chief Musician, unto whom all the *Angels of heaven* sing their *Allelujah*, haste thee to redeem us by thy precious blood. Go up to thy Cross and suffer, *for it is time that thou have mercy upon us, yea the time is come*. But you will say, Had it not been most barbarous in *Peter* according to the tenure of that *Psalm* in the Exposition which I have given to wish the death of Christ? First, it might become his own *Apostle* that did tenderly love him neither to urge him, nor dissuade him, but to say, *The will of the Lord be done*. Next I must tell you, it is no such horrid thing as a weak Christian may imagine, to have pray'd unto the Father, that his Son might die upon the Cross for our Redemption, *Even so Father, because thou wilt have it*. Yet this distinction must mollifie it, *Intuitu nostra redemptionis, non ipsius cruciatus*, says *Lombard*; Rejoycing for the benefit of our Salvation, but sorrowing for the bitterness of his Passion; grieving for his sorrows, but giving thanks with gladness for our own deliverance. Therefore in no wise did *Peter* give right counsel, when to decline the issue of that dismal Passion, he said, *Master it is good, &c.*

But *Ne quicquam sapit qui sibi non sapit*? How should he be a good Counsellor for his Master that was not wise for himself? For I ask in the next place, *An bonum non videre mortem*? If it could be good for *Peter* and the two Disciples not to see death? No surely, there is a gain and advantage to be made by death, *Phil. i. 21*. Then when we languish, as we think, of our last sickness, then we begin to call our sins to remembrance, then we look over the Covenant of the Law, which we have so often broken, then we breath out our soul in Prayer, and fill our eyes and our heart with repentance, the sense of imminent death takes away the sting of death by contrition, and a most conscientious examination of the days that are past, one hour well employed about that time is better than a year *in diebus illis*, when we were remiss and careless. Even *Balaam* the Sorcerer did perceive what Sovereign Physick of Salvation God did administer to his Saints upon their sick bed, and therefore he cries out, *O let me die the death of the righteous*. A righteous mans death is like the *Cherubin* standing before the Garden of *Eden*, that with one blow lets him into Paradise; and would *Peter* stay in the Mountain, and want the best *Schoolmaster* of Repentance and Mortification?

Besides, it is a good thing to be weary of every thing, even of life it self, till we come to heaven. I know a man may desire to die out of frowardness. I praise not that. As *Elias* and *Jonas* were fretful because they were cross'd, and in that vexation of mind they desired to die. This is rudeness and impatency to desire to die, because they would not live as God would have them. But there is earning to get above the desires of frail nature, and to desire to put off the body that we may put on Christ. So *Nazianzen* begins an Epistle to *Nyssen* out of *David's* words, *Hei mihi quia incolatus meus prolongatus est*; Alas for me, that I see any more days upon earth, when I cannot see that we have kept that peace in the Church, which we have received from our Fore-fathers. And I forget not the Poetry of *Theodore Beza*, he lived so long till he had made *Elegies* upon the Funerals of all his learned Friends, at last he heard of a choice pair, *Gualter* and *Lavater*, that they were dead, to honour whose memory thus he begins: *Semper ego infelix lugenda in funera fratrum vivam superstes omnibus*? Shall I unhappy out-live all my Brethren to make *Epitaphs* upon them? He that sees many days and nights sees many calamities: And therefore one said elegantly of *John the Apostle*, who out-lived all his fellows, but died not a Martyr as they did, that to live to such an extreme old age was his Martyrdom. *Longevitas Johanni Martyriam quoddam fuit*. Surely God multiplies the days of a good man oftentimes that he may please him the more by desiring death. Do not deplore, with *Micah* of Mount *Ephraim*, that our false Gods are taken away, but that we are so long kept from the true God. Of this good desire of dissolution and departure *Peter* would deprive himself by affecting a phantastical kind of felicity in Mount *Thabor*, *Master it is good, &c.*

I call

Psalm. 120. 5.

*Iorinus in
Psalm. 120.*

I call it fantastical felicity; because it ariseth from the love of the flesh, which thinks all is well enough when it is removed far enough from sorrow and trouble; therefore I ask in the *third* place, *An bonum sit non affligi*? If that condition of life be well chosen in this world which appears, as this did to *Peter*, to be exempted from all affliction? *Solomon* said no, and he is to be believed, when he speaks by the inspiration of the *Holy Ghost*, *Eccles. vii. 2. It is better to go to the house of mourning than to the house of feasting*; (those were two diverse things in his days; but now every house of mourning must be an house of feasting and banqueting) but he adds, *Sorrow is better than laughter, for by the sadness of the countenance the heart is made better*. What a petty Kingdom had this *Apostle* chosen for himself and his fellows? a Paradise, as he thought, without thorn or briar: no labour in it, no exercise, no adventuring for Christ, no profit for the Church, somewhat like *Monastical Recluses* every one in his Tabernacle, and in such places where there is least stir there is the greatest temptation. Is this the holy ground whereon he would set his feet and never depart? No, it was better for him when he walked unto his *Master* upon the waters of tribulation. Danger is the best Centinel in the world to make us watch our enemies. Fear is the best warning-bell to call us often to Prayer. Tribulation is the best Orator to perswade us to humility. O Lord in trouble have they visited thee, and they poured out a Prayer when thy chastising was upon them, *Isa. xxvi. 16. If any man be afflicted let him pray*, says *St. James*, but if any man be not afflicted, let him fast and pray, for he is in the greater danger.

Plato was requested to draw a book of Laws for the Commonwealth of the *Cyrenians*, he said he would take time, and they asked him how long? He answered, Till some great calamity befall the City, for hitherto they had been so happy that no Law-giver could appoint them such Rules as were fit to govern them. And surely *St. Austin* was not of *St. Peter's* mind, he would not have chosen to inhabit in a Mountain devoid of all misery, for he had proved the world, and found it true, *Mundus ille periculosior est cum se allicit diligit, quam cum secogit contemni*. This world will bring more hurt about when it allures us to love it than when it vexeth us to hate it. A pretty Fable is that in the *Moralist*, of a man that sought Pearls upon the Seashore at a low tide, he lighted upon many shells of good Pearl able to enrich him, and he ventured upon the Shelves for more and more, till the Tide came round about him, and he could not scape with his life: O, says he, I should have learnt wisdom of the God of Nature, who cast these Gems loosely and regardlessly upon the Seashore, as things rather to be lost than found. At last he besought a fisherman, who came that way, to take all his Pearls for his pains, and save his life in his Cock-boat. As he was taken in an ambush of the Sea in the midst of his good fortune, so mischief arrests the worldly man in the midst of prosperity. When *Peter* was scourged by the *High-Priests*, when he was imprisoned by *Herod*, when he was under *Nero* in the Lions paw that devoured him, these were good times for the health of his soul, that as the outward man perished, the inward man might be renewed daily. But to be in a brightsom pleasant habitation; *Grave est, molestum est, periculosum est*, says *Gregory*; It was dangerous, it was obnoxious to many inconveniences, which will appear yet further by the fourth question, *An bonum sit in terrâ manere*? Is there any rest upon earth on which we may say, *It is good, &c.*

4. Where shall the Dove rest his foot? If we would be contented with the present state we enjoy, yet all things will change, and though all things should remain as they are, and never change, yet we would never be contented. The Sea is a new Sea every Tide, the earth is a new earth every month, or every quarter at the longest distance, the same mutability whirls us about, and the things that we possess. Whether I be upon Sea or Land, upon Mount *Tabor* or upon Mount *Hermon*, I carry my self about, and shall be weary of it, *πάντα ἡμεῖς βαρύνοντες τὰ πόδια ἑξέβον*, he was a *Cynical Philosopher* indeed that ran over every kind of life as unsatiated with it, but it was not Philosophy, but the state of flesh and blood that taught it him. The City had no Recreation, The Country no Society, Studies of Arts were laborious, Navigation perilous, run over all the world and he would ask for somewhat which he wanted, what content then could *Peter* take in one Hill, though it were furnish'd with a most desirable Vision? How quickly would it have cloy'd him to have been long there, like a Lark, hopping upon one turf of grass? Though God prepare for us a new Heaven, and a new earth, yet he must give us a new heart likewise to delight in them forever. For it is not the object alone, but the disposition of the soul which receives it, that must make us say, *when I awake up after thy likeness I shall be satisfied with it.*

The Poets set down this case of St. Peter in a pretty Fiction, that the Goddess Calypso offered Ulysses her pleasant Island to live there always, and to be immortal upon it. But her tentation would not take, he preferred to refuse this offer, and return home to his own Country. Pleasure is not a Goddess, but a Sorceress, which would offer us the like, *Bonum est esse hic*, this is a fair inheritance, were it not a gay thing if this were heaven, and you imparadised in this pleasant seat for ever? O no says celestial love, go out my soul, go out, take the wings of the morning, fly away to thy Country above, the heavenly Jerusalem, and then rest for ever. Philip, that mighty Macedonian, feasted many Wits at a Banquet, and he propounded a question to be argued before him, What was the greatest thing in Nature? After many Opinions one collected all that had been said, and concluded, Neither was Philip himself the greatest of all things, nor the Hill Olympus, nor the Sea of waters, nor the Sun in the Firmament, *Sed cor quod res maximas despiceret*, the greatest of all things was an heart that despised the greatest things which are in this world beneath. Unclog your affections from all contents of this miserable life, if Tabor it self transport you, the best part of the Militant Church where Christs glory shines, which by Gods mercy I am confident we enjoy, yet forget that, and yearn for the Church Triumphant. Be willing to bequeath the earth to the succession that follows you, and your body to the ground, and your soul to God.

Lorius in
Psal.83.11.

5. I am ready to move the fifth question (alas, when I consider it, how unfit is the natural man for spiritual things?) *An bonum sit quod paucis solummodo est bonum?* Whether we should call that good which is appropriated to our selves, and not communicated to many? This is it for which Origen thinks that Satan stirred up Peter to utter these words, to entreat him to bless that little company upon Mount Tabor with his presence, and to leave all mankind without redemption. O too forgetful, *Nimiumque oblite taborum*, both of the other nine Disciples, and of all that people that sate in darkness, and in the shadow of death. It was the most Jewish maliciousness that the Jews had to challenge God that his mercies and blessings belonged to their Nation, and to no other Kingdom, but this contraction is far more unreasonable to beseech Christ to smother his glory in a private corner with Moses and Elias, and three Apostles, as if these were the five wise Virgins enough to enter into the Marriage Chamber of the Bridegroom. If one member be honoured, all the members shall rejoyce with it, but when all the members of the body are honoured, every member shall rejoyce much more. *Tolle invidiam & tuum est quod habeo, tolle invidiam & meum est quod habes*, says St. Austin; Be not you envious, and that which I have is yours: Let not me be envious, and that which you have is mine. A carnal man you see witheth his own happiness with the consequent infelicity of all the world beside, let me oppose unto this the stupendious example of a regenerate man, that wished his own damnation for the salvation of a great people. *I could wish that my self were accursed from Christ for my brethren, my kinsmen according to the flesh*, Rom. ix.3. Some have commented upon it, that Paul was unadvised in those words, and offended God. Nay (Beloved) the Holy Ghost cannot be unadvised, by whose instinct he wrote, and he doth Preface in the beginning, *I say the truth in Christ, I lie not*. St. Chrysostom cannot speak better than he did upon that verse, *Quia nos longè sumus ab hac dilectione Pauli, ideo intelligere ejus verba non possumus*. We want so much of that love to our brethren, which Paul had to his, that we are not able to make a good construction of his meaning. Yet I will direct you in a few words: Paul did not desire to be separated for his brethrens sake from the charity and friendship of Christ, (for then he should love man better than God) but from the felicity and sweet fruit of that friendship. He would perish for ever, not as Christs enemy, but as an offering for his Nation. He doth not desire to be out of the love of Christ, but out of the Vision of Christ. The conversion of an whole people, he thought, was more for Gods glory than the salvation of one man; therefore although Gods Election must stand, and that was impossible which he desired, yet so long as he loved his brethren in God, and not against God, it was no excessive love. And that is the judgment of Calvin.

1 Cor. 12.26
August in
Psal. 139.

Paræus in
hunc locum.

But to draw to the use of the Point, you see that perfect charity squints not at its own benefit with the great detriment of others; *Bonum est nobis* is bad divinity, and bad civility, it spoils Church and Commonwealth; that which is good to one, or to a few, will never thrive if it be not good for many. It is true, he is one of the fools of the world, that is not wise for himself, but he is one of Gods Reprobates, that is wise for none but for himself. *Nequicquam sapit qui non omnibus sapit*.

When

When every man is his own end, all things will come to a bad end. Blessed were those days, when every man thought himself rich and fortunate by the good success of the publick wealth and glory. We want publick souls, we want them, I speak it with compassion, there is no sin or abuse in the world that afflicts my thought so much. Every man thinks that he is a whole Commonwealth in his private Family. *Omnes quæ sua sunt querunt*; All seek their own. Did St. Paul write it against us, or against the *Philippians*? Chap. ii. 21. Can the Publick be neglected and any mans Private be secure. It is all one whether the mischief light upon him or his Posterity. There are some, says Tully, that think their own Gardens and Fish-
 ponds shall be safe when the Commonwealth is lost. Doth he not call them fools by craft? Away with this *bonum nobis*, to intend our own good rather than the general, it was the greatest error that St. Peter committed. Ep. ad Attic. lib. 1. c. 25.

6. To the last question briefly in a word, *An bonum consistit in aspectu humanitatis Christi*; Could it be the supreme good of man to behold the Humane Nature of Christ only beatified? Surely, the Humane Nature shining as light as the Sun was a rare object, that Peter could have been contented with that, and no more, for his part for ever, yet the resolution of the School holds certain, that blessedness consists essentially in beholding the Divine Nature which is the fountain of all goodness, and power, and in the fruition thereof, accidentally it consists in beholding Christs Humane Nature glorified, and in the consequent delectation. These things must not be enlarged now, because I am prevented by the time. To God the Father, &c. Lyra.

Mmm 2

THE

THE FIFTH SERMON UPON The Transfiguration.

LUKE ix. 33.

And let us make three Tabernacles, one for Thee, and one for Moses, and one for Elias; not knowing what he said.



Very small sin that a man commits cannot chuse but make a long reckoning before the Judgment of God; for one error which St. Peter did incur hath made us work enough to examine it at two several daies. You have heard before, that whether he had a mind to hinder the crucifying of Christ, or whether he desired not to see death, not to be afflicted, to continue in a pleasant habitation upon earth, whether he aimed at his private without respect to the *Universal Church*, or whether he fixt his thought upon Christs humane nature glorified for his utmost blessedness, every way his words are censurable; *Master it is good for us to be here.* Now it follows, because he could not build his opinion upon a good ground, he will build a Tabernacle upon his opinion. *And let us make three Tabernacles, &c.* He that will not desire much shall not sin much: the greatest score of our sins grows from our wishes: It is a great mastery to bridle the tongue, but it is a greater victory to bridle the heart. Pompey the Great being in the *University of Athens*, every Scholar offered himself to dispute before him to shew his learning; but when every man had had his turn, there was one that continued to say nothing, and when Pompey asked why he alone was mute among all the company, says he, that the *Romans* may know, we have one *Philosopher* that can hold his peace. But neither all *Athens*, nor all the World, no nor the *Apostles* of our Saviour could boast that there was one among them could hold in his appetite. We are either for *faciamus* or *habeamus* every hour of the day, either to have this or that, or to make some new thing which we wanted. And how soon our thoughts may become vile with desiring things in this World below, when Peter is not excused for desiring to cast all earthly conversation behind his back, and to remain in a kind of Paradise upon Mount *Thabor*, where Christ was transfigured. He thought he had found out a *medium* between Heaven and Earth, he knew it was not *Heaven*, he saw it was more gay and glistering than earth, a content between both: O no, it was no discreet choice, to desire to sit down as it were in the half way under a golden Canopy, and not to run out unto the end of the race, where the reward was to be received. *He knew not what he said.*

It is obvious upon this occasion to make the same charitable construction for St. Peter, which Paul did for the *Jews*, *I bear them record they have a zeal of God, but not according to knowledge.* The *Jews* were eager to retain their ancient Ceremonies, and

and despised that the *Gentiles* should be invited to the fellowship of their happiness, this bears the definition of zeal exactly; *zelus est affectio ad quam sequitur ob vehementiam dolor, tum ex consortio aliorum, tum ex defectu rei qua desideratur*; zeal is an affection so vehement that it afflicteth it self, if either it want what it desires, or if others do participate it. So the *Apostle* wished that the Vision in Mount *Thabor* might ever last, was even faint for sorrow, when the Cloud carried *Moses* and *Elias* away, and the emulation was so strong, that he desired the Vision might be private to himself, and a few more; *bonum est nobis*, it is good for us: Here is ardour and pain in wishing, *ut res habeatur, & sine consortio aliorum*, to enjoy a good thing, and to be singular, without comperes; therefore I will divide the Text apologetically out of *St. Pauls* words, that here was *zelus erga Deum, sed non secundum scientiam*. Zeal towards *Gods* glory is the first part of the Text, *Let us make three Tabernacles, one for Thee, and one for Moses, and one for Elias*: but zeal not according to knowledge is the second part, *not knowing what he said*. A division being ever made, for perspicuity take these three things to your consideration out of the first part, *fabri, fabrica, possessores*; the Builders in this word *faciamus*, and let us make; the Building, *three Tabernacles*; the Possessors, *Christ* and the two Saints assisting him, *one for Thee, and one for Moses, and one for Elias*: In all which I will explain two things joyntly with the other Members, *Peters* purpose what he aim'd at in zeal, and his mistake wherein he erred, his zeal was not according to knowledge.

Faciamus, let us make. I give the first place for method sake to the consideration of the *Builders*. If he had said unto *Christ*, do thou make three Tabernacles, the work it is certain would have soonest been at an end that way. *God* made the World by his Son, and his Son at one word could have made three Tabernacles, who spake the word, and all things were created. *Every house is built by some man, but he that built all things is God, Heb. iii. 4.* therefore if he had said, do thou make these Tabernacles, it would have been the suddener dispatch: that's the general neglect indeed, the more shame for us; let *God* build and repair his house himself for us, or it is like to be let alone. Nay herein *St. Peter* was right, since *God* hath given all the materials upon earth, let man offer before he is askt to make an habitation for the mighty *God* of *Jacob*. Let us make and work for him, reason good, we are his servants, hired by every day and hour to do some task for his honour. Nor doth *Peter* put it off with *vos facite*, do you *John* and *James* work and build, I will give aim and look on, another worldly trick to put all upon others, if any thing be to be done for *Christs* sake, and exempt our selves both from charge and trouble: many do love that *God* should have somewhat given him, and somewhat built him with their neighbours purse; like the *Ape* in the *Fable*, that took the hot Chesnut out of the fire with the *Cats* foot. Here is one that had not so learnt to glorifie *God*, but with his own tongue, and with his own hand, says *St. Ambrose*, *Non laudasse contentus, etiam ministerium pollicetur*. *Peter* praised this beatifical Vision, *Master it is good*, but he knew that praise is a very cheap part of *Gods* service, and therefore he offers his pains to be doing somewhat in honor of it; a wide mouth, and a close hand is the character of an hypocrite; the birds of the air have sweet voices, but they have no hands to work for their *Master*: an operative Religion becoms him that hath a body to serve *God*, as well as a soul. *Faciamus*, let us make. If you think this Mountain to be uninhabitable, and inconvenient, depart not for that, I offer my service with my fellow Disciples to make you bowers to entertain you.

God never required by his own mouth and Oracle any mortal man to build a place for him, but the most conspicuous Prophet, and the most conspicuous King in all *Israel*, *Moses* for the Tabernacle, and *Solomon* for the Temple; and therefore *Peter* asked no ignoble office from *Christ*, when he would be appointed from him to make him a Tabernacle. If thou wilt, let us make here three Tabernacles, he asked his leave, *Matt. xvii. 4*. Of that humble submission I will speak a word by and by: one thing calls me to consider it first, that here is an infallible note of a large and a vehement love *affectus sine mensura propriarum virium*, an affection which never measured how it could perform that to which it offered: true love doth not consider how it shall be able to finish that which it undertakes: we undertake to renounce the *Devil*, and all his works, to keep all the Commandments, which all our frailties will not permit, but love adventures to try what it can do; and therefore love is called the fulfilling of the Law. *Mary Magdalen* came to enbalm our *Saviour's* body in the Sepulcher, and never thought till she was hard by, that there

there was a stone upon the Sepulcher which she could not roll away : when Christ was risen, and she took him for the Gardner, Sir, says she, *If thou hast born him hence, tel me where thou hast laid him, and I will take him away.* Why, a dead body useth to be born by four strong men to the ground, and this had need of more help, when his body was wrapt up with an hundred pound weight of sweet spices ; yet out of more confidence than strength she said she would bring his corps again into the Grave. So *Peter* and his helpers would raise up three Tabernacles in Mount *Thabor*, having neither Workmens tools nor materials, nor skill I think in that Trade, yet he would dispatch a Building instantly, that he would, to receive his Lord, and those two Gloriosoes that were with him ; if Christ let him alone, what unartificial work he would have made : But true love strides over all impossibilities, *nihil erubescit nisi nomen difficultatis*, it would be ashamed of it self, to think any thing were difficult. You see his aim was above his skill : and will it fully excuse him to say all was out of love ? never lay it upon that love, Christ loves well, but if it be love that is right and considerate, says a most accurate Father of our own Church. *St. Paul* commends love on this wise. *1 Cor. xiii. 5.* *et importunum, nihil perperam facit, in agnitione*, doth not behave it self unseemly, keeps decorum, forgets not what belongs to duty and decency, then the Lord accepts it. Love may, and doth forget it self otherwhile, and then the Heathen mans saying is true, *importunus amor parum distat a similitate*, he that loves God inconsiderately, and perversely, is a kind of enemy : *Peter* thought, let him work, and then there they would stay, and all should be happy, whereas there can be no true happiness where there is so much as *faciamus*, any bodily work.

Though there was a fault, yet love makes it but a diminutive error in him, and as in every *Evangelists* relation we may read his love, so in *St. Matthew* his obedience, *if thou wilt let us make three Tabernacles* : and well remembered of him that Christ said, *I came from Heaven, not to do mine own will, but the will of him that sent me*, *Joh. vi.* so though *Peter* thought himself in Heaven, yet he must not do his own will, but the will of the Lord : Nay, if it were not for doing our own will against his, there would be nothing but Heaven ; *Cesset propria voluntas, & infernus non erit*, says *Bernard* ; Give up your own will to the will of the Lord, into his hands and direction, and there would be no Hell in the world. The chief part of our wisdom is not to lean upon our own wisdom : Let his will guide all, that cannot deceive us, whose will it was to suffer death upon the Cross, because our own will had destroyed us. A Client will refer his Cause to the direction of his Counsel, a Builder the Fabrique of his House to a Master of Architecture ; the Lord will plead our cause against them that strive against us, the Lord will build up the decayed places of *Jerusalem*, and make us polished stones for his own Temple : except the Lord build the house their labour is but lost that build it ; *si tu faciamus*, not our will, but thy will be done ; if thou wilt let us make, &c. This makes for the *Apostles* defence, but there is some *coliquintida* in all things that man can do or say ; for as *Peter* consulted with God, so he consulted also with his own fancy. But in spiritual things, says the *Apostle*, *I consulted not with flesh and blood*, *Galat. i. 16.* Here is *Peter* holding God in one hand, and his own carnal imagination in another ; and indeed this was not to ask, if Christ would such a thing, but to tempt him to be willing to that which was scandalous and inglorious to his Majesty, say the *Apostles*, *Acts i.* *Lord, wilt thou at this time restore the Kingdom unto Israel.* Their question may seem to be submissive, but it was not, there was venom in those fair words, for they would have him willing to establish a temporal Sovereignty in *Israel*. I will conclude this first part with an exact rule of *St. Pauls*, *Be ye not unwise, but understand what the will of the Lord is*, *Ephes. v. 17.*

So much for the Builders, *faciamus, let us make* ; I proceed to the Fabrique or Building, *tria Tabernacula, three Tabernacles* ; either Booths compacted of arms of trees lopt off from the trunk, called *attegias* by the *Old Latins*, or pleasant Arbors of living boughs, which are writhed in arch-wise over head, and every sprig close twisted in, to fence off the weather, called *arbuscula topiaria* ; the best Shelters to receive these great persons that the poor man could think of, whether the Mountain could afford them or no, we have no evidence to make it appear, that was never thought of when he spoke it, for he was so surpriz'd with joy, that he had no leisure to recollect himself, but herein his zeal was very generous, he would fain build another world, and never see this again : *Quem seculi hujus illecebrosa non caperent, gratia resurrectionis allexit*, says *St. Ambrose*, though the provocations of this world could

not

not intangle *Peter*, yet he was caught with that fair sight, how *God* will honour us in the Resurrection: there he would build, there he would fain set his rest: to dwell in a Tabernacle made of boughs and bushes with *Christ*, and *Moses*, and *Elias* affected him better than to enjoy a Palace in this sinful World. *Exilium in Pompeii causâ est tanquam patria*, says a *Roman*, that a man could not miss his native Country, that endured banishment in *Pompey's* company; I may say in a better capacity of truth, that the three Disciples could not miss their Parents, their Children, their Friends, their Possessions, their Countrey, no nor the whole World beneath, if they could but reserve a Tabernacle in any secret place, wherein they might enjoy our *Lord Jesus Christ*. The Prophets who were preserv'd by *Obadiah's* favour, were contented to live in a Cave, where they might serve *God* without Idolatry; and *Peter* would possess a new-found World, not inhabited by evil men; *alter alteri magnum theatrum sumus*, a few good ones are enough to enjoy one another without a contagion of the multitude.

Alas, when he would needs be making a place for *Christ*, that he could devise no better Structure than a Tabernacle. But will *God* indeed dwell on the earth says *Solomon*? Behold the Heaven, and Heaven of Heavens cannot contain thee; how much less this House that I have builded. *Solomon* thought so meanly of the goodliest Temple that ever was built for *God's* honour, what a Building was here then not worthy to be named? Let us make three Tabernacles. As he was laid in a Manger when he was born, so he was never housed richly and sumptuously all the while he lived upon earth, never till *Joseph* of *Arimathæa* composed his body decently in a fair Sepulcher, which is not an excuse that we should make him vile houses now, but a provocation to make him amends on our part, for that contempt which was offered him when he lived in *Judea*. As for the instance of my Text, that *Peter* offered him a Tabernacle made of a few sticks, it is to be born with, both because he knew not what he said, and he was able to do no better. True love is satisfied, that all will be taken in good part, which is well intended. As *Jacob* set up a Stone, and poured oil upon it, and called it the House of *God*, *Gen. xxviii 18*. what would you have him do that had no better at hand? but where the Land abounds with costly and sumptuous materials, can ye bestow them better than upon the Church of *Christ*? Do you not persuade your self, that there the *Lord* hath heard you often from Heaven, and given you all manner of things that are good? and can you suffer those walls to be unadorn'd, where you have been prosperous? or can any heart be so hardned to suffer that Table to be unfurnisht with Ornaments, at which we have often been fed with the Bread of Life, and the Cup of Benediction? I charge not this place with any such neglect, but I commend and pronounce them blessed especially, who have been liberal, that *God's* honour might be set out among us in the beauty of holiness; and I lament it where it is otherwise; for it is a mournful sight me-thinks to see any place excel the Church in preeminence and magnificence; not as if I thought the *Lord* did favour us for fair walls and roofs without a fair inside: but first it signifies the almightiness of *God*, when we honour him with the best and chiefest of all outward things: and secondly it makes our zeal shine before men, that we love our Heavenly Father better than all the wealth of the Earth; and the *Lord* loveth a cheerful giver.

The best Temples that we can dedicate to *God* are our sanctified Souls and Bodies, and therefore *St. Austin* said, alluding to this Text, *Qui Deo vult facere tabernacula, præparet ei penetralia cordis*, He that will make a Tabernacle for *God*, let him prepare a clean heart: this is well said, if we play not the hypocrites with this figurative Religion. If some men be incited to offer up the Sacrifice of Alms unto *Christ*, they tell you, spare them for that, and they will offer up the Sacrifice of a contrite heart. Are not these two ill divided? bid them worship, and fall down, and kneel before the *Lord* our Maker, that they hold superfluous, for they will bend the knees of their heart. Are not those two ill divided? Charge the rich men of the World to repair *God's* decayed Churches, and make them beautiful, that draws money from them too fast, therefore they say we will build a Sanctuary to the *Lord* in our inward heart. Be not deceived, *God* cannot be mocked with these metaphorical excuses. I had rather offer with *St. Peter* to build a Tabernacle unadvisedly where there was no cause, than be backward to build a Tabernacle for the mighty *Lord*, where there was a cause. Because *Moses* and *Elias* had preached *Christ* unto the Disciples, they would do something again to requite it: not hear the word of *God* gratis as some do, as if they would give no money for it. If you will give nothing for

for that precious gift which cometh from above, take heed the Lord do not say to you at the last day, What good service have you done in all your life that I should give any thing to you? as some men have their customs not to give, so undoubtedly God hath his custom not to reward. As David said to Araunah, *The Lord forbid I should sacrifice unto him of that which cost me nothing*; so Peter would not hear a Sermon of Christ crucified, and do no good thing for it, *faciamus, &c.*

These Tabernacles which he spake of, being an allusion to the Church, I find them agree very well in this, that the *Militant Church* is but like a Tabernacle, portable from one place to another, to be taken down in one place, and to be set up in another, always removing. As we see the Gospel began to shine most bright at first in the Eastern Countries, and now it hath pleased God, that in the most conspicuous purity it is carried into the west: From Jerusalem it removed to Antioch, from Antioch to divers places of Achaia in Greece, further and further every Age, till now that the multitude of the Isles do praise the Lord; like a Militant Tabernacle or Pavilion pitcht where God pleaseth to fight against the Devil and his Angels, and to win ground from him that would destroy the Earth, *Psal. cxxviii. 3.* The Wife which is spoken of there, and likned to a fruitful Vine, is an Allegory of the Church. Now the Church while it wanders upon earth, is *vitis in lateribus domus*, a fruitful Vine upon the walls of the House, it stands without the doors of the Palace; but when the Church shall be settled quietly in the upper Jerusalem, it shall be *vitis in penetralibus domus*, the Vine shall be translated into the midst of Paradise, there it shall be a City abiding for ever, and no longer a removing Tabernacle.

Now you have heard St. Peters zeal in the Fabrique which he moved to be built; in the progress of this point you shall hear these Tabernacles of his were but wild Chimera's, or as we say, *Castles in the air*: for he took Mount Thabor as it was now adorn'd with glory for the Heaven which he desired to enjoy; therefore to what end, without great error, could he erect a Tabernacle there, either for sacred, or for civil use? To make a Church, or an Oratory in Heaven to praise the Lord, was a most wandering fancy. St. John says of that Vision which he saw in his Divine rapture before the Throne of God, *Templum non vidi in ea*, I saw no Temple therein, in that supernal City of God, for the Lord God Almighty, and the Lamb are the Temple of it, *Revel. xxi. 22.* In this world we are gathered together into the House of God, to make Prayers together, to hear Instructions, to dispense the Sacraments; but in the next life these Forms shall cease, for we shall have a most blessed Mansion in God himself as in a Divine Temple for ever. So the Prophet Jeremy foretold that in the new World there shall be one Sabbath for ever, but no Pastors to teach the Flocks, no Sheep coats to drive the Flocks unto, no Churches, no Tabernacles for Divine Service, but all things in a better estate and condition. These are his words; *They shall teach no more every man his neighbour, and every man his brother, saying know the Lord, for they shall all know me from the least of them unto the greatest, saith the Lord, Jerem. xxxi. 34.* But the most Expositors take the words of the Apostle in relation to a civil use, as if he would make small Sconces or Tabernacles upon the top of the Hill to shelter Christ, and Moses and Elias from the injuries of the air. Such things he had wanted himself when he was a Fisherman, and spent his time and labour near about the Sea of Tiberias; he did often miss a poor Shed to keep him from foul weather, and now he knows not how to gratifie Christ and the two Prophets, but by building Tabernacles, that they might find no annoyance in the Mountain. What if God had sent a Worm to make these Bowers he talked of wither of a sudden, as the Gourd of Jonas came to nothing in a day, where was his Shelter then? if God had not made a better Heaven for man, than man it seems would make for himself, he should exchange this World for small advantage, and pass from misery to infelicity. Where God is seated in his holy places, there is neither heat nor cold, storm nor tempest, no offence or affliction, *tuti sub matribus agni balatum exercent*, as safe as the nursing Child is in the bosom of the Mother, in such safety and tranquillity the Saints are reposed with Christ above, and therefore it is called Abrahams Bosom. Hills are nearer to Gods Thunder, said the Heathen Poets, than the bottoms of the Valleys; therefore this was no steady Anchor for a man to trust to, though Mount Thabor had been never so high: and although the plain fields are more obnoxious to the inundations of Seas and Rivers, yet in the days of Noah the waters prevailed fifteen cubits higher than the tallest Mountains. As for the glistering of Mount Thabor, perhaps the Apostles who expected Christ should take upon him an earthly Kingdom, they might swell in

in their heart, and thinks it carried the semblance of a Princes Throne, why the natural pulchritude of the Earth in one flower, in a Lilly, excels Solomon in all his Royalty, how much more doth the supernatural glory of the Throne of God excel it. The Son of Sirach speaks of the triumphing Majesty of Simon the Son of Onias, and among other comparisons, that he lookt like a Rainbow in a cloud of dew, Eccles 50. 7. A Rainbow is mixt of fair colours, and is a comfortable sign, but it melts away presently in a cloud of dew; such a dropping imaginary thing is all the glory upon earth, a Rainbow in a cloud of dew. There is an excellent passage to this purpose in the next verse, when I come unto it. Peter would have satisfied himself with that glory which bedazzled him upon earth, and while he was yet speaking there came a Cloud, and overshadowed him, and took that glory away. Some dark Cloud interposeth it self, and bedusks all worldly glory, then shall we be left in fear as he was, and that's the sting which is ever in the tail of that admiration, which thinks a flash of vain pomp is a very Heaven upon Earth.

So far we have seen what an unnecessary thing it was to propound the making of a Tabernacle at this time, for wheresoever Gods glory doth appear there is protection and safety goes with it; it was to as little purpose as if he would have built an Ark like Noah, where there was no fear of a deluge. The children of men shall be safe under the shadow of thy wings, says the Psalmist; there's Tabernacle enough for all that fear him: but Peter is excessive, and would have a plurality of defences, *faciamus tria tabernacula*, let us make three Tabernacles. Why, shall Moses and Elias part one from another? or shall both be disjoyned from Christ: Herein St. Peter was no good Harbinger, for these must lodg together, *Evangelium, Lex, & Propheta unum habent Tabernaculum Ecclesiam Dei*; the Grace of our Lord Jesus Christ, the Commandments of the Law, the Histories and Predictions of the Prophets make up one Catholick Church dispersed through all places of the World, propagated through all the Ages of the World, *unus Pastor, unum Ovile*, there is but one Shepherd, and one Sheepfold; and whom God hath joyned into one family let not man put asunder into three Tabernacles: *Non quarere debes quam prudenter hortabatur, sed quam fervens caritate Dei*, says St. Ambrose. If you examine what the Apostle said by wisdom and sage judgment, you shall find a great defect; but if charity and zeal may cover a multitude of faults, here is much to answer for him; love is ready to commit faults by too much presumption, but it is a good argument to excuse them. Peters was an error of love, and so to be passed over with a light reprehension, but whosoever in these days shall set up three Tabernacles in the Church, one for Christ, one for Moses, and one for Elias is a Schismatic: As we have two eyes, and yet they see but one object, and two ears which hear but one sound; so the Law and the Prophets, and the Gospel are the eyes and the ears of a Christian (blessed are the eyes that see what they demonstrate, blessed are the ears that hear what they deliver, for faith cometh by hearing) yet we see but one Redeemer, there is but one Mediator between God and Man, the Man Christ Jesus. We hear but one truth, and our hearts and affections must all be of one mind; there is but one Faith, one Christ, one Baptism; there must be but one Church, and one Tabernacle: As Charles Duke of Burgundy said in a Scoff, for his part he loved the Kingdom of France *Comin. p. 93.* so well, that where it had one King, he wished it had six; so where the Church is one entire Body, one Tabernacle and no more, Satan wisheth it were ten, that there might be strifes among us, I am of Christ, and I for Moses, and I for Elias: even as among the Corinthians, *I am of Paul, and I of Cephas, and I of Christ*. This emulation and Schism comes of it, to make more Tabernacles than one; *faciamus tria, &c.*

From the Builders and the Fabrick I proceed thirdly to the Possessors; one for Thee; one for Moses, and one for Elias: little Cottages, yet Peter considered, they would be somewhat for them that had nothing before. *Foxes have holes, and the Birds of the air have nests, but the Son of man hath not where to lay his head, ipse faber domum non habuit*, he had not an house to lodg in, though they call'd him the Carpenters Son. Moses was thrust into an Ark of bulrushes, Elias was turn'd out into the vast Wilderness; *Marmoreo tumulo Licinus jacet, & Cato parvo, Pompeius nullo*. The mighty men of the World took up all the room from Christ and the Prophets: all that the Apostle could make them were little Canopies of boughs, and glad he had that for them, that they might not want an Habitation. What a narrow thing is mans wit? though our will and desires are infinite, he would confine him that is unconfin'd, put all the light of the Sun into a Nutshel, take up the vast waters of the

1 Cor. 11.
22.

Sea into a spoon, that is, comprize all the glory of Christ in a wicker Tabernacle. How shall they praise his name from one end of the world unto the other? How shall he ascend up on high with Majesty and honour? *Be thou exalted O God above the heavens, let thy glory be above all the earth, Psal. lvii. 11.* Christ's Kingdom is more communicable than to be thrust into a corner. If they shall say unto you, *Behold he is in the desert, go not forth, behold he is in the secret Chambers believe it not, Mat. xxiv. 26.* In like manner, if they shall say unto you he is in Mount Tabor, or in a Tabernacle, do not regard them; *Numen ubique est*, he is in heaven, and in earth, and in all deep places. Yet in this unadvised ejaculation it is true, he that will make any fabrick for a sanctified end, and out of a religious respect, *Faciamus tibi*; *Let us make it for thee O God* was very right, if he had gone no further. Churches are only consecrated, and dedicated to the Almighty, our English name is proof, to go no further, *κκλησία*, say the Greeks, the Lords house, from thence we say *Kyrk* or *Church* by adding words of aspiration. At the erection of the Tabernacle, *Exod. xl. 31.* At the consecration of the Temple, *2 Kings viii. 11.* It pleased God to give a manifest sign from heaven that he possessed both. And because the Lord did so solemnly shew his honor in those excellent places, therefore it is fit they should be appropriated to him by us with a most solemn dedication, both to make them publick for sacred offices, and that the builders may surrender their right, and make God the owner for ever, and to make it awful to every man, that they be not polluted with prophane abuse. *What*, says St. Paul, *have ye not houses to eat and to drink in?* Where you see, even before Churches were erected, he gave an admonition Prophetically, that these two are things for several places, to eat and to drink customarily, and to pray and preach. Christ's Tabernacle indeed must be for our duty belonging to Christ, and for no other service.

De Civit. Dei
lib. 8. c. 27.

And though Peter thought not himself and his fellow Disciples worthy of a Tabernacle, (he thought perhaps they should be quartered with Christ to be his Ministers there) yet he propounds as much for Moses and Elias as he did for our Lord, *one for Moses, and one for Elias.* 'Tis is the fond and offensive love of superstition to dishonour the Saints when they would heap immoderate honour upon them. He spake far too much when he would exalt them to equal honour with their Maker, and yet he spake it much to their injury when he would deprive them of the beatifical Vision, and sweet Society of Christ. For to confine them to their own Tabernacles was to make them want the joy of their eyes, which the Angels desire to behold, and to see his sweetness these two great Prophets came down from heaven. I am glad *Salmeron* the Jesuite fell in with me in this Point, says he, they do all fall upon this rock on which Peter did, who are so addicted to some peculiar Saint, that they will equallize him with Christ himself. This is to advance them to equality with God to make Tabernacles and Churches to them as unto God. St. Austin liked not that, and therefore that none might mistake he distinguisheth, *Nos Martyribus nostris non templa sicut Diis, sed memorias sicut hominibus mortuis fabricamus*; We do not erect To the Martyrs as unto God, but Tombs of remembrance as unto men, whose spirits live with God for ever. And in another place we allow them Monuments of honor, but not Altars, of divine Service, *ἀσέβεια τοῦ Θεοῦ, πρὸς τοῖς μαρτύροις*, says St. Basil; Divine Worship is due to God, an honourable memory to the Martyrs. Herod the Great was at great charge about the Temple of Jerusalem, the work was good, but his end was vain glorious and popular. So men of liberal zeal, but erroneous superstition, built some Sacred Houses, and did impatronize some Saints to be the Tutelary powers of those Churches and Oratories, the work is good, but the end is corrupt; not that the sacred buildings are called by the names of Martyrs and Apostles, as this is by St. Andrew, we use those names by way of mere distinction to know one sacred place from another which perchance they imposed upon superstition. Distinction of names is for variety sake, and to take away confusion. Sometimes by one Saint, sometimes by all the Saints, sometimes known only by the name of the Founder; sometimes some famous work denominates them, as *Anastasia* or the Resurrection, and St. Sophia or Wisdom, anciently the two most goodly Churches in the world, and both in Constantinople. Usually they are entituled by some renowned Martyr, whose acts are worthy to be had in remembrance. Nay, sometime for mere distinction sake the buildings retain the names of fabulous Saints, as Pope Gelasius himself condemned the Legend of St. George for Apocryphal, they may add St. Christopher, and divers more. Yet the holy Oratories are no more dishonoured by those names, than the Days of the Week by the Idol Planets Gods, than

than the Ship which carried St. Paul by the sign of Castor and Pollux, than Daniel who was called *Belshazzar* from the *Idol Belli*! Names of distinction are arbitrary, and inoffensive to the judicious; but *Sacraries* or *Churches*, though they carry divers names, are only to be built to God, and consecrated to his Worship, not one for Christ, &c.

Herein as *Peter knew not what he said*, so he said somewhat which Expositors wonder how he should know, namely, he calls these men *Moses* and *Elias*; but how was it revealed to him? The Text intimates how they spake to Christ, but no where that Christ spake to them, and used their names to make them familiar and well known. And certainly he had never seen so much as their Pictures to make himself acquainted with the fashion of their countenance. The *Jews* did hold themselves so strictly to the Letter of the Second Commandment, that they made no Picture or Graven Image without Gods especial Commandment. To resolve this doubt almost every Writer hath laboured to make his own ingenuous conjecture most probable. Says *Theophylact*, *Moses* might say, Thou art the Lamb of God that takest away the sins of the World, whose Passion I prefigured in the institution of the *Paschal Lamb*: And might *Elias* say, Thou art the Christ whom we believe shall rise again from the dead, and that thy power over death might be believed I raised up the *widows Son* to life. Another way, says *Christianus Druthmarus*, *Elias* might say, ascend on high, and lead Captivity Captive, even as I mounted up to heaven before *Elisba*. Then *Moses* might vie with him, Do thou deliver thy *Saints* from Hell, even as I brought the Children of *Israel* out of *Egypt*. Did both express that they two had fasted forty days, and that they alone above all others had that symbolical mark with Christ? Might not the one bring the two Tables of the Law in his hand, as if they were his *Escutcheon*, by which he would be known: And the other perhaps came in his Chariot of fire that bore him up to heaven, that is a fourth way. So wise an Author as *Tolet* might have taken any of these conjectures, rather than his own, forsooth, that *Elias* came as he is described, 2 Kings i.8. An hairy man with a *girdle of leather about his Loins*; and *Moses* came, as their vulgar Latine most ridiculously sets him forth, *Cum cornutâ facie*, with Horns, for where we read his face shined according to the Hebrew, they read his face had horns. Indeed, this would well become some of their late Canonized Worthies, who do rather deserve horns to be fixed to their heads for Monsters than the irradiation of beams for glorified men. *Zachary Chrysopolitanus* hath a Scholastique way by himself, *Nec probo, nec improbo*. That *Peter* and the other two Apostles were partakers of some heavenly glory, when they saw the Transfiguration, and therefore had that spark of happiness to know all persons whom they saw intuitivè, as if they had been glorified. So he discerned these to be *Moses* and *Elias* whom he had never seen before, by that gift of grace, whereby every Saint shall know all the Society of Saints by name after the Resurrection. I will not enter upon that Theme to enlarge this opinion, whether we shall know one another perfectly in the life to come. *Luther* very judiciously held the affirmative part, the very same night that he gave up his Spirit to the Lord. But to *Zacharies* opinion I give this dash, that *Peter* was no partaker of glorified qualities at this time, especially by way of knowledge, and the gift of discerning, For he knew not what he said.

There are reasons to be glanced at, before I leave this Point, why *Peter* would impale *Moses* and *Elias* in Mount *Thabor* in his Tabernacles to keep his Master company. First, he thought, says one, that none were more gracious with God, to be fed miraculously with corporal sustenance, so that for their sakes they should all have food enough. *Moses* obtained *Manna* to fall from heaven about the Tents of the *Israelites* for forty years; at his desire he brought Quails, and opened the hard Rock so that waters flowed out. And the very Ravens, that use to devour all they can get, they did spread a Table for *Elias*, and brought him bread and flesh. Secondly, Fain would *Peter* defend his Master, that he might not be delivered up to the high Priests to be crucified. Now he bethought how near *Moses* was to drowning, and his life was preserved; how near to be stoned by the people, and yet protected, Num. xiv. How violent was *Jezebel* against *Elias*, and yet he escaped? These had been very fortunate in their preservation, therefore he would make Tabernacles for these to dwell with Christ. Thirdly, If Mount *Thabor* should happen to be environed with enemies that came to hale them to judgment, why *Peter* may surmise let *Moses* have a Tabernacle here, and he can bring Plagues upon Plagues against them

that will meddle with Christ, as he did upon *Pharaoh*, and all his Host: Let *Elias* have a Tabernacle here, and he will call for fire from heaven to devour their Captains. These are the glosses of ancient Writers, but I would not confidently say it that the *Apostle* had all, or any of these weak policies in his head when he spake these words. Surely he had not time to confer with *John* and *James*, no nor upon the sudden starting of fear any leisure to roule things in his own reason, much less to apply reason to Divine Faith. It was an extemporary Ejaculation, and a very infirm one, *not knowing what he said*.

All the first part of my Text was zeal to Christs glory, the next part shews it was Zeal *not according to knowledge, not knowing what he said*. Upon these words some have quite mistaken the fault, some have aggravated it too much, some have excused it too far, some have delivered their mind, as I conceive, with reason and moderation. The *Historiographers* of *Magdeburg* in the first place conceived the case amiss, who thought that *Peter* would have three Tabernacles built upon that flore in memory of the Transfiguration, whereas he would have made his Fabrick, not for the remembrance of the work, that was past, but for their cohabitation for the time present and to come. In the next place *Origen* lays so great a crime to the *Apostles* charge, that he says a Diabolical Spirit seduced him to say these words to impedit his *Masters* Passion; for in the sixteenth Chapter of *St. Matthew* when he dissuaded Christ from his sufferings, Christ said unto him, *Get thee behind me Satan*, therefore all such seducements, as this was, must be *Satanical*. *St. Mark* knew the reason of *Peters* transgression better than *Origen*, this is all that he says, *Mar. vi. 9. He wist not what to say, for they were sore afraid*. It was not the evil Spirit of darkness but the spirit of fear that misguided him. And as for the Passion of our Lord, who more ready than *Satan* to hasten it? Did he not put it into the heart of *Judas*, that he might procure the death of Christ? Did not Christ say to the *Jews*, *You are of your father the Devil, and you would fulfil his desires*, when they sought to kill him, *Joh. viii*. It was too much therefore in *Origen* to amplify an Error so far. There may be *Perversus error in excusando, & perversa delectatio in accusando*; A dangerous partiality in excusing a fault, and a dangerous delight in accusing. *Pascasius Ratbertus* doth very well to impute all to his amazement, yet he also conceives him more amazed than I can imagine, namely, that waking out of sleep, *Putabat quod resurrectionis speciem solutus carne per extasim jam videret*; He thought he was out of the body, and that in an Extatical phancy he beheld the Resurrection. I apprehend him not so much deluded.

Bellarmino is so dim sighted when he list, that he can find nothing in all *St. Peters* words to be called a sin, no not when he would have enjoyed *Heaven* upon Earth, and said, *Master, it is good for us to be here. Licet in tali excessu mentis errare potuerit Petrus, certe peccare nullo modo potuit*; Though *Peter* might err in this extasie, yet he could not sin, for he knew not what he said. Indeed *Paul* had been a blasphemer, and a persecuter, *Yet he obtained mercy, because he did it ignorantly in unbelief, 1 Tim. i. 14*. Though he did those things through ignorance, yet those things were sins, for why did he obtain mercy, but because he had been a sinner? So it betokens a sin that *Peter* said he knew not what. Our Saviour told *James* and *John* they askt they knew not what, *Mar. x. 38*. Was there not a trespass for all their ignorance? They that crucified our Saviour knew not what they did, *Luke xxiii. 34*. Was it not a bloody sin for all their Ignorance? *St. Paul* says of false Teachers, they understood not what they said, nor whereof they affirmed, *1 Tim. i. 7*. God will pardon slips of ignorance that they shall not be judged with Hell fire, but we must not excuse them so far that they shall not be judged for sins. Therefore of all Opinions their moderation sounds to my ear most judicious, that make this error of *Peters* a small sin because it proceeded from vehement love, but yet a sin because it proceeded from precipitated ignorance. Excellently *Optatus* against *Parmenian*, touching some other slips of this *Apostle*, *Ipsius Sancti Petri beatitudo veniam tribuat, si illud commemorare videar, quod factum constat, & legitur*; Let not blessed *Peter* think amiss, if I shew him offending, where the fact is manifest, and recorded in holy Scripture. The Gloss took the right estimation of *Peters* words upon this hint, that Christ gave him no answer again; it was frivolous and inordinate he spake, and Christ gave him no reply to approve it; yet it was no impious speech, therefore he gave him no sharp rebuke to condemn it. *St. Ambrose* descants upon it many ways, and gives this close, *Proximum indulgentia est quod de excessu venit piamoris*; That

That which comes from the excess of love is pardonable, and will obtain indulgence. As *Poets* and *Orators* make men speak strangely strong lines, as some odd brain'd men call them, so fear, admiration, joy, rapture drew these words not well weighed from the *Apostle*. And though we shall give account of every idle word, yet the word of *God* hath taught us that not only where sins are of small growth, but even where sin abounds, grace will abound much more, *through Jesus Christ our Lord. AMEN.*

THE

THE SIXTH SERMON UPON The Transfiguration.

LUKE ix. 34.

While he thus spake there came a Cloud and overshadowed them, and they feared as they entred into the Cloud.



Unruly passions can yield no cause why they are stirred up, but our own natural impotency, they surprize us of a sudden before we can meditate why we did admit them, and therefore are obnoxious to many questions why they should be so, but it is not easie to afford a reasonable answer. Says *David*, *Psal. xxvii. 1. The Lord is my light and my salvation, whom then shall I fear? The Lord is the strength or protector of my life, of whom then shall I be afraid.* He could pose himself to ask, why he should be fearful, yet he could not be rid of fear. It is apparent in his *Psalms* that there were two arms of comfort to embrace him, Light and Protection, and the *Gloss* doth branch them thus, *illuminatio spectat ad animi consilia, salus ad removenda corporis pericula*, that Light is to direct the counsels of the mind, that Protection is to remove away all hurt and offence from the body. Had not *Peter* all this before him that *David* speaks of? and after the most ample manner that ever was seen upon earth? and yet he was so weak in heart, that his fear was exceeding strong. *Peter* might truly say the Lord was his light, for here was a Cloud to illuminate him, *νεφέλη φωτεινή*, a bright Cloud, says *St. Matthew*, it was *Gods* Cloud above any other, and *God* was in the Cloud, as it is manifest in the next verse; then he might truly say the Lord was the protection of his life, for the Cloud overshadowed him, and so he was safe as a Bird under the feathers of the *Almighty*: but if you ask him with the *Psalmist*, *Of whom then shall I be afraid?* he is not able to reply.

In the compas of this accident of the Transfiguration I find him thrice exceeding fearful, every time upon a new object and occasion: but you must find out this by looking narrowly into the *History*, as all the three *Evangelists* have related it. Observe *St. Mark*, and he implies that *Moses* and *Elias* appeared, who preacht of our *Saviours* Sufferings, as I have told you before, *Peter* and the other two Disciples heard it, and trembled at it so much that he spake distractedly, says *St. Mark*, *He wist not what to say, for they were sore afraid.* Then *St. Luke*, as I have read it before you in my Text, notes that they were perplext at another bout, when the Cloud appeared, and that *Christ*, and *Moses*, and *Elias* entred into the Cloud. *St. Matthew* reveals another thing that troubled them, how a voice from Heaven was heard, *This is my beloved Son, in whom I am well pleased, hear him. When the Disciples heard it, they fell on their face, and were sore afraid.* I have met with no *Expōitor*, who hath observ'd these three distinct occasions, and eruptions of their fear, yet they are all apparent to him that will examine it. And I mark it, how every new passage of admiration in this Miracle took them with a quivering, till at the third time

Christ

Christ encouraged them ; therein St. *Matthew* hath helpt us with a passage, which the others have omitted, *Matth. xvii. 7. Jesus came, and touched them, and said, arise, be not afraid.* Therefore piecing that addition in St. *Matthew* to this Text in St. *Luke*, which I must do to handle all occurrences in this Transfiguration faithfully, the parts will arise to these two, the Fear of the Disciples, and their Succour. In the first part I will handle the Passion it self, and the Object which stirred it up: the Passion was inwardly very great, *They were afraid*, ἰσοβήδονα ὀφείλα, *sore afraid*, says St. *Matthew*, and outwardly it bewrayed it self; for the same Evangelist says, *they fell on their face.* The Object which put them into fear in the Text is a Cloud, describ'd by two properties, φανερόν, it was a *bright one*, says St. *Matthew*, ὑποσκίασμα, an *overshadowing one*, says St. *Luke*. Nor did these only fright them, but the Passion Sermon also which *Moses* and *Elias* made, and the Sermon which the Father made out of the Cloud, *This is my beloved Son.* In the second general part their Succour hath two tastes of mercy in it, *contactum*, he touched them, *alloquium*, and said *arise, be not afraid.* Thus I have made this part of the story complete by an harmony of all the three Evangelists which have wrote upon it, and to these I am now ready to apply my Doctrine and Exhortation.

The Disciples Passion is that which led us to handle all the other parts, and therefore I begin with it, *They feared.* As the *Aegyptian Priest* upbraided *Solon*, because the *Græcian Histories* intreated of things but lately done, and of no antiquity, οὐκ οὐδὲς ἔμμελες, your *Greeks* are always Children: so I may say of *Greeks* and *Aegyptians*, and all the dwellers upon earth, we are always Children; for our own distrustful nature, although no evil come nigh our dwelling, doth discipline us with fear, as if we were Boys that were always under correction. An hair-brain'd fear is foolish, you will all confess, and *Solomon* says, that *joy is madness*: then between them both you may gather, that the wisest of all are not long in their wits: but as St. *Paul* said of the awful authority of the Magistrate, *Rulers are not a terror to good workers, but to the evil, Rom. xiii. 3.* So I may safely say, God is not a terror to the good Saints departed, but to the bad that remain, because our own heart is only evil continually. The very merciful works of the Lord are doubtful, every strange thing that he doth among us is terrible, every punishment a little begun by our own suspicions makes us more miserable. As the *Spartans* call their Country, δαμασίουβιον, a *tamer of men*, that would pluck down sawcy boldness; so God hath put the hook of fear into our nostrils, the whole world hath so many Monsters to scare us, that it is in one part as well as in another δαμασίουβροτοι, it takes down high spirits, and dejects audacity.

And among all the instances of Sacred Writ, which shew the instability and changeableness of high content upon earth, seek for such another as my Text affords, and I think you cannot match it. What felicity can be durable in this mortal life, if this could hold no longer, to see our Saviour transfigur'd in glory, and *Moses* and *Elias* talking with him? even now the Disciples had a glance of celestial beatitude, their hearts entranced with that pleasant Vision; of a sudden comes a sad Catastrophe, their joy is snatcht from them, and upon the same ground where they were so much delighted they are sore afraid. As the Historian says of *Manlius Capitolinus*, who had both triumphed in the Capitol, and been condemned in the Capitol; *Eundem locum habuit & eximia gloria, & tristissimi exitus monumentum*, the same place was both his honour and his ruin. So on the same Hill Mount *Thabor*, uno pede, upon the same standing, uno momento, even in the same moment, the Disciples were in a Trance of joy, and in a Trance of trouble. As when *Moses* was born, the Mother was glad for joy, that a man Child was born into the world, but instantly she droopt, when he was taken away to be expos'd to drowning and destruction: So as soon as ever any earthly pleasure is begotten unto us, presently it is snatcht away to be drowned in tears upon some woful occasion. Health is wait-ed on by sickness, comfort by tribulation, mirth by fear, even as the heel of *Esau* was in the hand of *Jacob*. Even now *Peter* had set his rest upon this place for ever, *Master it is good for us to be here*; but after this qualm you hear him say so no more, now he had as lieve be gone as stay; so soon shall every thing upon earth cloy us (so it hath pleased God) that nothing but Heaven may content us. Thrice happy though we feel it not, when in the midst of full satisfaction, and all the help and countenance this World can give us, some cross point comes in our way, that we may be willing to forget our own People, and our Fathers House. As the Poet makes his *Aeneas* to be scared out of *Carthage*, where he was lull'd in sensuality

*Brentius in
Luc. homil.
88.*

*Plut. in vit.
Camil.*

by divine menaces in a Dream, so the Lord is most gracious when he frights us out of the love of this World: as *Abſalon* ſet a fire on *Joabs* Corn to make him leave *Jeruſalem*, and come and ſpeak with him: ſo the Lord muſt ſend the Sword, or Famine, Fire, or Water, ſome deſtroying Element, elſe we ſhall linger and delay before we come unto him, ſome bright Cloud or other muſt ſtare us in the face, that we may turn our back to theſe vanities, and look to thee O God.

And ſurely to ſhake out that ill expreſt deſire, *Maſter it is good for us to be here*, it was Chriſts pleaſure that *Peter* ſhould be male-contented inſtantly upon the former motion, I ſay he was winnowed with this afrightment to drive away that chaff: For it was otherwiſe at his Baptiſm, when there were heavenly tokens came down upon earth, a Maſteſtical voice did ſpeak from the Clouds, the *Holy Ghoſt* came down like a *Quarry* in the ſhape of a *Dove*, yet no perturbation, for ought we read, among them that ſaw it: But I muſt tell you I do not praiſe them for that: there were Gods favourable Kindneſs and his Maſteſty combined together; and we muſt not take hold of theſe with the looſe rains of joy only, but likewiſe with an awful reverence, *Exultatio ſummæ bonitatis, timor Maſteſtatis debetur*; we liſt our ſelves up with joy to feel his merciful goodneſs, but it becoms us to caſt our ſelves down with fear to ſee his glorious Maſteſty; what ſay we to a ſtranger inſtance than this I have named? *Joh. xii. 18.* Chriſt prays unto the Father, *Father glorifie thy name*: the Father answers, *I have both glorified it, and I will glorifie it.* The multitude ſaid it thundred; a ſtrange Thunder which ſhould ſpeak articulate words, and yet we do not find in that Chapter that the folk who heard it were amazed. What, are theſe three Diſciples more white-livered than all others, to be ſcared with far leſs than Thunder? a ſtrange compariſon indeed ſays *Ratbertus*, *nifi quod ibi ſuperbia timet, hic autem humilitas pavet*: there pride ſtood up ſtiff againſt the Lord, here humility quaked and fell down before him: a bleſſing is ſoon forgotten which is but tackt on with joy; when fear drives a nail in, it ſtays the faſter in the memory. Wherefore though fear doth argue ſin to be in man (for none would fear, but ſuch as are liable to puniſhment) yet oftentimes it is a good work wrought upon a bad ground, and is rather a Gift, than a Scourge of God. Such as it was, and a great fear it was, yet Chriſt did bear with it in his Diſciples, he would not break a bruised reed, he would not reject them for a little infirmity; for howſoever now they did both ſleep, and were afraid at his Transfiguration, yet he ventures once more, and tries them again, calling none other but theſe ſame, *Peter*, and *James*, and *John*, when he prayed, and fell into an agony in the Garden. *Beloved*, do you bear with the weak, and the Lord will ſtrengthen you.

Now this fear of the *Apoſtles* was not only in the perplexedneſs of their thoughts, or in the paleneſs of their face, but it caſt them down to the ground; *They fell on their face*, *Matth. xvii. 6.* And here is another Moral worth the marking, The higher we reach, and know not what meaſure is fit for us, the ſooner we catch a fall: even now *Peter* would have been exalted to the fellowſhip of Chriſts glory for ever, being but a ſinful mortal man, and with this aſpiring thought preſently he ſinks to the earth, *Quanto quis ampliora quaſirit, tanto magis ad inferiora collabitur*, ſays *Aquinas*, none ſo like to tumble to the loweſt place, as they that ſeek things too much above them, too far from their comprehension. *Babel* was too lofty a Building, therefore the Builders were ſcattered abroad, and made moſt contemptible, by the confuſion of tongues. *Adonijah* beſought *Solomon* ſo proud a requeſt, that he asked his own head off. Great things are gay, but ſmall things are ſecureſt. Beſide, this very poſture of theirs is a dumb Sermon, enough to teach them wit, and therefore our *Saviour* gave no answer to the motion, *Maſter, it is good for us to be here*; it ſufficed that when they would have climbed up into glory without more trouble or alteration, they fell down flat, and meaſured their length upon the earth, as who ſhould ſay, the Earth expects your body, the Grave requires your fleſh, before you can be Reſiants with your Maſter in glory to ſee his face for ever: therefore when *St. John* ſaw Chriſt in his Maſteſty, he did not forget what he had done at Mount *Thabor* before, but, ſays he, *Revel. i. 17. Cecidi ante pedes, quaſi mortuus*; when I ſaw him I fell at his feet as dead. It is not this life that is capable of enjoying ſuch excellency, death muſt be the paſſage to let us ſee ſuch happineſs: only this was the difference, the uſual manner of burial is for the face to look up towards Heaven, as expecting at the firſt moment of the reſurrection to ſee God, now the Diſciples grovell'd with their face upon the ground, as not being worthy to expect his glory ſo ſoon as thoſe that are already laid in the duſt.

Now

Now because we read of the High Priests Servants, *Joh. xviii. 6.* that as soon as Christ had said unto them, whom seek ye? *I am He, they went backward, and fell to the ground*; therefore Gregory from one instance makes a large note, *Sancti in facie cadere solent, impii retrorsum*, that the good Servants of God use to fall upon their face when they are afraid, wicked men are overturned backward when they are terrified; and yet we read *1 Sam. xvii. 49.* that when David's stone sunk into Goliath's forehead, *he fell upon his face to the earth.* Indeed the falling upon the face is a gesture of adoration in the living. *Abram fell on his face, and God talked with him, Gen. xvii. 3.* *Joshua fell on his face,* and did worship, saying, What saith my Lord unto his Servant? *Jos. v. 14.* So *Ezekiel*, When I saw an appearance of the likeness of the glory of God, *I fell on my face, chap. i. 28.* The Samaritan fell down on his face at our Saviours feet, *Luke xvii. 16.* nay the Devil when he would make himself a God put in this condition, *sic cadens adoraveris, if thou wilt fall down and worship me.* We are so far from these gestures of reverence and humility now-a-days, that you would think that Christian half mad, or to be a great Hypocrite, that would hurl himself down to the ground to pray to God, that were sordid and dusty would some people say. If you refrain Adoration to save good Apparel, I pray you wear worse Cloaths, and put on better affections: To stand upright and pray, to sit and pray, to lean and pray these are more for your own ease than Gods honor. I have heard some say that upright men and sitters were a kind of *Canterers*, but I never heard they were a kind of *Christians*. I have left my self, says God, *7000 knees that have not bowed to Baal*; as if every knee would bow either to God or Baal: that man that will not kneel to God worships his own perverseness and imaginations; and though he worship neither Stock nor Stone, yet because he stoops not to God as he ought, he stoops to his own fancies, and therein is an *Idolater*. To knit this to the Text, I doubt not but the three Disciples did do homage and reverence to Gods glory before them, and therefore *Beza* says upon their falling on their face *fortasse proni adorarunt*, it may be they did bow themselves down in adoration, yet fear was more predominant in them at this time than reverence, and Christ said *arise be not afraid*, putting them two together. And so far upon the Passion of fear in the Disciples, both in the inward and in the outward consideration.

You must now expect to hear of the Object which put them into fear, and that's a Cloud, described by two proprieties, *forward*, it was a *bright one* says *St. Matthew*; and it was a Cloud of covering and protection, it *overshadowed them*; but that which made them sorrowful as well as fearful, was, that the Cloud appeared as if it would wrap away Christ, and Moses, and Elias, *for they entred into it.* After you have heard of so great a fear, will you not wonder I should begin with so small an occasion, as *nubes venit, there came a Cloud*? How many do we see racking in the Sky every day, which do never trouble us? Holy *Athanasius* made it a Proverb, that such vapours are no ways dreadful; for so he did cheer up his heart against his own persecution, *nubecula est & cito transibit*, it was a Cloud which would disperse away, and never hurt him. But there is nothing so devoid of harm which will not frighten the stoutest stomach, if God direct it for a terror: A still voice beat strong upon Elias his ear; the whole Camp of the *Aramites* ran away when they did but think they heard a noise: the figure of a mans hand damp't *King Belshazzar*: a Whip of small cords shaken in our Saviours hand made the Money-changers overturn their Tables for haste, and run out of the Temple. *2 Macch. iv.* the Author of that History says, that the Lord made the Clouds in the air appear like a great Battail, and like horse-men fighting to the terror of *Jerusalem*; it is an easie thing therefore for him that dwells above to make a little Cloud seem a terrible spectacle: And this which shook the Disciples had some extraordinary qualities in it, to strike the outward senses with amazement; it had not the conditions of a natural Meteor; for it had much more brightness than any other part of the air, it was a Cloud that rid close upon the earth, and was not exalted as they use to be into the higher parts of the air, it was framed like some *beauteous Chamber* to receive the Son of God in Majesty, together with Moses and Elias, it was dissolved at an instant, as soon as ever this apparition was dispatcht: This was enough then to cause astonishment, that the finger of God was in this Cloud above the ordinary course of nature.

Now there is not the least empty Cloud which the wind blows about, but the Lord appoints it for some end and service, much more you will allow there were manifold causes for the sending of this Cloud, and the judgments of the skilful conceit them to be these.

First, the Lord did shew, that He could frame a better piece of *Architecture* of a sudden than *Peter* could imagin to build : he spake of *three Tabernacles*, which would be long in piecing together ; God in a moment creates one Cloud to receive them all better than an hundred Tabernacles. Such a one as *Moses* and the *Israelites* had in the *Wilderness* to shadow them against all offence. Such things the *Heathen* did drive at in their *Poetical Fictions* : but I am sure the Lord is able to pitch a Cloud between his chosen and their enemies, that the hand of violence shall not touch them, neither shall any evil come nigh their dwelling. Trust in the Lord in the time of danger, if ever our foes should rise up against us, and say, though we are not within the fence of strong Walls and Bulwarks, yet if thou O God of Hosts will cast but a thin Cloud between us and our enemies, we shall be safe under thy wings until their tyranny be over-past.

Secondly, a Cloud did interpose it self to qualify the Object of the Transfiguration, and to make it fit for the Disciples to behold it : the Cloud indeed was very bright, yet it was dark and opacous in respect of Christs body which did exceed the very light of the Sun : Which *St. Chrysostom* proves, that I may add somewhat more than I have said before to this purpose, in these words, ἐν τῷ καθέργματι τῆς ἡμῶν μέλει τὸ πῶς ἔλαμψε οἱ μαθηταὶ πάντες, his face was compared to shine as the Sun, yet sayes he, the Disciples bewray how it did exceed that example, for they never fell down for fear to see the light of the Sun, but they fell down to see the light of his body : Therefore this Cloud did cast it self between, as if Christ would put a Veil upon his face, that their weak sight might the better behold him. In this life we must look through a Cloud, we must expect to see him as in a Glass darkly, hereafter we shall see him face to face. Mark the infirmity of mans nature in this sinful corruptible condition, and let us learn humility ; it was not enough that *Peter*, *John*, and *James* were not transformed in the Mount, as Christ was, no nor as *Moses* and *Elias* were, our vile flesh is not receptive of such celestial excellency, but to abase them and us further, a shady Cloud opposed it self before their eyes, because we are not fit, nor worthy to behold such pure happiness in these days of vanity : Such knowledg is too excellent for me, says *David*, I cannot attain unto it.

1 Cor. xiii.
12.

Parables.

Thirdly, this Cloud was set up for a Land-mark to limit curiosity, and to drive men off from approaching too near to pry into the Divine secrets : where God sets up a Cloud it is a manifest sign that those are our bounds, and we must not break them. As when the Lord came down upon Mount *Sinai* it was full of smoak and vapour, that his Majesty might be concealed in those thick mists, and none of the people, no not so much as a Beast durst come nearer under pain of death. What a becoming thing it is to look no further into Gods secrets, than he hath given us eyes to see ; and when there is a mystery which the wisest God hath given no charge to search into it to say, I see a Cloud between me and this secret, and I must go no further. The Devil himself doth not envy us knowledg, but he doth envy us obedience. The ancient *Apostolical Creed* consists of twelve Articles to be believed, as they are commonly divided ; *Pope Pius* the fourth made them twelve four and twenty, such as they are ; and if we want more mysteries of faith and knowledg to work upon, I doubt not but *Satan* would allow us a thousand : But as the *Romanists*, who have twelve Articles of Creed more than we, yet have one Commandment less (for the second is quite left out of their *Portresses* and *Breviaries*, no nor the least mention of it made in the *Expositions* of the great *Schoolman Aquinas*) so the restless wit of man runs presumptuously upon all uncouth paths of knowledg, which he should not tread : but he keeps off from the Law, and Good Works, as if there were a Cloud, say I, between them, nay as if there were a Lion in the way : and so there is, but it is that Lion which goes about night and day seeking whom he may devour. But as our Proverb is of speculative men, that dare enquire into any thing, though it be never so much above their capacity, that they do *αὐτοβλαψῶν*, fore aloft in the air, and talk in the clouds ; so the Apostle intimates that they are not wise unto sobriety, and being drunk with curious knowledg, as the Jews very falsly said the Apostles were with new wine, they must needs stumble and fall.

Fourthly, and I am sure this reason searcheth the true cause of the Cloud as near as any. God the Father in the Old Testament was wont to utter his voice out of the thick clouds of the air, and so he continues his holy will in the Gospel, and therefore prepared this Cloud to preach from thence the words which follow, This is
my

my well beloved Son in whom I am well pleased, hear him. It was thus when he spake unto Moses himself, *Exod. xxiv. 16.* the glory of the Lord abode upon Mount Sinai, and the Cloud covered it six days, and the seventh day he called unto Moses out of the midst of the Cloud. Some more veneration certainly redounds to the Divine Majesty, by drawing a Veil before him, that his glory may be kept secret. The Mercy-seat from whence God promised the Children of Israel to tell them all things whatsoever they should do, it was covered with the wings of the Cherubins, that every rash eye might not behold it: But this was not all, that a shadowed darkness should beget veneration, there was another reason, that men might see no manner of shape or resemblance, to make them figure the Lord in any form, and commit Idolatry. I will take Salmeron the Jesuit at his word in this *Tractat 35. tom. 6.* Notation, *Ne si aliqua effigies videretur, Deus pingeretur*, a Cloud did envelop the glory of the Father whensoever he spake, that men might not say they saw his likeness, and therefore paint, or carve an image like unto him. And since the Lord continues to speak out of a Cloud, as well in the New Testament, as in the Old, surely his purpose continues the same to bridle our inclinations to Idolatry. O that men knew what this Cloud meant, and they would never be so forward to make the Images of God; and they that will not learn that wholsom lesson from the Pillar of Cloud, shall be consum'd by the Pillar of Fire. *Rob. Steph.*

Let us come from the substance of it to the qualities; and certainly St. Matthew hath left us matter to work upon, that he says it was *ortum*, a bright Cloud: it seems it lookt like that part of Heaven which we see in a fair night, and is called *via lactea*, the Milky way, which is the concurrence of the light of many small Stars, as if it were a Lane made or paved with dimpling Stars. Such a Cloud must needs be more delectable than the clearest Summer day, which had no thickness in the air, but were all serenity: And such it must be in a great measure in Aquinas's interpretation; for when Peter talkt of Tabernacles, close shady Arbors to keep out the light of the Sun, he was thus confuted says Aquinas, that light did rather become the Saints, than shady darkness, *Claritas mundi innovati erit sanctorum tabernaculum*, when there shall be a new Heaven, and a new Earth bedeckt with infinite light, that's the Tabernacle of the Blessed which shall abide for ever. But the chief reason was to fulfil that promise, which David knew should be performed, *the Lord shall make my darkness to be light*; here was the true Light which lighteth every man that cometh into the World, Jesus Christ, it is He that came to bring a Lantern to our feet, and a Light unto our paths, that we should not stumble and fall. *Psal. 118. 28.* In the Old Testament the Clouds where God appeared were *densissima & tenebrosa*, thick and dark Clouds, *Exod. xix. 16.* vapours and pillars of smoak; in the New Covenant the darkness is dispersed, and the Cloud remains white, and of a pure lustre: For the first Testament is full of Ceremonies and Shadows of things to come; the Covenant of Faith in the Gospel exhibits the manifest and open truth: says Paschasius Ratbertus, it was neither a fiery Cloud, nor a dark Cloud, but a brightsom, *quia non in igne terroris nunc venit, non in caligine cecitatis, sed in lumine veritatis*; the terror of fire is overpast, the mistiness of Clouds is cleared, truth comes forth like the morning, and is ascended to the height like the Sun at noon day. Nay as the things to be believed are clear, so there are no mists and fogginess in their affections, where the spirit of grace will abide, *Non calligat affectibus hominum, sed revelat occulta*, says St. Ambrose; Our depraved imaginations shall not make the truth a lie, but God shall bring to light the hidden things before the eyes of all men.

What's the whole Gospel indeed but *nubes lucida*; a very Cloud in it self, but made lightsome and perspicuous by the gift of interpretation. For although the Veil of the Law is removed away, yet even among the Evangelical Writers, there are says St. Peter *Quoniam, certain things hard to be understood*, the Incarnation of our Lord, the Resurrection of the Dead, the ineffable mystery of the Holy Trinity; still we are in *nubibus*, these are thick Clouds, and it is impossible for the natural man with the dim eye of nature to see through them; without doubt great is the mystery of godliness, God manifested in the flesh: Faith is a very mysterious thing, but that the cloud is illuminated by the revelation of the Holy Spirit; and as he that sees through the Water, or through a Cloud; suppose an Oar through the Water, or the Sun through a Cloud, will rather trust to his judgment, than to his outward sense, which would much deceive him; so because we do all see the secrets of God through a thick Cloud, let us rather trust to our faith, than to our

reason, there are many strong delusions incident to reason, because it looks through the clouds of sin and infirmity. And *Beloved*, as for the *Priests* that should keep the Key of knowledge, what is their Office and Calling but to make Clouds appear bright? And therefore Christ said of his *Apostles*, *Vos estis lux mundi*; *Ye are the light of the world*. Though now adays it is the fashion of many to make that which was light-som before appear as duskie as a Cloud. Such as especially about *Gods* unfearchable decrees tangle knots, and ravel Divinity, that you shall find no end: And after much is spoken or written you may say, *Incertior sum multis quàm dudum*, I was in a Cloud before that was dark, now I am in a smoak that puts out my eyes. All the light which some voluminous Compilers afford, which would teach men *Gods* secret purpose in their Election, and the way of their own heart in their Conversion, both which are inscrutable; it is like a Candle in a Thieves Lanthorn, perhaps they see a little themselves, but I am sure no body else shall be the better for their light. Finally, to end this Point, *God*, who can colour a thick Cloud with whiteness, and make it transparent, is able to lay the dark conveyances of our hypocrisie conspicuous and naked before him: *Laban* could not find his Idols because *Rachel* had hid them in her Tent, but *God* can discover those sins which are our greatest Idols though we have set them up in the inmost corner of our heart. If the Spirit of *Elisha* went along with *Gehazi*, when *Gehazi* ran after *Naaman* to take a Bribe, then the Lord that gave that Spirit to *Elisha* traceth along all the Compacts of Simony, all the fine conveyances of Bribery, all manner of Corruption though it be dark as midnight. *The fire shall try every mans work of what sort it is*, 1 Cor. iii. 13. When it once catcheth fire it will be light enough for being secret any more. The sootiest Coal when it flames is a very visible object, and when once Christ brings our works to the great Conflagration of the last day, then they shall no more lie hid, but be revealed both to our shame, and to our condemnation.

The next thing of observation in this cloud was, that it overshadowed them. So they saw a diminishment of that light which was in Christs body transfigured by little and little, and it somewhat took off the amazement of the *Apostles* by abating the splendor which troubled them by little and little: but of that enough before. All that have taken pains to expound this miracle do generally accord herein, *Obumbratio Dei est symbolum divinae protectionis*; Where *God* doth cover any thing with a miraculous shadow, it promiseth that the Divine Protection is round about it. *Leonidas* the Grecian was told that his enemies came marching in such full Troops against him, that their Darts when they threw them up would cover the light of the Sun: *Leonidas* puts it off with this stout courage, *Tum in umbrâ pugnabimus*; then will we fight in the shade. A couragious word, and made very fit for a Christians mouth. Believe in the Lord, and we are all under his custody and defence; beseech him to stretch his wings upon us, and the *Holy Ghost* will overshadow us, *In umbrâ pugnabimus*, to that shadow we betake our selves to shun the fire of anger, and the heat of concupiscence; under that shadow will we fight against our Ghostly enemies. We have two Regenerations, or new births, a spiritual, an eternal. The spiritual Regeneration which begets us again to life, when by nature we were dead in sin, is *Baptism*. At that Sacrament the *Holy Ghost* came in the shape of a Dove to resemble innocency: The eternal Regeneration is the Resurrection of the body, and I have often told you, that the Transfiguration is a model of a body risen from the dead, and at that mysterious work the *Holy Ghost* came in a cloud that overshadowed them, to signifie protection and safeguard in eternal security.

Beloved, the protection of the holy Spirit consists not in Walls and Bulwarks, but in a shadow, in a *refrigerium* that comforts the heart, and of all protections it is the strongest, and the surest. I do not say it is a resisting defence that we shall not be hurt, that we shall not be spoyled, that we shall not be killed, then let *Peter* have staid where he was still, and kept out of harms way for ever; but the shadow of the *Holy Ghost* is an Antidote against the fury of the world, it possesseth a stout Christian Champion with patience that he cares not to be hurt. And what can trouble him who is strengthened in the inward man that he is above the malice of the world? He that can overcome his own weakness is a great deal too hard for his enemies strength. Gather us under thy grace O Lord, as the Hen doth gather her Chickens under her wings, and though heaven and earth should knock together our shadow would save us from destruction. Fond fear, the furthest from reason of all our passions, Why did not the Disciples know their own strength and assurance when this cloud did overshadow them? Did not the Lord declare that he took them

them into his protection? And yet they were affraid. But we are all so guilty now we deserve the effects of wrath that we distrust God to be angry when he takes upon him to save us. Like a man that chooseth a runnagate *Arabian* to convoy him in the Desarts, more afraid of his convoy than of his enemies. But we do ever deal with our gracious Father as if he were *persona male fidei*, one that broke truce, and to be suspected. We are jealous of his love, jealous of his providence, jealous of his protection. The *Proverb* says, That a friend wrongfully suspected turns an enemy. And if we will not believe that God will be our *Saviour*, we shall know he will be our Destroyer. Be not affraid as his Disciples were when his merciful cloud did overshadow them.

I must suppose, and I wish I may not be deceived, that you have not forgot how I entreated at large that *Moses* and *Elias* preached at large upon our *Saviours* decease, which he should accomplish at *Jerusalem*, that put the Disciples which heard it into a passion, and no more of that again for brevity sake. Another wave of fear came upon the neck of that in this Miracle, when the Lord with his own voice spake in honour of his Son from heaven. You must expect to hear of that upon the handling of the next Verse, though after some pause of time perhaps, when God shall give a fitting opportunity; but that which occasioned them to fear in my Text was, that all that good company whose presence delighted them so much was entring into the cloud, and they were afraid they should part one from another. Our last English Translation, which I confess is a very accurate one, and I seldom disagree with it, yet in this place it is able to confound the Reader; thus we have the words, *They feared as they entred into the cloud*. Who would not think this were the meaning, that they feared as themselves entred into the cloud. Yet it is not so; for the *Greek* hath cleared it by using two several Pronouns in this verse the cloud, *ἐν ᾧ ἔειπεν* overshadowed them, the Apostles, *Πέτρος, Ἰωάννης, καὶ Ἰάκωβος*, but they feared *ἐν τῇ νεφέλῃ*, that is plainly spoken of others, not of themselves, and we might thus have translated it to make all clear, *They feared when those entred into the cloud*. *Euthymius* refers those to be only *Moses*, and *Elias*, the common Exposition is that Christ also was one of those; and when *Peter* and the other two saw their Master and the two Prophets enter into the clouds, and themselves left apart they were afraid, perhaps, they should be quite separated from Christ, and those glorified Saints. I told you before how loath they were to part with *Moses*, and *Elias*, but it went a thousand times more against their mind to part with Christ.

Tolcius.

A Cloud was a very suspicious thing that it was prepared to take him away for ever, especially if the Cloud were advanced above the ground, above the top of the Mountain, as Clouds usually are, then if Christ had entred into it, those who were present would surmise, he is going up on high for ever. *Moses* his body was taken away, God knows how, and till this day no man knows what became of it. *Elias* went away in a whirlwind, many sought for him, but he was not to be found: And why might not the Disciples, being in a great fear, have this Cloud in a jealousy that it came to take away their Lord? There is a certain Commentator of eight hundred years antiquity, by name *Rabertus Paschasius*, who says, that although this Cloud did not take him up to heaven now, yet it was the very same cloud which took him quite away from his Apostles upon the Ascension day, *Acts i. Non dubito quin ipsa est illa nubes quæ suscepit eum ab oculis omnium Apostolorum*. The man is very confident of that opinion, wheresoever he had it? This he might say for certain, Christ did ascend in a Cloud, and we all shall ascend in the Clouds at the last day, *1 Thes. iv. 17. We which are alive shall be caught up in the clouds to meet the Lord in the air*. Once St. *Peter* was so weak in faith that upon a Miracle of a great draught of Fish he cried out. *Depart from me Lord, for I am a sinful man*. Now he was grown so strong in love, that nothing was more bitter to him than departing. In a while after this accident of the Transfiguration Christ prepared the Twelve with many reasons and consolations that he must go away, for if he went not away the Comforter would not come, but when he did go away he would send them the Comforter, even the Spirit of truth. Upon these terms it was fit they should be glad to have him ascend unto his Father, but having not as yet bequeathed any such promise of the Comforter, it made them agast to think he should enter into a Cloud, and be no more seen. Beloved, if God take not away the influence of his Holy Spirit from us, we know he is always at our right hand, though in his humane body he sitteth at the right hand of God. Live justly, and chastely, and soberly as if the Son of God were always before your face, and though he be entred in-

to

to the Clouds, though he be entred into *Heaven* your Conscience shall be comforted.

I must make an end of the first general part of the Text because of the time, and I have put my self into a narrow strait to speak of the second, the succour which Christ did administer to his three Disciples to quit them out of fear, which *S. Matthew* hath remembred, he touched them, and said, *Arise, be not afraid*. Though he seemed before to be going far off, and as it were quite forsake them, yet now he draws so near as to touch them with his hand. Perhaps no more was done by Christ, than the bare Letter of my Text acknowledgeth, he did but lay the ends of his fingers upon them; and if he pleased there was as much vertue in his fingers ends to quicken the Spirit of these men that sunk down with fear as there was in all *Elias* when he stretch'd his whole body upon the Child to bring it to life again. The *Angel Gabriel* did but touch *Daniel*, when he was faln upon the ground, and set him upon his feet again, *Dan. viii. 18*. But behold a greater than *Gabriel*, whose touch is more comfortable, and more significative, *Eâ manu recreantur ad fidem*, (I think it is *St. Hieroms* saying) *quâ creati erant ad vitam*; Those hands which made them and fashioned them to receive natural life, the same hand did work a supernatural effect upon them, and did raise them up to a boldness and assurance of a good hope in Christ. Yet I will not say but that which is here called a touch may import the giving of his whole hand to assist them, *Postquam altos tetigit fluctus*, says the *Poet*, when he meant that the Ship did sail upon the Sea. Therefore to touch here may be no less than *ἅψασθαι*, *Manum supponere*, to stay with the hand and arm, which we use to do to a man that is ready to found and sink, *The Lord upholds all such as fall, and lifteth up all those that be down*, *Psal. cxlv. 14*. But *David* explains himself in another place, that all sorts of men promiscuously good and bad do not attain this favour, he restrains that universal Proposition, *Psal. xxxvi. 24*. *The steps of a good man are ordered by the Lord: Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand*. It is said of the evil *Angel*, *I saw Satan fall like lightning*, *Luke x. 18*. The Lightning is darted out of the Clouds, and never ascends again, but is lost in vapour; so are all those that imagine wickedly, and whose heart is not stedfast in the Lord. *Nescit stare superbia, & si ceciderit non novit resurgere*, says *St. Ambrose*. Pride will catch a fall, and God will leave it to shame and confusion, never to recover again. But a just man falleth seven times, and riseth up again, *Pro. xxiv. 16*. As the young birds fall out of the Nest sometimes, but the old one takes them up, and carries them where they shall be safe: So trust in the Lord and you shall not be cast down, but his hand will be ready to catch you that you shall not be bruized. All parts of mans body, which are made for defence, are attributed unto him for our preservation, from the arm to the hand, from the hand to the finger, from the finger to the least touch. Against great oppressions God opposeth that his arm is stretched out: When he will fashion out deliverance with wonderful salvation, as if a workman wrought it curiously with a Tool, then the Prophets speak of the hand of God; when he doth assist us suddenly, and with great facility before we could think of help, that is said to be done *per contactum*, by a touch and away, as in this case, *He touched them, and said, arise be not afraid*.

These are his words, who when the earth hath been fear'd with Winter, makes all things to flourish again when he reneweth the year with his goodness, so when the heart of man is frozen with fear, by his word he makes it spring with joy. His Countenance was fair and lightsome, his tongue as comfortable as his face. As *St. Ambrose* says of the Writings of *St. Paul*, *Quæ Epistola Pauli non melle dulcior, lacte candidior*? Every Epistle which he wrote was sweeter than honey, whiter than milk: So the beauty of Christ Transfigured was whiter than milk, and his words were sweeter than the honey comb. He can look frowningly, and make his Foes fall down before him; he can speak in Thunder, and make the earth to quake; the very voice which came from heaven in this next verse did confuse all that heard it, *This is my beloved Son, hear him*. *Ut conspectus & vox Dei nos dejicit, ita tactus & vox Christi erigit*, says *St. Hierom*; The Lord hath a voice to cast us down, and a voice to raise us up again. Especially, Consolation shall succeed fear, and that instantly, when God did bring it upon us: He never lead his Chosen into trouble for his sake, but he brought them off again with comfort. Christ had taken *Peter*, and *James*, and *John* into Mount *Thabor*, whatsoever they suffered there, it was by his conduct, and for his sake; it was the brightness of his glory, the lustre of his clouds, the voice which came from *Heaven* to magnifie him that made them afraid, in his behalf they suffer,

suffer, and therefore they are sure to be raised up. His mercy doth so far engage him to relieve all those who find any oppressure for his cause, that a little trouble shall soon end in a great deal of joy, a little amazement shall soon be blown over with a great deal of satisfaction, a little fear shall soon be rid away with a great deal of loving kindness. For when the Disciples were dejected with the awfulness of his Majesty, presently *he touched them, and said, arise, be not afraid.*

THE

THE SEVENTH SERMON UPON The Transfiguration.

LUKE ix. 35, 36.

And there came a voice out of the Cloud, saying, This is my beloved Son, hear him.

And when the voice was past Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.



*D*ivers manners God spake in the old time to our Fathers by the Prophets, Heb. i. 1. and in as divers manners he hath spoken to us in the New Covenant by the Evangelists. Variety is delectable, when it doth not jar, but make up unity. I have gone along in this story of the Transfiguration upon the Text of St. Luke, but by the way I made advantage to insert every passage out of St. Matthew, and St. Mark, which is remembered in them over and above St. Lukes Relation; nor will I wrong the Subject which I have handled so much, to fail in that diligence at this time, because it is the last act in which I shall dispatch my Meditations upon this Miracle: Wherefore when I have inlaid the Story with those particulars which occur in all the holy Authors, it will be perfect thus. I gave you account upon the last occasion, what the *Eternal Father* uttered from above concerning his *Eternal Son*: the glory which he gives his *Son* riseth up in two tops, namely the honour which He finds with the *Father*, *this is my beloved Son in whom I am well pleased*, and that obedience which all the world must yield him, *hear Him*. Now as soon as this voice had ceased to speak, all the bravery of his Transfiguration vanish, and was seen no more; so says my Text, *when the voice was past Jesus was found alone*: hereupon the three Disciples wondered what was become of *Moses* and *Elias*, and the fair Cloud that overshadowed them, S. Matthew says *they lifted up their eyes, and saw no man save Jesus only*; nor did they only look up to Heaven for what they missed, St. Mark says, *they looked round about, and saw no man any more save Jesus only with themselves*. Now touching the consequent of all, mark what followed, and all's done: my Text says, *they told no man in those days any of those things which they had seen*; St. Matthew supplies why they told of nothing, and how long they conceal'd the matter. *As they came down from the Mountain, Jesus charged them saying, tell the vision to no man till the Son of man be risen again from the dead*. St. Matthew says the Disciples were enjoined secrecy, but he omits that they obeyed; St. Luke says they kept secrecy, but he omits that they were enjoined, therefore St. Mark hath compacted both into his Story thus. As they came down from the Mountain he charged them they should

should tell no man what things they had seen till the Son of man were risen from the dead; and they kept that saying with themselves.

Having thus laid all the Narration close together, I do not strictly hold me to the narrow compass of my Text, but I will divide that which remains to be spoken of this Miracle, in the full amplitude, as I find it in all the *Evangelists*. And I will confine my discourse and your memory to be helpt by four Particulars. First the Father did commit all Power and Authority to the Son, in this word, *Hear him*. Secondly, that the Church might the better admit his sole Authority, and none other, all other persons of excellency vanished, and *Christ was left alone, the Disciples lookt up, and lookt about, but there was none left with them, save Jesus only*. Thirdly, Christ did put his Authority in execution, as they came down from the Mountain, *he charged them they should tell no man the things which they had seen, till himself was risen from the dead*. Fourthly, the Disciples did as he commanded them; *they kept it close, and told no man in those days any of those things which they had seen*. Of these to Gods glory, and with your patience.

Being now to enter upon the Exhortation to hear, I hope all my Auditors will be attentive. The Ear is that Omer wherein we must receive the Manna which comes down from Heaven, and the Heart is as the Ark of the Lord wherein we must lay it up. The Ear is the Tunnel through which the liquor, or new wine is poured, the Heart is the new Bottle that receives and keeps. Offer your self pliantly and diligently to take in the words of wholsom doctrine at the brim of the Ear, and God will shake them down lower and lower, till they come into the Heart. All things in this World beneath are under the conditions of vanity and corruption, and therefore the Eye hath nothing to see which is worth the seeing; but the Word of God is pure and undefiled, and therefore the Ear hath somewhat to hear which is worth the hearing. Our Saviour never provoked the Eye to circumspection, with *he that hath eyes to see let him see*, but he called upon the Ear for attention very often in the Gospel, *He that hath ears to hear let him hear*. By extraordinary dispensation the Lord hath converted some by inward motion, before they were appeal'd to Gods service by outward calling: and his Spirit spake to their inward Heart, before they heard the sound of faith preacht to the outward Ear. For we know not how the Wisemen of the East came to know, that the Star which went before them belong'd to him that was born King of the Jews, but by a Divine inspiration, and so we must leave that strange work to the secret power of God that call'd them, for we read no more of them after that one place, how they lived or died, in the true Religion of the Son of God. God did suggest to old Simeon that the Babe which came into the Temple with his Mother was the Christ. John Baptist sprang in his Mothers womb at the Salutation: In like manner Cornelius found favour before God by an instinct from above, which spake to his inward conscience, before he was made a Scholar to hear the Church teach and instruct him: yet the love of him that called him to be an elect Saint staid not there, but commended him for his Souls instruction to be Peters Disciple; *Send to Joppa for one Simon, whose surname is Peter, he shall tell thee what thou oughtest to do*. The ordinary means of salvation is to lend an ear to them who bring the glad tydings of peace, *for faith comes by hearing, and hearing by the word of God*, Rom. x. 17.

The very Heathen could say, that the most barbarous Nations would be civilized and brought to good nurture, if they would but hear Philosophy taught among them, *Nemo adeo ferus est qui non miscere posset, si modo cultura patientem accommodet aurem*: but far better effects must needs follow, where Christianity is publickly taught, and well observed in every mans private attention. There are three sorts of them whose ear is shut, when the Lord knocketh at the door to have them open. First, the Ignorant that doth not listen when he calls; I fear there are too many so ungrounded in the first rudiments of Faith, so unacquainted with the Text of Holy Scripture, that they conceive as little of that which is taught, as if we preacht in an unknown Language, whose illiterate dulness makes plain English as unfruitful as Latin Popery. These I may liken to Davids description of Idols, *They have ears and hear not, noses but they smell not*; "they do not apprehend, nor smell the sweet savour of life in the Word of life, therefore they set like Images in the Congregation, they have ears and hear not. Secondly, there is the wilful and perverse, that will not hear what is taught, if it rub up his conscience, and offend him; this is like Davids deaf adder, *that stoppeth her ear, which will not hearken to the voice of charmers charming never so wisely*, Psal. lviii. 5.

such were the Jews that could not endure to hear of the eternal glory of Christ, as soon as ever Stephen had said, *I see the heavens opened, and the Son of man standing at the right hand of God, they cried with a loud voice, and stopped their ears, and ran upon him, Acts vii. 27.* God did open heaven unto him, and they shut their ears against him. And well they deserved, says *Nyssen*, to be left to such obdurateness, they deserved not to receive such heavenly harmony into their ears, as the sinful Samaritans shut their Gates against our Saviour, for they deserved not to entertain him. There is a *stupid* Auditor, whom I may call the distracted man, and cannot listen when God calls; so many fancies and affairs buz in his brains when he comes into this sacred Assembly, that he is *presens absens*, as little here as if he were quite away. When there is such a noise within, we must needs lose our Errand when we knock at the ear without. I called this the distracted Auditor, because he is like that man in the Gospel possessed with an unclean Spirit, that was both deaf and dumb; and he that is deaf to hear, I conclude he will be dumb to pray. Out of this it is easie to deduce, ignorance must learn to understand the truth, obstinacy must take no offence at the truth: The busie imagination must leave all cares and fancies at home, and come to Church to mind the truth, and then my Text will take place, and prevail upon you, *This is my beloved Son in whom I am well pleased, hear him.*

I am loath to find fault with them that will but seem to be diligent in these most negligent times. Yet that affectation which some have not only to spend, but even to waste their time in hearing, calls to mind the difference which *Isocrates* put between his two Scholars *Ephorus*, and *Theopompus*, the one by his good will would never take his Book in his hand, the other by his good will would never lay it out of his hand; the one (said their Master) had need of a Spur, and the other of a Bridle. Let me not be interpreted as if in this place, in the sight of God, I durst blame them that love to hear, for *blessed are they that hunger and thirst after righteousness*; but where Religion is well planted, and we rather want obedience than knowledge, I would not have well-meaning people make Preaching an every days Tale (for too much familiarity breeds contempt) but, excepting some special occasions, to make it *Sundays Religion*. A stomach over-charged is more prone to crudities than good digestion. A seasonable rain enricheth the Earth with store, but when showers come too fast one after another, the fruits of the field are spoyled with must and rottenness. And I would have this long-ear'd Age consider, that six days practice in the Week are few enough to make use of one days instruction. The Horse-leech sucks full, and then drops off, and is good for nothing, take heed of that. Especially take heed you be not puffed up in your mind, that the number of Sermons which you hear shall be imputed to you for righteousness: For as the Superstitious count their Prayers upon their Beads, so some count their Religion by the multitude of godly exercises. As the woman with the bloody issue said within her self, *If I can but touch the hem of his garment I shall be healed*: So some seduced weak ones, if we do but hear, and hear often we shall be saved. You deceive your selves, for still I inculcate, it is not *audire*, but *obaudire*, not the bare hearing, but the fruit which comes by hearing that is acceptable to him who gives the reward. This same *simplex auditus*, to afford God the bare courtesie to hear him, *Turks* and *Pagans* may do that, and yet never believe. To go further, this same *simplex credulitas*, to hear all, and to trust God so far, that all which he says is true, sinners and reprobates may do that, and yet never amend. But they that are obedient and dutiful take the charge right, who are not only hearers, but doers of the Word of God. This is that hearing which our Saviour puts into one verse both in the right and the wrong use, *Jo. viii. 47. He that is of God heareth Gods words; ye therefore hear them not, because ye are not of God.*

And as hearing is no vertue unless we obey, so obedience and hearing are not matcht right together unless we intend them, and apply them unto Christ, the voice from heaven said, *Hear him*. When God the Father had spoken from above, *This is my beloved Son*, and when he had said it twice for the stronger confirmation, once at the solemnity of Baptism, another time at this miracle of the Transfiguration, who would have thought any more needed to be added? It is much that we should put him to it to say this moreover, *Hear him*. What strange men are we that we should be taught to hear him, when we know he is the Son of God, in whom alone the Father is well pleased? But the begining of this Point shall be to shew, that this administers Consolation, and removes away some sadness which might have grown up
on

on the Disciples. *Moses* and *Elias* did appear upon Mount *Thabor* before they were look'd for, and were gone in a trice before their departure could be suspected, like *Cato* that came into the *Theater* at one door, and went out at another; *Idco tantum intrarunt ut exirent*. Surely the Disciples thought if these would have staid they could have hung at their lips, and heard the mysteries of the Kingdom of *heaven* from their mouth. No, says the voice, let them go, here is one that is the chief *Master* in *Israel*, far above *Moses* and *Elias*, hear him. *Moses* will stand dumb while he speaks, and this is *Moses* his own Doctrine concerning Christ, *A Prophet will the Lord your God raise up unto you like unto me, hear him, Deut. xviii.* *Moses* confesseth of himself, *O Lord I am not eloquent, I am slow of speech, and of a slow tongue, therefore hear not him, Exod. iv. 10.* *Elias* is rigid and severe, and will call down fire from heaven, hear not him. *Peter* knew not what he said in this very story. *David* said it in his haste, but it is very true upon deliberation *all men are liars*. Lying is not all that is naught in the mouth of man, filthiness and blasphemies issue from some uncircumcised lips, no ways fit to be heard, as *Eliakim*, the servant of *Hezekiah*, be- 2 Kings 18. sought that odious tongued *Rahabekah* to speak in such a language as few or none 26. might understand him. The talk of him that sweareth much maketh the hair stand upright: and their brawls make one stop his ears, *Ecclus. xxvii. 14.* In a word, men may bewitch us with their fair words not to obey the truth, but we are sure how all that Christ speaketh is just and righteous, therefore let men vanish away, the truth of the Lord abideth forever, hear him. Again, the Disciples might be confused, not only for the departure of *Moses* and *Elias*, but because the form and fashion of Christ did return to his wonted humility, the fashion of his countenance did no more look like the *sun*, neither was his rayment white and glistering; what amends can be made for this loss? But that *God* declares, our happiness consists not in seeing, but in hearing. His Person must ascend unto the *Father*, and his glory dwell there, but his Word abideth for ever; if we keep his sayings we are Christs, and Christ is one with us, hear him.

Be it the abrogation of *Moses* Law, be it the contempt of the world, the denying of our selves, the sufferance of the Cross, the losing of our life, all is one; his roughest Precepts are to be obeyed, hear him indefinitely, without restriction or exception. As the *Blessed Virgin* his Mother said unto the Servants at *Cana* in *Galilee*, *whatsoever he saith unto you do it, Joh. ii. 5.* Be the Commandment great or small it claims obedience, whosoever breaketh one of the least Commandments, and doth not repent him, shall be counted the least in the Kingdom of *heaven*. Some man, I know, hath framed this cavillation already in his own heart, if *Jesus Christ* were now upon the earth, as sometimes he was in the Land of *Jury*, who would not travel over Sea and Land to hear him? This Precept should be kept with all alacrity. Indeed the words which dropt from his own lips were most winning and pathetic. Therefore this voice might justly challenge the *Jews* to give him fair audience, and hear him speak, and they could not refuse him. If *Tertullian* presumed in his *Apologetick* to the *Emperor*, that the Christian cause in his days had never been cried down if it might have been heard speak in the trial of judgment, much more must it hold in the person of Christ himself. *Nolentes audire quod auditum damnare non possunt*; The Judges would not hear our Plea, says *Tertullian*, for had they heard us with patience they knew they could not cast us, so the gracious words which fell from our Saviour made those Officers relent at least, if not repent, that were sent to betray him. *Never man spake like this man, Joh. vii. 46.* They brake out into that passion before the *Pharisees*. They had heard but little from Christ, says *St. Chrysostome*, yet enough to turn their hearts from that purpose which they were sent to execute. *Cum mens fuerit incorrupta non longis sermonibus opus est.* Few words will prevail where the mind brings no corrupt passions to hold off the truth. This is to shew that the Oracles which the Son of *God* spake from his own mouth were most moving and gracious, that tongue was able to charm the very *Devils* to obey him. Why, *Beloved*, we do hear him speak continually in the Church, as verily as if he were now among us, and preach'd daily, as sometimes he did in the Temple at *Jerusalem*. So *St. Paul* commends the *Thessalonians* that his Doctrine took with them, as if they had heard Christ himself, *Ye received it not as the word of man, but, as it is in truth, the Word of God.* For whatsoever we believe, if you ask after the formal cause of faith, the answer is, neither because the *Apostles* writ it, or the Church delivered it, or such, to whom *God* hath committed the dispensation of the Word, do preach it, but because *God* reveals it, the formal cause of all faith is divine revelation. there- 1 Thes. 2. 13.

Mat. 23.2.

Mat. 10.40.

fore hear Christ speaking among you to this day, not by the instrument of his own tongue, but by the revelation of his Spirit. I say, the formal cause of faith is divine revelation, but the *Church* is the mouth that utters it. And therefore because the *Church* is the Pipe which conveys those sacred mysteries which Christ reveals, our *Lords* own sentence was, *If he will not hear the Church let him be unto thee as an Ethnick.* The meaning is, while the *Church* directs you in a right line. *The Scribes and Pharisees sit in Moses Chair, all therefore whatsoever they bid you observe, observe and do.* You hear what awful submission is due to them who are sent from God to teach you. Perhaps you will demur upon those words of our *Saviour*. For in that same *Chap. Mat. xxiii. 16.* Christ calls the *Pharisees* blind guides, reproves their interpretation of Scripture for saying, *If a man swore by the Temple it was nothing, if he swore by the Gold of the Temple he was a debtor.* Generally he gave his *Apostles* a caveat, *Beware of the leaven of the Pharisees,* not meaning their Bread, but their false Traditions. But take our *Saviours* exhortation in a right construction, and thus it is, all that the *Scribes* and *Pharisees* recite out of *Moses* and the *Law*, observe and do. They are the mouth of God by their place and calling. When they speak the truth, all is one whether you hear them, or Christ, or God speak from heaven, it is the same Gospel, and all have but one intendment. *He that receiveth you receiveth me, and he that beareth me beareth him that sent me;* you know who spake it. This voice did not purpose the present Age should hear Christ only, but that the future Ages should hear his *Priests*, when they speak like *Shepherds*, and not like *Wolves*. That is the just Latitude of this Precept, *This is my beloved Son in whom I am well pleased, hear him.*

The first part of the Text would require much more to be spoken, but here must be the end of that, because much more remains behind: Therefore in the second Point, that the *Church* might the better admit *Christs* sole Authority, to hear him, and no other; all other persons of excellency vanished, and he was left alone. *The Disciples* lookt up, says St. *Matthew*; and lookt about, says St. *Mark*, and when the voice was past *Jesus* was found alone. Whether they that come back from the dead depart from us again, as did *Moses* and *Elias* in this place, or whether our living Friends, whom we tender dearly, go from hence for ever unto the dead, let this comfort remain with you, that the best Friend of all sticks by you, Christ is with you, and stays behind. And much better it is to find him alone than all the world beside without him. *Unus Iesus satis superque nobis est.* So I think *Gregory*, It is an happy solitariness to be forsaken of all other, and to be left with him alone. St. *Austin*, enumerating the several Temples which the *Romans* built to their Deities, reckons up one for *Vertue*, another for *Felicity*, another for *Fortune*. Says the *Father*, If the Heathen had been wise men, at least they would have spared the Temple of *Fortune*, and made no use of that, *Quid ei sufficit cui virtus felicitasque non sufficit?* He that hath vertue and felicity hath enough, or he will never be contented: So he that can keep our *Saviour* hath the fulness of joy abiding with him, and he cannot choose but be satisfied. What small hearts-ease had the *Blessed Virgin* to find all her Kindred at home and to miss him? And if his Room be empty, the house is in a pitiful case, though it be furnish'd with all manner of store beside. When the whole World was lost in the Deluge of waters, one *Ark* was unto *Noah* instead of all the world beside to save him; so when all things flit away, and consume by little, my Father and Mother forsake me, our friends, our means, our strength, our health, our life, *Tu autem Domine non dereliquisti;* one Redeemer is all, and more than all. As when the leaves drop off from the Tree, yet the *Sun* continues to comfort it, and make it spring again; so the reliefs and pleasures of this Age shall wax old with time, and be shaken off as the leaves before the wind; but nothing shall separate us from the love of God, and nothing shall separate God from the love of us.

And as Christ is enough for all, so this one reason is sufficient why the *Disciples* found him alone; yet I have another to spare, which is this: *Postquam legis & Prophetarum umbra decessit, omnia in Evangelio reperiuntur;* When the Shadows and Types of the Law and Prophets are dispersed away, the Gospel abides for ever, and is the true repertory of all things that belong to salvation. The Law of *Moses* is a killing Letter, no flesh living shall be justified by the works of the Law. The Spirit of *Elias* breaths nothing but fire, and perdition to them that sin against the Lord. O God, what will become of us, miserable offenders, if we meet with such as these? O remove these away, and let us find *Jesus* alone, who came into the world to seek and

and to save that which is lost. A poor Prisoner must needs suspect that he should have a bloody trial, when such angry Judges came from heaven as *Moses* and *Elias*; let them rise off from the Bench and depart, and leave our cause to be heard before a Saviour so full of pity, who is all bowels, all compassion, *An potior iudex? Puerisve quis aptior orbis?* He will not recompence us according to our misdeeds, but deliver us from the Tormentor. The poor woman taken in Adultery had a sweet taste of this Doctrine. Christ cast a scruple of conscience before her bitter Accusers, which made them slip away one after another, then the day began to go on the poor sinners side, when *Jesus was left alone, and the woman standing in the midst, Joh. viii.9.*

Beside, I have repeated it to you very often, that the Transfiguration was an Idea or Model of the Resurrection; and therefore Christ was left alone, to let you see the condition of that period of time, when all things shall pass away at the end of the world, *Ut Deus maneat omnia in omnibus*, when Christ shall be our portion alone, and the glory of every thing in earth shall vanish, and come to nothing. And he alone is an hundred fold those all things else which we enjoy'd in this life, according to the reckoning of the Gospel; and yet that is but a modest comparison, a finite proportion for an infinite. In this course of life, which now we lead, every man acts his part in the mutual Communion of Saints and we have all need one of another. For as the members depend upon the head, so every member doth want his fellow member to support him; the hand cannot say it hath no need of the foot, nor can the eye say it hath no use of the ear; we must have the help of *Moses* and *Elias*, and all those bright shining stars that have gone before: And the Ages to come shall acknowledge that they were the better for the help of those good men which these times produce: But after the final consummation of all things we shall no more be put to these shifts to require the assistance one of another; though there were no *Moses*, no *Elias*, no *Peter*, no *James* and *John*, yet every one shall be perfect in Christ, and shall be filled with the fulness of him that filleth all in all. *St. Hierom*, in a certain Epistle to *Amandus*, takes upon him to interpret the words of *St. Paul*, *1 Cor. xv. 28.* on this wise. *All things shall be subject unto him, that God may be all in all.* Says he, our Lord and Saviour is not now all in all; but, according to the several distributions of his gifts, a part only in every several man. For example, Wisdom in *Solomon*, Zeal in *David*, Patience in *Job*, Interpretation of dreams in *Daniel*, Power of Miracles in *Paul*, Faith in *Peter*, Virginity in *John*, *In ceteris cetera*, but when the end of all things shall come, then he shall be all in all, *Ut singuli sanctorum omnes vertutes habeant, ut sit Christus totus in cunctis*; That every Saint may be filled with all virtue, and the fulness of Christ may be in all alike. And so far on the second part, that *Jesus was found alone.*

This is the Argument of the third part of the Text, that when God from heaven had commanded the Disciples to hear his Son, and left him alone to be heard instead of the Law and the Prophets Christ put this authority in execution, for as they came down from the Mountain he charged them they should tell no man the things they had seen till the Son of man were risen from the dead. The usual stile of our Saviour to his Apostles was *Ite, predicate, Go and teach all Nations: what you hear in secret go and preach on the house top. what I tell you in darkness that speak ye in light, Mat. x. 27.* At this miracle quite contrary, what is here revealed? He is marvelous light that you must conceal in darkness. First, Let us make use of it in this to illustrate that saying of *Solomons*, *Eccl. iii. 7.* *There is a time to keep silence, and a time to speak.* There is a ripe season for every thing, and if you slip that, or anticipate it, you dim the grace of the matter be it never so good, as we say by way of Proverb, *That an hasty birth brings forth blind whelps*; so a good Tale, tumbled out before the time is ripe for it, is ungrateful to the hearer. Where controversies about some difficile Points of Divinity have rather begot rage in the minds of men than obedience and devotion, it hath been the religious care of godly Magistrates in all Ages to interdict those disputes on all sides that peace might ensue, and dissensions by little and little be forgotten. When there hath been cause to make use of this policy in our own Church, would you think that some would exclaim against it under this colour, that it is a tyranny, if truth have not liberty to publish it self at all times in season, and out of season? And yet such late Writers, (whose judgments, if I should name them, few, I think, would refuse) subscribe to this Maxim, *Intempestiva confessio veritatis plus nocet quam adificat*; A confession of truth out of time and season doth rather hurt than edifie.

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* I will draw home to the instance of my Text anon to prove this, when I have laid a stronger foundation out of another Text, *Matth. xvi. 20. Then charged he his Disciples that they should tell no man that he was Jesus the Christ.* This was a temporary Precept, like that about the Transfiguration, to conceal it till after the resurrection. Why, the confession which *Peter* made for all his fellow Disciples was very right, that's undeniable; to know that he was the *Messias* the *Saviour* of the World was necessary to salvation, that's indubitable: what was in it then, that this should be kept close, and not be divulged to every creature? the reason follows, *because he must go to Jerusalem, and suffer many things of the Elders and High Priests, and be killed, and rise again the third day.* I prove it that this was the reason, *Luke ix. 21.* even in this very Chapter, he straitly charged and commanded them *to tell no man that he was the Christ of God*, saying, *the Son of man must suffer many things, and be rejected, and slain, and rise again the third day.* yet I must drive on a question further; Why should this Article of faith be suppressed that he was *Jesus Christ* because of his ensuing Passion? Why, 1. you know many were scandalized to see him crucified, who had been persuaded that he was the *Son of God*; if he be the *Son of God* let him come down from the Cross: *Noluit ergo Christus quod se moriente paucis accidit omnibus accideret,* says *St. Hierom*: therefore by concealing that doctrine Christ prevented that all should not fall from the faith through infirmity, as some had done: Before his glorification had made amends for the great humility of his Passion, he knew it would rather lose him Disciples than gain him any, to advance this Doctrine openly, that he was the *Eternal Son of God.* 2. Our Lord and *Saviour* did ever foresee and provide, that he would commit nothing which might hinder his death and passion, that his willingness to die for our sakes might appear the greater: No doubt he could have manifested himself, his Divinity, his Innocency so openly, that *Pilat* would have forborn to condemn him, and the *Jews* to crucifie him: But wo is us then, where had been the ransom to redeem us from eternal damnation: Therefore this mysterie was so attemper'd, that some raies of his Divinity did appear sufficient to convert his Enemies if they would have learnt, and therefore they are inexcusable; but with that qualification and diminution, that peevish men were left in unbelief, and did not assent that he was the beloved Son in whom the Father was well pleased. *For had they known it they would not have crucified the Lord of life, 1 Cor. ii. 8.*

Thus I have sifted this Interdict of our *Saviour*, that he bad his Disciples suppress that he was *Jesus* the Christ for a time, that the light might break out more clearly after his Ascension, when the clouds of his Humility and Passion were removed away. I shall leave an Objection behind my back if I take not away one scruple: what here Christ forbids, *Mat. x. 7.* he commands, for he sent his *Apostles* abroad, and *when ye go, preach saying the Kingdom of God is at hand*: and what's that but the Kingdom of the *Son of God*? *St. Hierom* takes it away thus, it seems to me not to be altogether the same thing, to preach Christ, and to preach *Jesus Christ*, *Christus commune dignitatis est nomen, Jesus proprium nomen est Salvatoris*; as who should say, *Jesus* our *Saviour* is the name of God, *Christ* is his name of dignity, as he is the great Prophet, and the *Messias* of the World: Therefore he sent his Disciples to preach the Kingdom of Grace which Christ had brought into the World, but not evidently till after his Glorification, that he was the *Son of God coeternal with the Father*; therefore I have sufficiently ventilated this Cause, how Truth is the rich Treasury which God hath given us, it is not necessary to lay out all the stock, at all times and occasions, but as judgment and discretion will light the candle, to let us see how much is fit to be brought forth to gain our Brother, and to glorifie God. *Est & fidelis tuta silentio merces*; silence doth advantage more oftentimes for peace sake than free utterance. *Demosthenes* and the other Orator *Æschines* fell to boasting among themselves, which of them had taken most at one time for a fee to plead a Cause. *Æschines* named a great sum, and too much perhaps for an honest man to take at once from a Client; but *Demosthenes* slighted it, and replied, he had received twice as much at one time to hold his peace. But from this variance of these large-bribed Orators, I will give you this application; When a discord is unfortunately raised between party and party, among the Members of the same Church, so that the factions grow stiff and rigid on both sides, the best way is to command silence to all, that the fire of strife and emulation may go out for want of combustible matter, and in this case not he that violates the peace by sticking much, but he that obeys and holds his peace, deserves the greater reward.

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*Hieron. in
cap. Mat. 16.*

This power our Saviour exercised over his Apostles, to tie their tongues for a time, that they should not publish the glory of his Transfiguration till men were fit to receive it.

He charged them *they should tell no man of the things which they had seen*. I would but so much humility might be marked from hence, as would repress insolence and vain boasting: Christ laid his command upon this matter rather than upon any other, and imposed silence upon all the three Witnesses, that they should not blab the Vision of his Excellency abroad. How much unlike is this to them who had rather lose an ounce of their blood, nay the sweet odour of virtue, than an hour of fame and popularity: And so much good as is done, and not openly known and divulged, is soon repented. Where shall we find such a modest temper as that of St. Paul, so much admired by Theophylact? after fourteen years he tells the Corinthians of the Revelation which God granted him, and of his Rapture into Paradise, and in all that space he did never impart that celestial honour which was done him either to friend or stranger; and then he was ashamed that he was put to it, says he, *I am become a fool in glorying, ye have compelled me*: but what fools are they then that will make such proud boasting without compulsion? Joseph being but a child, he did as a child, and having the inspiration of two several Dreams, he could not hold, but made all his Brethren acquainted with them, to his own affliction; *He dreamt a dream, and told it to his brethren, and they hated him the more*. Therefore in his riper years, though God had given him the spirit of Prophecy, he would not divulge himself that he had the interpretation of Dreams. He bad Pharaoh's Butler remember him when he was in place. And according to the old Saw, *qui bene latuit, bene vixit*, he contained himself from manifesting the Gift of God which was in him, till the Butler could not choose but call him to mind to put Pharaoh's heart in peace. Elizabeth hid her self five months after the Lord had made her conceive a Child miraculously to the astonishment of all the World, that great Prophet John the Baptist. The Blessed Virgin was saluted by an Angel from Heaven, conceived by the Holy Ghost, visited by the Wifemen from the East, she encountred every day many strange celestial Tokens, and yet made no noise of these things to the World, but kept all these sayings in her heart, Luke ii. 51. The mighty power of God will shine and shew it self at last, be not ambitious to have it displayed for your own ostentation. Christ refrained to have the Vision of the Transfiguration presently notified. *He charged them, &c.*

Generally the Fathers consider the Apostles but as Novices in sacred matters, who were yet but in training up, and as deficient in those abilities which were requisite to handle such a mystery. Sacred things, saies the Greek Proverb must not be toucht ἀνίστων χείρ, *with unwashed hands*. This made the ancient Fathers of the Church as fearful to come into a Pulpit, as our raw Scholars now adays are forward. You need not charge these hasty Predicants, as our Saviour did his Disciples, not to speak of that for a certain time which they know, I would they could be admonished not to be so bold to speak of that which they know not. I am not certain for the greater part of such that they have zeal; but I will bear them record with St. Paul, *it is not according to knowledg*. But will you know the spring head from whence this abuse ariseth: *How can they preach unless they be sent?* And why was Authority so overseen to send them? *licentiâ sumus omnes deteriores*, it is the licence which enables for those things wherein they have no ability. Yet again another Text of St. Paul rubs my memory, *multa licent quæ non expediunt*, there are too many such licences granted which are not expedient. If men would let knowledg ripen in them before they speak, and not blurt out any thing with extemporary barbarism, the Word of God preached would not come so much in contempt; for a *Parable is an undecent thing in the mouth of a fool*, Prov. xvi. 9. Our Saviour destined a large space of time to have the cogitation of his great Works mellow in the thoughts of Peter, James, and John, before they testified them to the World; which is another reason why they must not speak of that which they had seen, till the Son of man was risen from the dead.

Another reason shall stand in the last place of this point; it is fit that they, and none but they should preach of Christs Glory, who are affrighted with nothing. The Apostles were very timorous, and would desert a good Cause, if they were strongly opposed: you know the infirmity of Peter that could not answer the challenge of a silly Damocel, but denied his Master. This was in diebus illis, when the

2 Cor. xii:
11.

the *Holy Ghost* had not yet come down upon him in the shape of a fire : afterward he durst speak the truth, though he had been in the midst of fire : nay he could not repress the *Gospel*, his will was overcome, and could not revolt, if the literal sense of the Text be right, as sure it is, *we cannot but speak the things which we have seen and heard*, Act. iv. 20. Grace was as it were turned into nature in them now, as in the *Angels* confirmed in grace, says the ordinary Gloss. *Vino caelesti ebrui se continere non poterant*, says *Lyra* : the Scoffers of *Jerusalem* said they were full of new wine ; it was indeed by a figure a celestial wine, with which their spirit was inebriated ; and as a drunken mans tongue will not ly quiet, so in this resemblance they were such that could not but speak the *Gospel* of *Jesus Christ* : they were these times of courage which Christ had destin'd, that in them his Transfiguration should be revealed openly. *Moses* found not constancy in himself, and therefore would have balked Gods Message, says he, *who am I that I should go unto Pharaoh* ? So the eleven Disciples were so fearful after our Saviours death, that they shut the doors upon themselves, where they were assembled, for fear of the *Jews* : and after the Resurrection we read that Christ did many times erect their courage, which was dejected, with these words, *Be not afraid* : and therefore he said unto them, *Tarry ye in the City of Jerusalem, until ye be indued with power from on high*, Luke xxiv. 49. When that power had possessed them with spirit and resolution, they had leave to unfold this mysterie, and not before, he charged them saying, *Tell the Vision to no man, till the Son of man be risen from the dead*.

In the fourth general member of the Text, as they were enjoyn'd, so my Text says they kept secrecy, they told no man in those days any of those things which they had seen. When I first entred upon this part of the *Gospel*, I told you that the *Latin Churches* keep an annual Feast in memory of the Transfiguration upon the sixth day of *August*, for this reason ; the Transfiguration it self fell out in the beginning of the *Spring*, a few weeks before our Saviours Passion. The three Disciples which saw it being admonished to be private in that which they had seen, till more convenient time, confessed it not in five moneths following unto their fellow Disciples, and then made a solemn publication of it upon the sixth of *August* ; which day thereupon had some sacred honour done it. Obedience is a viture of great necessity even in the smallest things ; and they that are subject to obey, must not examin with what little prejudice a small command may be broke, but rather consider with what great ease it may be kept. Things forbidden, says the *School*, are of two sorts, *Quedam prohibentur quia mala, quadam sunt mala quia prohibentur* ; some things are absolutly evil in themselves, and therefore are prohibited, as Murder and Adultery ; some things are prohibited by just authority, and therereupon respectively become evil, as the eating of the forbidden fruit in *Paradise* ; if God had not expressly prohibited that Tree to man, it had been no sin to taste of it : So our Saviour made that sinful by his command, which otherwise had been harmless to be spoken of, if he had not encharged his Disciples to obsequiousness ; and they performed that secrecy which they undertook, not envying their Brethren the relation of the things which they had seen, but observing that time of restraint which their Master had prefixed : And thus they reap praise even out of their infirmity, that although they were unfit to speak of such transcendent miracles as yet, yet they knew their duty to hold their peace.

Dearlly Beloved, the wonderful works of our Lord weré never brought to pass to be hid like a Candle under a Bushel, and to remain alwayes undiscover'd ; no it was *Pauls* defence before *Felix* and *Agrippa*, that every thing which belonged to Christ was advanced to the open view ; *These things*, sayes he, *were not done in a corner*. The Heathen had their *sacra Cereris Eleusinia non divulganda*, the Ceremonies and Rituals of *Ceres* never to be divulged ; the more shame for those Idolaters to have such filthy abominations in their Temples, which they durst not publish. Christ did only sequester his secrets for the most apt times of manifestation : *Dies dici eractat verbum*, one day certifieth another. Time is the most prudent Master in the world. In those days appointed for silence *Peter*, and *John*, and *James* did shut up the secret committed unto them, but only in those times, and now it is left to be preached to all Nations, as

to you at this time, ever since the Resurrection of the *Son of God*. The *Catechumeni* in the *Primitive Church*, that is the novice *Christians* instructed in the Rudiments of Faith, and not yet baptized, were not permitted to be present in the *Church* at the celebration of the *Lords Supper*; such as are baptized have admittance to partake of all Mysteries, when they can examine themselves, because they are baptized into the Faith of his Resurrection: And yet there is a Veil drawn before our eyes till the times of great accomplishment, I mean the Resurrection of the body: then we shall be filled with the glory of the *Lord*, which shall enlighten us to behold all things that conduce to our eternal happiness. *AMEN*.

Qqq

FOUR

FOUR
SERMONS
UPON THE
PASSION
OF OUR
SAVIOUR.

Q99 2

THE

THE FIRST SERMON UPON THE PASSION.

MAT. xxvii. 24.

I am innocent of the blood of this just Person, see you to it.



AS *Pilate* fate in Judgment upon our *Saviour*, so are we met together this day to sit in judgment upon *Pilate*. The Ruler marvelled when his Prisoner stood before him, and said nothing for himself: But now is the time to speak, it was *Christ's* good pleasure to leave his cause to be defended by us who should live in after Ages, and wheresoever the Gospel is preached throughout the world the Word doth testify; now in every mans mouth *Christ* is pittied, and *Pilate* is censured. When they reach'd a Reed unto our *Saviour* they put an Emblem in his hand, says *St. Hierom*, that their own infamy should be endited against them to after Ages, *Calumniam tenet in manus inimicorum sacrilegium scriberet*; The Reed was in his hand to pen the sacrilege of his enemies.

But *Pilates* crime shall be the least part of our Meditation, that, which I would require to be the fruit of your attention, is to beware of committing the same faults which we tax in another, *ἑαὐτὸν ἀποδοὺν τῷ πληνθοπορέοντι βλατορμήας*, a reproach retorted upon our selves is a double infamy. For as the Orator said of the Faction of *Augustus* and *Antony*, when *Caesar* was treacherously slain, *Tyrannus occidit, tyrannis vivit*, the Tyrant was suppressed, but not the Tyranny; so when *Pilate* shall have sentence against him, we must every man also arraign his own infidelity, which thinks it self innocent of the blood of *Christ*, or else I must tell you plainly, that you do condemn the Hypocrite, and acquit Hypocrisie. He that says he did not crucifie *Christ* is his greatest crucifier; he that will confess that they were his blasphemies which spat upon his face, his Briberies that nailed his hands to the Cross, his gluttony and drunkenness that gave him Gall to drink, his wrath and malice that pierced him in the side, his disobedience against Magistrates that bruized him in the head, his wanton Apparel that stript him of his Robe, he that will not only die with *Christ* in his arms, as old *Simeon* did, but acknowledge that *Christ* died by his arms, he shall find peace at the last, and righteousness with the God of his salvation. What became of our *Saviours* Reed; and of his Robe, we find in holy Scripture, they were taken from him by the Souldiers, but it is not written whether any man took up the Crown of thorns, as if that were our shate, or any mans else who is goaded with true compunction. And to say truth, all the sins which we do commit, let us make the best of them, are but thorns and briars, but if we confess them in humility, and ask pardon in tears and contrition, then they are *corona spinea*, a crown of thorns.

Before I begin either to judge *Pilate*, or to examine our selves, I must tell you of

of a *σύνχρον*, a figure of confusion which is most proper to the *Devils Rhetorick*. For in one and the same breath, nay, in the self-same period, he will do three divers things: *Lie*, and *tell truth*, and *Prophecie*. Lie like himself, tell truth like a believer, and Prophecie like an *Angel* of light. One most perspicuous instance is, *Mar. i. 24*. The unclean spirit exclaims against Christ, *Jesus of Nazareth what have we to do with thee?* No? Not with *God* that created them, that was a lie of malice. *Art thou come to torment us?* There was a touch of Prophecie. *I know thou art the holy one of God;* that was as true as *Gospel*. You shall have just these three parts now in *Pilates Apology*, *Mendacium de seipso, verum testimonium de Christo, Prophetiam de populo*. 1. *I am innocent of this blood*, that was false. 2. He confesseth Christ to be a just person, that was true. 3. He threatens the people, that if that just person died, the vengeance should light upon their head, *vos videbitis*, that was a Prophecie. Every man is his own flatterer, else *Pilate* had not thought himself an innocent. *God* will be cleared by every mans conscience, else *Pilate* had not preached for our *Saviours* righteousness. But how easie a thing it is to discern, and protest against other mens faults? Else *Pilate* had not Prophecie. We take account of our own imperfections as it were at midnight, when there is no light to discover us, then we run into error, and plead, that we are innocent. We see *God* in his works, as by a dim candle, and confession of truth will be extorted from us, that *He is a just person*. But we behold the crimes of those men that walk about us, as at noon day, and in the clear Sunshine, and then we Prophecie, *vos videbitis*, you that are sinners shall be punished. Here is as very a Riddle as the old *Sphinx*, made of three divers forms, *ἁπόδε δῖον, μετόπισθε δράκων, μέσσητι χίμαιρα*, in the fore-part a *Liar*, in the next a *true one*, in the third a *Prophet*; and all these three in my Text, *I am innocent of the blood, &c.*

I begin with *Pilate* in the first member of his speech, the untruth which he tells in his own behalf, *I am innocent*. A vice which had been fitter for the meanest of the people than for the Ruler of *Jury*, the *supreme Deputy* for the *Roman Empire*. For truth, as *Synesius* doth define it, it is *ἀλγὺν ἐν γένει*, as who should say, that a word truly spoken is a *Gentleman* born, falshood and lying are but beggarly begotten. But this is the wisdom of the World, whatsoever we can coin for our own reputation, it is not falshood, but the strein of an *Orator*. And as the *Optiques* do determine, that in the composition of all colours there is *lucidum* and *opacum*, one part which shines and makes a lustre to the eye, another part dark and gross which casts a shadow; so there is such an ingredient of two qualities in the actions of men, *lucidum* and *opacum*, some black deformity which is concealed, somewhat that glitters and shews fair to the outward appearance. Alas, that is it which puts us into a good opinion of our selves, that is it which prompted *Pilates* tongue to say before the people, *I am innocent*. Every disease, says *Hippocrates*, is the more dangerous, *ὅπου ἀπομειώτατον αὐτὸ γίνεται τὸ πρὸς ὥπαιον*, when our face is so much changed, that our friends cannot know us. But who is in so bad a case as that man, who is so desperately diseased that he doth not know himself? *St. Austin* hath mark'd out two examples especially for this purpose. First, the young man in the *Gospel*, that talk'd of keeping all the Commandments, was bad to follow Christ, and did not; *Mattheus peccator sequutus est vocantem*; *Matthew* the *Publican* that sold and bought sin, and could not deny that it was a trade of iniquity, he left all to attend our *Saviour* when he was called. Secondly, He doth compare *St. Peter* with himself; there was a *Peter* that thought his fellows might be faint hearted, and run away, but for his own part he knew his courage was stronger than all tentation; but there is another *Peter*, or the same *Peter* of another mind, who was ashamed to shew his face, and went out and wept bitterly, and of the twain he was the true *Apostle*, *Salubrius sibi displicuit Petrus quando flevit, quam sibi placuit quando præsumpsit*; Wretched was that *Peter* who did presume upon himself, happy was that *Peter* who did dislike and bewail his own infirmities.

Are you well advised upon how many nice Points *innocency* doth stand that dare advouch your own integrity? First, I am guilty of all the sins which I do not hate in another. The *Church of Pergamos* did not deny the faith, but *God* took up this quarrel against them, *That they did not hate the Doctrine of Balaam and the Nicolaitans*. Again, I am guilty of all those sins which I do not rebuke in another, *Qui tacet consentire videtur*; the judgment hereof fell upon *Eli* and his house for ever. Again, I am guilty of every sin wherein I gave way to the lewdness of another, and did not restrain it. The *Kings of Judah*, when they did not cut down the Groves and demolish the Images, which they themselves did not worship, yet their memory is

Taxed,

Taxed, that their heart was not perfect before the Lord, because they were not zealous to cut off iniquity. Now put all these together, these nice observations of an upright heart, and then let *Pilate* tell me who was innocent? *Leucatus*, a Roman well reputed of, would needs stand in defence against the City that all his actions had been unblameable in every circumstance: But I will never sit Judge in this cause, says *Fimbria*, whom he chose for the Umpire, *Quia justitia innumerabilibus officiis continetur*; For justice contains so many duties that it is hard to number them, but to observe them all impossible. Indeed the Heathen were so modest in this Point, that in all the Language of Greece, that rich and copious Tongue, there is not one word which is proper for Innocency. To say truth, says *Tertullian*, what should they do with the word in their mouth, and want the matter in their heart which it signifies? *Quid si nos solum innocentes sumus?* Innocency, such as the world can afford, it is among Christians, or no where. Who is the man then that would put on the white Robe of a Saint, and cast it over his crimson sins? Let him first, as it useth to be, draw out his life with a Pencil in black colours, and confess his iniquities. What soul is that which, like a chaste Virgin, would become the Spouse of Christ? *Nec magis alba velit quam de natura videri*; as the Poet speaks. Let her lay no complement to that beauty or deformity which God hath afforded her. And he that thinks himself less than the greatest sinner shall not be so great as the least Saint in the Kingdom of heaven.

But let no man deceive himself, as if a confession of course would serve the turn, such as we say by rote perchance at the beginning of our Morning and Evening Service. There is not such an hypocrite, I am perswaded, in the world, that thinks his soul blank, and to have no spot upon it. Every man must go a little further to try what opinion he hath of his own righteousness: Is the rumour of War, or the fear of Pestilence; or the calamity of a Famine in the Land? This is a case to prove an humble Confessionary: For if your heart smite you, as if you knew enough by your self to provoke all that vengeance, it is well, you have made a strict examination: But if you look about you to see who should blush first, and take it to himself, you are not in good terms with God and a good Conscience. Behold what St. Peter preacheth, the Heavens and the Earth are reserved for fire against the day of judgment. Will an humble sinner lay his head upon his Pillow with the Prophet *Jonas*? And suffer the rest of the Passengers to cast lots upon the trial, and find him out that hath offended? A true Disciple hath learnt that his wantonness hath subjected every Creature to vanity, so that they must be purged by the fire of God. Such a one will strive to put out the flame with tears of contrition, which he and his Concupiscence have kindled in heaven and earth. Finally, you cannot be ignorant, that there was *Copiosa redemptio*, plenteous redemption in our Saviours Sufferings, enough and to spare a man would think. Suppose that fewer stripes had been laid upon his back, fewer buffetings given him on the face, fewer thorns platted upon his head, I say, had all this been spared, but his death upon the Cross, had not our ransom been sufficiently discharged? O but perswade your Consciences, every man in particular, I beseech you, that the overplus was paid for you, and that your Bond must be cancelled out of the superfluity of his sufferings. *Bonarum mentium est ibi culpam agnoscere ubi culpa non est*. There is no hurt in that. He that doth not look upon his own sins with that detestation that he would look upon those that multiplied ignominy upon Christ, he hath wash'd his hands in *Pilates* Basin.

Now I proceed to shew what crime it is which *Pilate* would so much abandon, it is the crying sin of Murder, *Innocens sanguinis*, I am innocent of blood, a fault which God would not pardon in *Cain*, though he were the first-born in the Generations of men. In the sin of blood *Jehoiada* the Priest would not spare *Athaliah* the Mother of the King. *David* would not spare it in *Joab* the Captain of his Host. *Jacob* would not forgive it in his own Sons *Simeon* and *Levy*, but did revile them in his blessing. A fault which St. *Austin*, looking upon the bare story, doth tax in *Moses* for killing the Egyptian, but St. *Stephen* defends him, *Act. vii.* that it was a courage inspired from God. The life of any thing that bears Gods Image is to be gently handled: For if the body be the Temple of the Holy Ghost, then our soul is the Priest, and to cast the Priest out of the Temple, it is not only violence, but profanation. But above all, the Heathen men were so tender to confess that blood-guiltiness could obtain pardon, that *Socrates* in *Phaedon* tells it upon his knowledge, *Animam quia cade alicujus polluta est fugit quisque*; though a murderous man upon better behaviour were admitted

admitted to the *Elysian* joys, yet he lived solitary by himself, and was quite abandoned. The Philosopher *Aristotle* speaking what things those were which were not *Enthymums* for an *Orator*, that is, no fit subjects for a probable Argument, excepts nothing but committing of murder, for no Rhetorick can ever make so foul a sin to be plausible.

How God himself hath accustomed man for meekness, and not for cruelty, I will give you a short survey out of the holy Scripture: before the Flood we had no food but herbs and fruits, no blood was lawfully spilt that we read of for 1600 years, except it were for sacrifice. When flesh was allowed to our Table (for after the Flood the green herb and the trees afforded not such nourishment as they had done before): to eat with the blood from the Law until Christ was meat unhallowed: Nay, the Churches of the Gentiles were held unto that Ceremony by the Apostles, *Acts* xv. and long after the Apostles no man did eat either blood or strangled. Gregory could say in his time, *Non diu est ex quo Christiani suffocatum aut sanguinem comederunt*, it was but yesterday, in his time, since that strict observation was cancelled: and I hope we can all collect, that if it was unlawful for the mouth to taste blood, it was more execrable for the hand to spill it, or for the heart to thirst for it. When Lepers and blind men, when sick folks that had Fevers; nay, when such as had Devils came to Christ, he put forth his hand and toucht them, and they were healed; but the woman that had the bloody Issue put her own finger upon his Garment, and our Saviour laid not his hand upon her Disease alone, because it was an Issue of blood. Now shame be it unto Christians to fall into deadly quarrels upon terms of Honour, and count it reputation to shed blood, when Pilat had the conscience to shun the infamy: Surely he that thinks it a disparagement to receive the lye, did never scan what Honour was, unless he think it a far greater infamy to be a wilful Murderer. Seneca gives it as a Character of the most pure and harmless Age of the World, that there was no single Combats fought in fury, no bloody Wars of seditious Princes, *odium omne in feras vertebant*, all that they killed; it was in hunting, and having spent their anger upon their Game they were satisfied.

But no cruelty hath more offended the Church in all Seasons, than exposings of mens lives to death in Sports and Recreations: the adventuring of their young Champions to encounter wild Beasts, to propound reward unto their Sword-players to kill each other upon their Theatres, it could not but be a great eye-sore to all Christians that knew how precious every life was unto God, for which the Son of God did pay his life. *Homo occiditur in hominis voluptatem, scelus non tantum geritur, sed docetur; quid potest inhumanius, quid acerbius dici?* they are the words of St. Cyprian. A pleasure it is unto you barbarous Nations, to see a mans throat cut with skill and dexterity; you have Masters to teach it, Schools to practise it, and, which is worst of all, eyes which do not weep, but smile to behold it. But for your part, Beloved, enlarge your bowels with clemency and compassion; as I would love to do good offices in Christian burial, much the better for Josephs sake that took my Saviour from the Cross, and laid him in his own Tomb, so I would hate a bloody mind much the more for their sakes who did scourge and pierce his body. Upon that meditation I would resolve to be a true man, where Pilat was an hypocrite, and say in defiance of all the world, &c.

The rather did this Deputy endeavour to clear himself of blood, either because he had been taxed before for extreme severity. The Galileans were rebellious, and he mingled their own blood with their Sacrifice: it was that, as some conjecture, which put enmity between him and Herod: or rather he shun'd the imputation of blood, because he was a Ruler and a Magistrate. *Ferrum adhibere nisi in extremis neque civile, neque medicum*. As in the Body of man, so in the Estate political, that Member should be very corrupt which is cut off with the Sword. Many Executions are no more honourable to the Judge, than many Funerals to the Physician: Mercy and Clemency are stronger than Lions to support the Crown of the King; and that Throne shall be established, says Synesius, where the People are afraid of nothing so much as for the Kings safety. It is said of Trajan the Emperor, that he was both subtle and industrious to examin the crimes of Malefactors, *sed mallet non invenire quod querit, quam invenire quod puniat*, that it pleased him better not to find out that which he sought for, than to find out any thing which must be punished. The life of Jehu the Son of Nimshi, is it not a strange Legend as ever was recorded? no act or exploit of his memory remaining in all the Scripture but *interfecit, interfecit,*

interfecit, here he kill'd one, there he murdered forty, then he slew 400; but as soon as all the Enemies of God were cut off, then says the *Text*, *he slept with his Fathers*, as if his work were done, and he died for want of more employment. But I need not enlarge my discourse in this point, we having not so much cause to preach to man, as to praise God for lenity.

And I have not so learnt Christ, to think the Sword of vengeance doth not become the arm of the *Civil Magistrate*. David had a good purpose to build a Temple unto God, but it was not accepted, because he was a man of war, and had shed much blood, *1 Chron. xxviii.* Why was the work then cast upon Solomon his Son? had not he given sentence of death against *Adonijah*, *Joab*, and *Shemei*? and is it not as lawful to cut off the Enemies in war, as Malefactors in peace? First, the hearts of Warriours are not always bent upon justice, as the heart of the Magistrate: then it is the Word of the Judge that fetcheth blood, but it is the Hand of the Battel; therefore God himself hath thus distinguished, that the blood of War did defile King David, but the blood of Civil Justice did not cast a blemish upon Solomon. They that cannot distinguish between vengeance and just authority, are like the *Moabites* that lookt upon the waters, and saw them ruddie, and thought it was effusion of blood; when it was the brightness of the Sun, and the light of Heaven.

But was *Pilat* so tender of taking life away? did it come so hardly from him to doom the Sentence of death against a Prisoner? Lord, what Dam did they suck, into whose hands our Ancestors fell; the Grey-head, the Reverend Pralacy, the fruitful Womb of Mothers, all were sentenced unto one fiery Execution for Religion's sake. Surely it had been a Premunire in the Court of Rome to have shewn mercy unto any man, or to talk of clemency. It was the disposition of the old Indian Philosophers, says St. Hierom, *Eorum disciplina juvare non nisi jussu novit, nocere nec jussu*; they would do good only when there was justice to do it, but they would not hurt any man, no not when they had reason for it. The Papists are as far from this meekness, as *Dan* from *Beerseba*, that let out foulds of Christian blood to maintain their unbloody Sacrifice. When *Cyrus* the younger would have slain his Brother *Artaxerxes*, see the tender compassion of the Mother; she bound him about her own neck with the hair of her head, and it was a sufficient Sanctuary to save his life. Our holy Martyrs and Professors were bound to the Church their Mother by Baptism, by Truth, by Faith, by Charity, by the Prerogative of Natural Branches, and yet like a Perfume of Incense they were burnt to ashes. It is enough: and they cannot hate the false Church by the Canons and Confession of Trent; may hate their parricidious and malicious minds by the fire in Smithfield. It is a Saint-like indulgence, that we do not mete the same measure into their own bosom, an eye for an eye, and a tooth for a tooth; no it is *canticum canticorum*, the Canticle of our Church, and the Song of the Spouse of Christ, *I am innocent of blood*.

Now I will bring *Pilat* upon his last Trial, from *innocens sanguinis*, to *innocens hujus sanguinis*, to the trial of this man's blood, and you shall see how he mocked his conscience, that he was innocent of the blood of Christ: those few things which he could say for himself are these. In the first place, He stood upon it before all the people, that Christ was harmless, and guilty of no crime or imputation. *Ecce prius absolvit quam damnat*; if Christ was harmless why was he beaten? here's a Judge indeed, fitter for Outlaws and Robbers than for a civil Corporation; first he absolves, and then condemns his Prisoner: As St. Austin said of *Lucretia*, *Nocentior fuit qua seipsam interfecit, quando erat in causa innocentior*; *Lucretia* was the greater Murderer of her self, because *Lucretia* was innocent. So it holds in the crucifying of our Saviour, and nothing doth more aggravate the fact to make *Pilat* nocent, than that he confesseth Christ was innocent. When *Sylla* did send out his Guard to cut off the head of *Antonius* the Orator, the well-spoken man did so bewitch the Souldiers with fair words, who came to kill him, that they hung down their heads, wept, and spared his life, till he sent other Assassines more cruel than the former, who did the deed. Lo a greater wonder; Christ making no declaration of his Cause in pathetical words, cast such a look upon the Judge (O what a sight it had been to have seen his face but for that moment) that he could not but confess the heart was true, where the countenance was so honest. Thus, according to the case of *Antonius*, in the first assault the Ballance of Justice was held even, till the Rulers inconstancy, and the Peoples importunity weighed it down against the best

alive : therefore the clearing of *Jesus* from all faults by protestation is nothing to make *Pilat* innocent.

Secondly, what can he say beside in his own justification? marry like a tender-hearted Murderer, he would not let his own hand be upon him, but sent him as a Malifactor of *Galilee* unto *Herod* : Call you this commiseration, to be delivered from the Adversary to the Judg, from the Judg to the Torturer? Is *John Baptists* head so soon forgotten, that it could be suspected of this? *Herod* he would pity *Christ*! could it be imagined so chaste a person could find good usage before such a man, whose Marriage was incestuous? This was like the removing of the Prophet *Jeremy* from the *Kings* Prison to the Dungeon of *Malchal*, *Jer.* xxxviii. But thus it was fit to be, say the *Fathers*, to toss *Christ* between *Annas* and *Caiaphas*, *Herod* and *Pilat*, that he might be reviled by four slanderous Judges, as his glory should be revealed in the Gospel by four Evangelists : yea *Pilat* and *Herod* interchangeably made another mystery flat against themselves. For *Herod* clad our Saviour ἐν τῇ λευκῇ ἱδνῇ in a white shining Robe, says *St. Luke*, as the *Ancients* read it : *Pilat* did alter the colour, and made it purple, says *St. Matthew*, to express against their own corrupt proceedings, that he was *candidus innocentia*, *rubicundus martyrio*, that his Soul was white with innocency, and his Body died purple with passion : according to that which *Solomon* spoke mystically of *Christ*, *I am the Rose of Sharon, and the Lilly of the Valleys*; the white Lilly of the Valleys in his sanctified life, the Red Rose of *Sharon* in his bloody sufferings. There is a superstition in some men, and perchance it is all the Religion which they have, they will not put their own finger into an ill Cause, but they make no scruple to solicit and procure it by their Instruments. This was a piece of *statism* which *Saul* observed against *David*, let not my hand do him hurt, but let the hand of the *Philistins* be upon him. Like our lascivious Gallants, who call them Bawds and Panders who deal for other mens sins, and are Officers for these voluptuous Markets, but to enjoy that sin, which their Instruments compounded for, as they think, it is no stain to their reputation. So *Pilat* in my Text shifts our Saviour from his own Tribunal (Justice forbid that He should hurt him) but he removes him into *Herods* Court, to receive his Sentence from a Tyrant. Alas then this was not enough to make *Pilat* innocent.

But thirdly, his Apologie stands upon one point more : for perceiving the insatiate rancour of the *Jews*, that nothing would content them except they had revenge upon the Body of *Christ*, he stript him naked, and scourged him, that his stripes might give satisfaction, and his life be saved : *Debilem facito manu, debilem coxa pede, vita dum superest bene est*, says *Mecenas*; a smart in the hand, or in the head, may be patiently taken to save our vitals. 'Tis true, that such pity is in the wisdom of the Judg, when a lesser offence is compared with a greater; but it is more injustice to chastise an innocent like a petty malefactor, than to punish a petty Malefactor like a notorious Offendor. The *Jews* cried out, that if he spared his life, but I say if he race his skin, he is no Friend to *Caesar* : but as it happens unto some Beasts, that if they taste of blood, it puts a thirst into them to make them raven and devour every prey that they catch : So the drops that trickled from his shoulders put a ravenous appetite into the *Jews*, to thrust a Spear into his side as deep as to his heart, to make a passage for a greater effusion : the very nakedness of his body when he was stript to be scourged, and to be crucified, says *St. Austin*, was irksome to a modest man. *Obtenebratus est sol ut celaret pudicitiam creatoris in nudo corpore*, says the *Father* : but to take such a scourging, that *Pilat* himself shook his head to behold the man, *Et fuit in toto corpore sculptus amor*, says a *Christian Poet*, that the testimony of his love was enameled, or engraven in every part of his body, to fall into the hands of such Executioners, that did over-do their Commission, and would gratifie the People in their Function, as much as their Master had done in his Sentence before them; will this defence hold water to make *Pilat* innocent?

Then let us hear his fourth Allegation. When he had made a Protestation of *Christ's* integrity, but it would not be believed : when he had tempted *Herod* to end the Trial, but the Cause was returned to his own Court; when scourges were applied to take off the edg of his Enemies cruelty, yet nothing was heard but crucifie him in the voice of the Multitude, he casts about to save him by the priviledg of the Passover; choose you who shall be released, *Barabbas* that feditious Murderer, or *Jesus* that is called *Christ*. Is it come to the choice, and the People made Arbiters? then no doubt *Christ* must prepare for the Altar, and *Barabbas* shall be *hircus emissarius*, the Scape-goat let to run away into the Wilderness :

derness : *Et mecum certasse feretur* may the Son of God say : shall the Joy of Heaven and Earth come in scrutiny with *Barabbas* ? but we have no quarrel against him : *Non reprehendimus O Judai quod per Pascha liberaſtis nocentem, ſed quod occidiſtis innocentem*, ſays St. *Auſtin* ; If you have a mind, O ye *Iſraelites*, to ſave a ſinner at the Paſſover, ſpare not to ſhew mercy, who can be offended at it ? But if that be a buſineſs fit for the day, it cannot be a good work to kill an innocent. Upon what occaſion the cuſtom was grounded to acquit a Thief at the Paſſover it is not upon record. Some are confident that it was very ancient in memory of their own deliverance out of the Land of *Egypt* ; ſome think it was later, begun after the *Roman* Conqueſt, upon this occaſion ; Their Cities of Refuge were quite taken from them, becauſe the crimes of blood and death were tranſlated from the Law of *Moses* to the Tribunal of *Ceſar* ; wherefore this courteſie was inſtead of a recompence, to releaſe unto them one Priſoner at the Paſſover. Now I ſtrike at *Pilats* hypocriſie ; for this cuſtom, ſays *Lyra*, was not *ex imperiali ſanctione ſed conſuetudine*, the ſurrender of one Malefactor was not ſtrengthened by the Imperial Law, but by courteſie. Why did not *Pilat* then confine the *Roman* mercy to this juſt perſon, but leave it indifferent, as well for him, as for the benefit of a Murderer. There is no ſuch Beaſt in the World as *Demetrius* and the City of *Ephesus* broke looſe into a mutiny : what they chooſe, or what they reſuſe, the greater part are always ignorant : take the people in this wild phrenſie, and they would like the company of *Barabbas* before any man, ſuch an hair-brain would make a Ringleader fit to cry out *καυχήσῃτω, let him be crucified*. Had *Antiochus*, the chief Enemy of their Nation, been living, and ſet up againſt our Saviour, ſurely the voice had gone, not *Him*, but *Antiochus* ; wherefore to propound *Chriſt* and *Barabbas* it was a deluſion, and will not hold to make *Pilate* innocent.

Give him water now to waſh his hands ; *manus lavet, ſed facta non diluit*, ſays St. *Ambroſe*, he will never waſh off his crimes : yet certainly it was a Ceremony which will riſe up in judgment to the confuſion of the *Jews* ; *ἐδὲ καταμύρηται*, they could not but be prickt in conſcience, ſays St. *Chryſoſtom*, for it was no *Roman* Cuſtom, but the Ceremony of their own Law, *Deut. xxi.* that if a man were found ſlain in the Feild, and it was not known who had ſlain him, the Elders of the next City ſhould behead an Heifer in the Valleys, and waſh their hands upon it, ſaying, our hands have not ſhed this blood, neither our eyes ſeen it. And according to this Ordinance *David* did meditate, *Pſal. xxv. 6.* *I will waſh my hands in innocency, and ſo will I go to thine Altar.* And to this Statute *Pilat* did allude, but as one objected to *Cicero*, that his Accuſations were powerful, and his Defences ſlender ; ſo this was as ſharp as the ſting of a Cockatrice to wound the *Jews*, but as weak as paper proof to defend *Pilat*. *Xanthe retro propera*, never let water have the operation ſo much as to clenſe his hands, ſince he condemned *Chriſt*, who was the fountain of living water ſpringing up into everlaſting life.

Yet in every circumſtance that I have laid open, I muſt confeſs he doth ſhew ſome motion of a relenting heart, and I think he would have been conſtant, if the People had not took upon them to over-rule the Judg ; *qui me tradidit tibi majus peccatum habet*, *Pilat* hath his ſhare in the ſin, but the death of *Chriſt* will be moſt burdensome to his own Nation. This is the prepoſterous courſe of the world, when the Tail muſt lead the Head, and the Head go backward ; yet the inconfiſiderate many had rather wander, ſo they may go formoſt, than keep the right way and let others go before them that know how to lead. In the multitude of counſel there is peace, and a good Senate is ſtronger than a wall of braſs, but to be carried away as *Moses* was, with the murmuring of theſe people at *Maſſah* and *Meribah* ; to ſave *Amalech* and the fatteſt of the Sacrifice, as *Saul* did, becauſe it went by moſt voices, this is a dangerous popularity. The greateſt ſedition in the *Roman* State fell out in the Tribunſhip of the *Gracchi*, when they rather choſe to give attentive ear to thoſe that walked in the Market-place, than to the ſage and prudent Body of the Senate-house : They both made an unfortunate end ; and better cannot come of it, ſays *Plutarch*, when the ſame man will be *ἀρχὴν καὶ ἀνδραγῶγα*, both the Magiſtrate and the Servant of a multitude. There are two things which *David* wondered at in the power of God, *to ſtill the raging of the waves, and the madneſs of the people*, *Pſal. lxxv. 7.* both will ſwell as high as the clouds in an hour, and grow calm in a minute. If there had not been a wiſer Captain in *Jeruſalem*, when *Paul* preached in the Temple, *Act. xxi.* that ruled his place with authority, *Paul* had been ſtoned to death for his Doctrine ; but he commanded the multitude, and they obeyed.

I would *Pilat* had learnt but one lesson from his own Master *Tiberius*, these are his words in *Tacitus*, I will endeavour, *ut offensionum pro utilitate publicâ minimè parvum me credant*; the *Fathers* of the Senate-house should know, he was not afraid in a good Cause to offend the multitude. This Precept had qualified *Pilat*, not to give up the *Messias* of the World unto the rage of the people; then not so much had troubled him, as his Wife suffered in a dream; as innocent had he been of the blood shed upon the Cross, as he was clear of the bloody sweat which our *Saviour* cast himself into by a miraculous agony in the Garden.

Somewhat there was in it, beside the rude importunity of the people, why *Pilat* had but half an heart either to absolve or to crucifie our *Saviour*: Somewhat was in it indeed, for *Satan* was in it if we may believe *Alexander Ales*. It was the *Devil* that tempted *Judas* to betray his Lord, and there his tentation prevailed; but being suspicious upon some alteration that *Christ* was the Eternal Son of God, and ready to suffer death for the redemption of Man, collecting it, as we conjecture out of *Isaias* Prophecy, that this was the Lamb standing dumb before the Shearers; now he casts jealousies into *Pilats* mind to save his life, as I have read concerning the *Parthians*, that although they hated the flourishing Common-wealth of *Rome*, yet nothing did displease them worse, than to hear of any great casualty of fire that had wasted the City, because the ruins were but an occasion to make the reparation more glorious: So the old Serpent bestirs himself that the sentence of death may not be denounced against our *Saviour*, lest his ruin be an occasion to build up mankind with an everlasting reparation. Therefore horror is struck into *Pilats* mind, but the suggestion prevails not; the Sacrifice is offered upon the Altar of the Cross, *suggerendo vicit suggerendo vincitur*; he suggests a motion into *Judas* his mind, and was a Conqueror, he suggests a motion into *Pilats* mind, but himself is conquered.

This opinion of *Ales* glisters, but it is not gold; for the Revelation which *Pilats* Wife did suffer in a dream to warn her Husband not to meddle with this just man, it came from God; it is *St. Austins* opinion, *in somniis patitur, ut ne amplius pateretur*, she that suffered that good motion in a dream, shall not suffer any more for ever. Nay if the *Devil* were so forward to cast in hinderances that our *Saviour* might not suffer, why did he not turn the stream among the vagabond multitude, that cried out *Let him be crucified*? I am sure they did rather run headlong, as if their heads did swim with such a spirit as was in the Swine of the *Gergasens*. Therefore I leave this opinion as *fidei dubie*, if not as false, yet at least as suspected and apocryphal.

What need any other cause be given, why *Pilat* should halt between Justice and Popularity, why he should be half for *Christ*, half for *Barabbas*; but the modest answer of *St. Paul*, *Deus quos vult indurat*, he was a Vessel of dishonour, and therefore to be dashed and broken. To open the heart of a Thief upon the Cross, *non minus fuit quam petras concutere*, it was as great a wonder as to open the Graves of the dead: *Pilats* heart was only rent in twain like the Veil of the Temple, but it was not opened. The *Fathers* have a subtle resolution of this case, and yet a profitable. *Pilat* bore the person of the *Gentils*, and in their person his bowels did a little earn to pluck the Son of God out of the hand of his Enemies: but when he grew unstable, and was vanquished, he cast the curse upon the *Jews*, *vos videbitis*, you shall see to it. It was the providence of Heaven, *ut gentilis deprecatione ultio sanguinis istius à nobis ablata sit*, that the vengeance of his blood should be denounced against *Israel*, and the Nations excused: but yet *Pilat* was but mungril good, and therefore his hand was in this bloody passion, as well as the men of *Jerusalem*: both *Jew* and *Gentile* did concur to his sufferings, says *Origen*, *ut pro persecutoribus qui oraret, gentiles non excluderet*; that when he prayed for his Persecutors, the *Gentiles* might be at one end of his persecution, and be partakers of his Prayers. Had *Pilat* been as malicious as the *Jews*, we poor souls had been liable to the vengeance of his blood; had *Pilat* stopt his ears against the outcries, and never yielded to the passion, we had not been in the number of those Persecutors for whom he made intercession, therefore this luke warm Magistrate began with *Jacobs* voice, but ended with the hands of *Esau*; neither could he say *he was innocent of the blood of this just man*.

Nay then I must tell you (to forget *Pilat* a while) were you all in this Assembly, (dearly beloved) of none other but of the very choice and flower of the resurrection of the just, a Rank of *Patriarchs*, an Army of *Martyrs*, a Company of holy

holy Prophets, yet *Qui omnes conclusit sub peccato, omnes conclusit sub homicidio*; he that doth lay sin to every mans soul doth lay the murder of our Lord and Saviour to every mans charge for the redemption of sins. And then are you better than your forefathers? Are you more righteous than the Prophets, that you alone are innocent? No, you are also the crucifiers of your Redeemer, and if your consciences do not say so, bear witness of my words for an action of slander. *Solum peccatum homicida est*. Not Pilate but hypocrisie, not Caiaphas but Simony, not Herod but incestuous lust, not the Souldiers but Bands and Troupes of Rapines and Blasphemies were the murderers of Christ. When a Bullock was slain for a sin Offering to make an attonement for the whole Congregation. *Lev. iv. 25.* All the Elders of the City, says Moses, shall lay their hands upon the head of the Bullock, that they, being the representative body of all Israel, might testify that every soul in Israel was accessary to the death of the Sacrifice. This was a figurative expression, how the whole Generation of mankind did concur to be guilty of the bloody Oblation of the Son of God. As the trial hath been seen upon murderers when they have drawn near to the Carcasses which hath been slain by their hands, either fresh blood from the wounds of the Carcasses, or an issue of their own blood, hath betrayed them, as some say; so let me question you, when you stand before Christ, especially when he stands before you in the holy Sacrament, do not your hearts bleed within you to express your guiltiness of his Passion? O give the flux a passage to come out, I do not say in blood, but in tears, which are the blood of the soul. The bleeding of the Vine draws away the life of the tree, and leaves it barren of the Clusters which should hang upon it, but the flowing of tears makes us fruitful to bring forth many Bunches of good works, not the Clusters of an earthly, but of an heavenly Canaan.

And now let me ask you, as I would ask of men that shun those places out of horror wherein they have spilt anothers blood; I say, Why do you love this world so much wherein you have killed Christ? Why are you not aweary of this place? What can please us in such a soyl, which should be unto us all as *Aceldema* was to Judas, the Theater to act sins, and therefore the field of blood? Wherefore do we not rather say with *Tertullian*, *Nihil nostri refert in hoc mundo, nisi de eo quam cito excedere*? We Christians have nothing to do in this earth, but to make haste to forsake it for a better, especially abandon the thoughts of deadly revenge, do not wish for more blood at any hand, we have all spilt enough already in the funerals of our Saviour, were he not both a Sacrifice slain for us, as he is a Sacrifice slain by us, more than ever we could answer for. Make not your revengeful heart like *Golgotha*, where Christ was crucified, a place of dead mens skulls.

But least any man should be swallowed up with too much grief because he is endited for this hainous crime, the bitter death of his Saviour, let him take this for his comfort, to put gladness in his heart; it is not one death that our Lord Jesus doth stand upon, *Passus est quia voluit*; he never shrinks for one death, but stretched out his arms upon the Cross to embrace it. Take heed only that you do not crucifie him anew. Nay mistake me not here, though you sin ten thousand times over, yet he can die but once for you; but my meaning is, the *Summa totalis* of all mens sins did abase the Son of God to the ignominy of the Cross, yet this dolorous day was from Gods preordination: But that we may not crucifie him anew, first, Do not neglect his death as if it were some common and uncommiserated anguish. Secondly, Do not run into admiration of your own merits, as if, had there been all such as you in the world, his Passion had been spared. Lastly, Do not presume upon grace, as if Remission of sins were a safe Indulgence for sins to be multiplied. They that do commit such things are guilty, not once, but often, to crucifie the Lord of life.

To conclude then against Pilates fallhood and hypocrisie, three things do concur in the crucifying of our Saviour, *Destinatio passionis, executio passionis, iteratio passionis*. In the Predestination of Christs Passion God did look upon all mankind, the Elect especially, as lapsed into sin, and therein Pilate was not innocent. The execution of his Passion upon earth was committed by the envy of the Priests, the cruelty of the Souldiers, and the power of Pilate. What though his mind did not consent? Yet he lent them his authority. Herod was not willing, it seems, to have John Baptists head, but it comes all to one pass if Herodias must have her content; and therefore in the execution was not Pilate innocent. The iteration of his Passion lights upon those who make an impenitent end, and do not apply his sufferings to their sin-sick

fin-sick conscience; and since *Pilate* lived a Vagabond for ever after, and died like a desperate cast-away, either by drowning at *Vienna*, or falling upon his own Sword at *Lions* (that is the difference of the History) neither in this respect, nor in any else could he say, *I am innocent of the blood of this just person.*

And so I pass to the second general part of my Text, from this lie which *Pilate* told, to his true testimony concerning Christ, that he was a just person. Yet I commend this disposition in *Pilate*, that when he found no cause of dislike, among all the slanderous tongues in *Jerusalem* he alone would speak well of Christ. It was a word better placed than that of *Phocion*, who praised a lewd person with this excuse, that good men did not need commendation. *The Devil was a murderer from the beginning*, for indeed in the beginning of time he was a Slanderer, *Non qui ferro, sed qui verbo malefico interficit homicida est*, says St. *Austin*. He that takes away a mans good name is a Man-slayer, as he that takes away my life. This same *εὐφημία*, to bear true witness of all mens actions, I wonder it is no more in request; it is the thriftiest vertue that you can entertain. In rewards of Gold and Silver what we give away we want our selves, but in giving good words, and in making good report of other mens deeds, we do not diminish our own fame, but increase it.

To come nearer to the cause in hand. How did our *Saviours* righteousness appear unto *Pilate* that such good words came out of the mouth of a *Roman*, who was a stranger to *Christ*? There is scarce any talk of him in the *Gospel* before this Chapter. Why surely, you will say, for a Prisoner to justify himself, the way is, to clear his Enditement and accusations before the Magistrate. Now the Adversary did cast in four Crimes against the life of *Jesus*: One before *Caiaphas*, *Mar. xxvi.* that he would destroy the Temple. 2. That they found him perverting the Nation. 3. That he forbade to give tribute unto *Caesar*. 4. That he said openly he was *Christ a King*. These three Allegations are together, *Luk. xxiii. 2.* and none but those three brought before *Pilate*. You know now the Bill of Enditement. What satisfaction did the Prisoner give I pray you? Did you ever read of his Answer? No, not a word came out of his lips, *Silentium habuit pro advocato*; Bare silence was his Advocate. *Fortè verebuntur filium*, says the King in the *Gospel*. *Fortè*, peradventure? What doth any such word of doubting make in the mouth of *God*? But the Lord would not seem to determine that any would be so malicious to kill *filium complacentia*, the innocent Son in whom he was well pleased. His slanders were so notorious that he held his peace, and was pronounced innocent. Now you are not afraid, I am sure, that I should hold you too long with multiplying many words in our *Saviours* behalf; *Christ* thought it needless to say oft, and therefore I may spare much pains in that Point in so Christian an Auditory. For method sake and the direction of your memory thus I will proceed, first to lay down two reasons why our *Saviour* would stand dumb in the question of his integrity. Secondly, I will draw a short defence against the four calumniations of the *Jews*, not that our *Saviour* needs it. For I tell you he would not move his lips to make an Apology but for your use and instruction.

For the first of these: The silence of *Christ* in a matter that concerned his life, it was not well interpreted by any man for want of the illumination of the holy Spirit. Is he beside himself, thinks *Peter*, standing in the *High Priests Hall*? Can he say nothing to his Accusers? And because he spoke so little *Peter* would speak too much, *thrice he denied him and forswore him*. And is this the great Prophet of *Galilee*? Thinks *Herod*, who preacheth in every Synagogue, not like the *Scribes* and *Pharisees*, but with power and authority. Surely, he may teach *Fishermen*, but when he comes before *Tetrachs* and *Princes* he is quite daunted and out of countenance. But as the *Fathers* do Comment ingeniously upon the place, he dropt a word or two before *Caiaphas* and *Pilate*, but he did utterly seal up his lips before *Herod*, *Quia vocem ejus abstulerat*? How should he speak before him who had taken away his voice? For what was *John Baptist* but the voice of *Christ*? Doth he despise my Authority thinks *Pilate*? Doth he esteem me not fit to command in the Seat of Justice that he doth reply to no Interrogatory but such as like him? *Ubi respondet pastor est, ubi tacet agnus*. When he did lift up his heavenly voice, then he took upon him the person of a Shepherd that fed his flock; when he held his peace, then he carried himself as that *Ecce agnus*, that remarkable Lamb of the Flock, which stood dumb before the Shearers: Thus *Peter*, and *Herod*, and *Pilate*, all were scandalized, therefore I come prepared to contest against the World by

by a double reason, how expedient it was for this just Person to hold his peace.

The first is this, *Ambiunt defendi qui timent vinci*; Let them defend themselves who can be convicted; his life could not be tainted with any suspicion, his works were clear from all imperfection: Then what need an Advocate? *Susanna tacuit & vicit*; *Susanna* stood impeached between the two lascivious Elders that had tempted her, she did not beat the Tribunal, and call to heaven and earth for witness of her innocency, this had not become her Virgin modesty, but standing dumb in her righteousness *God* did plead her cause by the mouth of *Daniel*. The very *Romans* gave that respect to an approved man *Q. Metellus*, that the whole *Bench* forbade him to take his oath in a controversy to be debated, lest they should seem to distrust so reverend a Citizen. So for these crimes wherewith our *Saviour* was impleaded, *Non confirmat tacendo, sed despicit non refellendo* (says the Gloss;) His silence was not a sign of consent, but an argument of untainted integrity. And *Pilate* himself did peep into this mystery. For as it hapned to a Client of *Rhodes* in *Plutarch*, that the Advocate of the contrary side spared not to defame him, and cast out his Cause as unworthy of the Court, but the Judge all the while sate still, and said nothing; *Non refert quid ille loquatur, sed quid ille taceat*, says the *Rhodian*; It makes not against my Cause that the Advocate rails, but it makes much for me that the Judge holds his peace: So *Pilate* did not weigh objections by the malicious out-cries of the *Jews*, but by the generous and inoffensive silence of the Son of *God*. *Sophocles* in his elder years was accused by his Sons for doating, and mispending his goods to the impoverishment of their Inheritance. What defence doth the Father make? Contest before the *Areopagites* with his own Children? Nothing less; he knew the awful authority of a Father, and would not stoop so low as to prove and fend a cause with those whom he had begotten; but sends his Tragedy, called *Oedipus Colimens*, the work of his gray hairs, to be read over before the Judges; *Hoc non est opus delirantis hominis*, that was not the work of a doating man; there was but that one acclamation heard, and so he was absolved. In like manner our Lord and *Saviour* was *God* from everlasting, and by him the worlds were created, his hands had made and fashioned every one of these malicious *Jews*, when their substance was yet imperfect in their mothers womb, shall he not disdain then, as well as *Sophocles*, to contest in judgment with his own Creatures. Ask *Job*, if it be fit for *God* to come in judgment like the Son of Man. No, let his patience speak for his humility. His fasting forty days for his sobriety, his miracles and healing the sick for his charity, his cleansing of the Temple of buyers and sellers for his zeal to the House of *God*. Let *Judas* speak before he goes to his own execution, let the Wife of *Pilate* speak and her vision, let the Ruler himself speake his conscience, and if these be silent the stones shall speak, but let *Jesus* hold his peace, and taciturnity it self shall prove him a just person.

Indeed I have seen a great evil under the Sun, I do honour our Courts of Justice for my part, and the municipal Laws of the Realm, but I cry out shame upon this fault, that it is grown an art among pleaders to be a good Accuser. He that can aggravate a crime well, is in good hope to be a thriving Practiser. Alas, if Accusers were charitable, Innocents should not need to pay so dear for learned Counsel to defend them. That which might be dispatch'd by yea and nay is grown a volume, and if it be wyre-drawn by Statute upon Statute it will fill five hundred sheets of Paper. Brethren, this ought not to be so for pity sake, let it not be so costly a matter to be a just person. The truth of the Lord says *David*, *Psal. xii. Is like Silver purified seven times in a furnace of fire*. But this custom is grown so chargable, that the truth of an honest man must be purified seven times in Silver. If we had less eloquence among pleaders, and more plain dealing, a just person might come before Magistrates, either as our *Saviour* prepared his Apostles, *Cave not what to say*, The Holy Ghost shall direct you in an answer; or else the Judge might find the defendant to be innocent, as *Pilate* did esteem our *Saviour* when he answered not to his Accusers, but stood dumb before him.

But hear a second reason more forcible than the former from the unanimous consent of all the Fathers. *Christ* held his peace when his just dealing was suspected before *Pilate*, *Ne passionem suam impediret*; Lest upon manifestation of his good life, his Passion had been hindred. And what would he not suffer, suspicions, infamies, imputations rather than the work of our Redemption should become void? Though he went leisurely on foot from one City to another to preach the Gospel, yet

yet he would needs ride to *Jerusalem* to suffer : nay rather than his Cross should be left behind or come tardy after, he would carry it part of the way upon his own shoulders unto *Golgotha*. There passed but a little time, from midnight to mid-day, betwixt his Attachment, his Arraignment, and his Execution, as if his feet had stood upon thorns until his head was crowned with them. After the manner of men, who expect verily to be gathered to their Fathers, his Grave was provided before he was dead in *Josephs* Garden. Why did he not take *Judas* to Mount *Olivet*? Why did he not carry him with *Peter*, and *James*, and *John*, and cast him into a dead slumber in the Garden? nay mark the Commission which he had for his Enterprize, *fac cito*, do it quickly, as if he had been sent like *Abimaaz*, to outrun the rest of the Servants, and to be the first that should betray him. I had like to have said *Judas* was not the only one that did betray him; let me speak it with reverence, did he not betray himself, when he gave up his life saying, *whom seek ye? I am he*. Take all the lump together : so forward of his journey, so mindful of his Cross, so hasty to dismiss *Judas*, so well provided of a Grave, who would not presume that he would suffer his back-biters to revile him, and say nothing?

David made this Cause both a Psalm and a Prophecie, a Psalm of remembrance, and a Prophecie of wonder; *I held my tongue, and spake nothing, I kept silence, yea even from good words, but it was pain and grief unto me*. His heavenly tongue, should it have pleased him to touch the string of defence and apologie, would have made the *Judges* to license his life, and to fall down and worship him; the Servants would have said to their Masters, as the *High Priests* did sometimes to their Servants, when they were astonisht at his speech and words, What are you also taken? to say more than this, had he but shed a few tears when they smote him on the head, as *Moses* did in the Ark of Bulrushes, some mild spirit, as merciful as *Pharaohs* Daughter, would have rescued his life from the power of the Enemy. So I have given you two observations warrantable, why so just a person should neglect to purge himself of his accusation. First the Enditements were grossly slanderous, and therefore he would not speak. Secondly, he would endure such contradiction of sinners, as the Apostle speaks, rather than purchase deliverance from the Cross, to hinder our redemption.

The consideration hereof will bring forth two Sons more unto *Jacob*, a double speculation arising from the former : First that *Jesus* could have hindred these bloody passions: But secondly out of endless compassion he had set us as a Seal upon his hand, and as a Signet upon his right arm, and love was strong to death : *Passus est quia voluit*, He would not hinder them.

Posse & nolle nobile. He could have hindered his death. The *Jews* were so far from thinking that such a feeble man in outward appearance could deliver himself, that they did not think when He was fast and nailed that *God* could deliver him. He trusted in *God*, let him deliver him if He will have him. *Insultando quod non fieret, non credendo quod factum esset*, says *St. Austin*; not supposing that *God* could rescue him, but braving him with that which was impossible. *O fools and slow of heart!* this was not the unruly Sacrifice impotent to help it self, bound with cords to the horns of the Altar, but such a Prisoner as *St. Paul* was *Act. xvi.* who might have sprung out of prison when the doors were opened by the *Angel*, but yet contented himself in bonds without liberty or enlargement. Give me leave to forespeak your attention, and I will discourse unto you briefly in the conclusions of the Schoolmen, how the humanity of our *Saviour* might have been exempted from death and passion.

First, had it pleased him to discover his Glory, as he did at the Transfiguration in Mount *Tabor* : would He but charm the *Jews* from their furious outrage with one graceful word, what *Devil* durst have laid hands upon him? *Tun' homo aude occidere Caium Marium?* says the Consul *Marius*, and so daunted his Executioner. Thus then our *Saviour* had escaped their hands, *divinitatem publicando*. 2. Where were the Legions of *Angels* that did attend him? That Host of *Princes* who solemnized his Nativity with peace on earth, and good will towards men, would have recanted and sung a song quite of another nature, to guard him from his passion. And thus our *Saviour* had escaped, *exercitum producendo*. *Durandus* tries his skill for a third reason thus, *corpus in se mortale ad immortalitatem perducendo* : If you ask what he means by it, I will enlarge his mind. Our bodies do decay and decline every day more and more unto corruption necessarily, because it is past the cunning of any

any mortal man, to know precisely to a crum of bread, what nourishment is best to fulfil the place of that which decays daily in our body : but as for *Christ*, *servit in alimento quantum necesse fuit sumere ad restorationem deperditi*, He having the treasures of all wisdom hidden in him, needed not the advise of any man to instruct him, how the decays of nature being justly repaired, could preserve his mortal body in a sound constitution for everlasting. *Scotus* thinks this reason too weak, and so do I also : For although *Christ* had this inspection to discern wholsom from unwholsom in all the works of nature, yet consumption and dissolution would happen to his body from two things : The first prejudice to his health would be *impuritas alimenti*, the earth and all the fruits thereof yield not such strength and vertue as they did before the Floud of *Noah*. *Si Adam habuisset alimentum nostrum mortuus fuisset senio*, says the same *Schoolman* very boldly ; if *Adam* in his best estate had been fed with such meats as we are, and none besides, age had brought him to his Grave. Again there is *potentie nutritivæ debilitatio*, that gentle heat which gives warmth to the faculty of concoction would have gone out like a candle in the socket ; and therefore it stands for a conclusion in his Divinity, that a medicinal intelligence of herbs and fruits, and other viands had not drawn out our *Saviours* life unto immortality.

There is a fourth reason how *Christ* could have restrained all agony and passion from his body for ever, and it is without exception. Death in a reasonable creature is the wages of sin : they are relatives *secundum esse*, so that a man may say, here is a sinner, and therefore a dead man ; here is the Tomb of a dead man, and therefore the Grave of a sinner. The next conclusion cannot be parted from the former ; for if Sin and Death be *acus & filium*, if one do draw the other after it, then there must be some miraculous disposition in that mans body, who is no sinner, but innocent as an *Angel* of light, and yet obnoxious to death as a vile transgressor. Where then lies the miracle in the substance of our *Saviour* ? why thus : the whole Manhood was united to the whole *Godhead* in the Union hypostatical, but the influence, the grace and priviledg of the Divine nature was not diffused over the flesh, nay it cast not the celestial beams upon all the parts of his Soul till after the resurrection : but it shined only upon the superior faculties of the will and understanding. The strength then of our *Samson* did lye *in capite*, in the Divine nature, which he would not use to immortalize his Body before the Resurrection. *Potuit relaxare influentiam divinæ naturæ, ut in inferiorem portionem redundaret*, sayes *Biel*. It was a miracle then, that He could confine the influence of his *Godhead* for a time to the superior faculties of the Soul ; and I think you will confess, that there was no miracle done by necessity or compulsion : but upon this presumption, that the flesh was left unassisted of the Divinity, there follows a threefold necessity of his death and dissolution. The first is called *necessitas naturæ*, nature would have dropt away when it grew mellow ripe according to the course of humane constitution. The second is called *necessitas coactionis* ; supposing the malice of the *Jews*, and his obedience to unjust Authority, he must have suffered by necessity of compulsion. The third is called *necessitas finis*, a necessity of death lay upon him from *Gods* eternal Decree, to accompanys the happy end preordained, which is mans Redemption.

But what is the fruit of this Doctrine now ? where are the sheaves to fill our bosom ? you will say now, I doubt it not, that *Christ* had power to lay down his life, and to take it up. Then enlarge your hearts to receive St. *Austins* Meditation : *Amplius tenemur Christo quod libere voluit pati, quam quod necessario* ; Our engagement had been less if *Christ* had suffered by absolute and imperious necessity, but we praise our *God* the more, we blest him, we magnifie him, we give thanks unto him with the greater affection, because our Sacrifice is of choice and liberty.

But I pass from the consideration of the mighty power which was in our *Saviour* : Had he rejoyced like a Giant to run his course, what death could have seized upon him ; had our *Samson* awoke out of sleep, and shook himself, no fetters could have held him ; But if you will lay your ear to the sweetest harmony that ever was tuned, *ad aqua lene caput sacra*, if you will give attention to the soft and still bubbling, from whence sprung all our salvation, *voluit*, in a word, he would not plead his innocency before *Pilat*, he would be offer'd up, he would be crucified. It is a memorable accident which *Plutarch* doth report of a Sacrifice in *Lacedamon* : The Priests were in great distress for an unspotted Beast to be slain ; *Satan*,

no doubt, desiring to supply them with fuel to kindle their Idolatry, an unspotted Heifer swam over the River, and laid it self down before the Altar. I know not the truth of this Story, but sure I am, that I know a Sacrifice which will fit the Parable. For when wrath had fallen upon Mankind throughout all Generations, and a burnt-Offering was wanting to appease the Lord, to the end that Isaac, and the Sons of Promise and Election might escape the blow of death, the chief Ram of the Flock, *vir gregis*, even Jesus Christ, thrust his horns into the Thicket, and entangled his strength in the guilt of our sins: so Isaac was saved, and the Ram was sacrificed. *Voluit*, would he suffer? was there no remedy but to cut off the Head to save the Body? had not Christ humbled himself so far as to the death of the Cross, yet had not our Redemption been finished by the ignominy of his poor Nativity; the lowliness of submission to his Parents; the pang of his Fastings; the horror of his Agony in the Garden; might not all other reproaches have ransomed his life? This curious Question the Schoolmen ask, therefore let them resolve it.

First, says Biel, consult with Nature, ask her if she do not sometime use superfluity for the greater elegancy of her workmanship: *plura ad unum assumit, sicut duos oculos*. Why might not man have been a Cyclops? why might not Nature have spared an eye? but if she will make pairs where a single instrument might serve, why should we limit God's grace? and scant it to just as much passion as would fit the turn? since there is plenteous redemption with our God.

Secondly, *Per suavitatem peccavit homo, per asperitatem maximam satisfecit*, it seems there was some delicious relish in the fruit forbidden, as it was very pleasant to the eye: The taste of Adam was of a most sapid and quick mixture; the Apple was of the most refined composition, being the food of Paradise, and God's own Plantation; these could not but leave a touch upon Adams lips sweeter than the Honeycomb, or Manna in the Wilderness. Now set the Scale of justice in an equal poise, the transgression was sweetness, the satisfaction must be bitterness: the transgression was pleasure in the highest degree, the satisfaction must be grief in the very gall of bitterness; but what so bitter as death? especially the Cross, that death of malediction.

Thirdly, this is the Master-piece among Lombards reasons, but a flower pickt from St. Austins Garden, *Deus justitiâ voluit Diabolum vincere, non potestate*: the Dragon and his Angels do plead against Michael and his Angels, that the Judgment might be proportioned to the Crime committed. But what did Satan accomplish by his impleadment? God doth not deal like Pilate and the corrupt Judges of the world, shift the Law out of their sight, when it doth not serve the turn, and stand a tip-toe upon their Power and Prerogative; He doth not deal with Justice as Festus did with Paul, *Go thy wayes, I will speak with thee at another time, Justitiâ vincere voluit non auctoritate*, Satan is confounded by Gods Justice, not by his Authority.

Fourthly and lastly, as Draco the rigid Magistrate wrote his Laws in blood, so Christ that innocent Lamb wrote the Instructions of patience in his own blood. Let the great Rabbies of Divinity dispute it, whether one drop of our Saviours blood could not save as many Worlds as there be sins in this World, that is infinite; yet he took his share of all sorts of persecution, *ut nobis praberet exemplum patientia*, that when we are persecuted and stung with fiery vermin, we might look upon the Brazen Serpent in the Wilderness, and be comforted with patience. For now by the Examples of his Sufferings, when my Soul languisheth with any calamity, I will turn me to my Lord, and lay my wounds to his wounds, my tears to his tears, and my mouth dipt in gall to his mouth, and my disgrace to his reproaches. Finally in all my afflictions, I will seem as it were to read his Title upon the Cross, *Jesus of Nazareth the King of the Jews*.

I have drawn out my Clue very far, to enlarge the true testimony that Pilate gives of Christ, though he forbore to open the trial of his integrity, which had he undertaken, his arm was strong enough to disarm his Persecutors, and to delude his Enemies; but compassion of our misery made him draw out a long line of torments to stripes, to buffetings, to death, to *consummatum est*, till all was finished. We may well give his tender heart that honourable title which St. Chrysostom gave unto St. Paul, a volume of charity. Is there any weak conscience in this place that marvels at our Saviours proceedings, and makes it his own case, whether it be fit to plead innocency before the Magistrate, or whether wrongful accusation should be endured without an answer; for such a man I give this Doctrin for his resolution,

resolution. As the Passover was divided into two Portions, part thereof was to be eaten, and that part which remained to be burnt with fire; so among the actions of *Christ*, some are to be eaten, that is, drawn into example, as his Prayers, his Purse of charity for the Poor, his converting of *Publicans* to the fear of *God*; some are to be consumed with fire, that is to be adored with faith and zeal, but not to be drawn into imitation, as his miraculous fasting, his walking upon the seas, and this compassionate silence before *Pilate*, he would not speak to shun death, that our hearts and tongues might be blessed through his name, to praise and magnifie him for ever. For as *Cæsar* said of his Souldiers, when they were offered conditions to depart with safety, *Cæsar's milites salutem dare solent non accipere*, that they used to give such benefits, not to receive them; so *Christ* came into the world, not to take his life as the gift of *Pilate*, but to give life to every one that should repent, and believe in the *Gospel*.

I have one bough yet to prune off in this branch, and then I will proceed. Great bundles of Waste-paper are printed every moneth, and discharged against us by the busie-headed *Jesuits*, to disparage the integrity of our *Reformed Religion*: for the most part such slight and unlearned stuff, that we may say in another sense than *Christ's Disciples* did of *Solomons Building*, *Lord what manner of stones be these?* yet if every Scribler be not answered, the Challenger goes out of the field, and cries *victoria*. I think it was *Crassus* the *Roman*, that replied not one word to a foul-mouth'd fellow, who railed on him by the way, till he came to his own dores: *Light him home*, says *Crassus* to his Servant, and bring him to his Lodging. Beloved, it doth become our patience to shew the same contempt to these idle Pamphleters, and it becoms our Profession to shew them as much curtesie, that is to light them home to the Kingdom of Heaven, if they will hear our Doctrin. When *Israel* fought with *Amelech*, but the victory was swayed by the hands of *Moses* held up by *Aaron* and *Hur*: It was not the hand which fought, says *Nazianzen*, but the hand which did not fight that conquered *Amelech*: And it is said of *Scavola*, *non retentis, sed amissis manibus*, he put the *Etruscans* to flight, not by using his hand, but by burning it off; so though we give a Truce and respite to the Pen which should write, yet the patience which doth not write, and the mildness which neglects their bitter words shall confound our Adversaries. We dare lanch into the Seas, as the learned Writings of this Kingdom can testifie: our Ship, that is our Religion is sound, and will hold out water against all objections: It is our modesty to harbor sometimes in the Haven, to shun Pirats and stormy winds, lest we should encounter with ignominious *Rabshakas*: and be perswaded, it is no loss of reputation unto us, no gain unto our Enemies, that we stand dumb like *Jesus* before the *Jews*, and say nothing at the Bar of *Pilate*.

I have prosecuted my method thus far, to avouch the integrity of our *Saviour* against scandalous accusations, when his lips were closed: but as a *Rest* in *Musick* is not the close of the Song, but a seasonable stop to make the next relish more graceful and harmonious; so after the pause of silence which our *Saviour* made, you shall now see the better how false and malicious the crimes of enditement were. Before *Cajaphas* the *High-Priest* (as I told you) this only was objected, that he threatned to destroy the *Temple*. Three other capital crimes are laid against him, *Luke xxiii. 2.* that he perverted the Nation, that he denied Tribute unto *Cæsar*, that he made himself the *King* of the *Jews*. Here are two great sins against the Ecclesiastical Weal, to pluck down the *Temple*, and to pervert the Religion; and two outrages against civil peace, to pay no Tribute, and to encroach upon the Title of the *Kingdom*; let him be crucified a Gods name, that pleads guilty to such abominations; but if no more can be said against *Jesus*, and we can shew in every particular, that all this was forgery, then let *Pilate* wash his hands, and protest before them all, that the life which they would take away, is the bloud of a just person.

We heard him say He would destroy the *Temple*: Never was such a syllable spoken: Is not this the *Temple* wherein He bestowed his first bloud at Circumcision? a pair of *Turtle Doves* for a Sacrifice at his Mothers Purification? Did He not shed his tears over this House of *God* in that pathetical lamentation? *O Jerusalem, Jerusalem!* did He not spend his disputations with the *Doctors*, his Sermons among the People, his Prayer unto the *Father*, and all under that holy Roof? And now is his zeal turned to his reproach, that He would pluck down the Sanctuary? a while before did He not scourge the prophane Merchants, and cleanse

the Temple? and now is He suspected for laying waste the dwelling place of the Most high? Nay, let them offer Swines flesh there, let them change money, and sell Doves, I would rather bear with Superstition, with Prophanation, than with extreme Sacrilege. O beware Beloved to open the lead of the Roof, or to rent the walls of that Habitation where Gods Altar was inclosed; He shall offend less that throws down any Mansion House in the World, than he that cuts up but the Bramble-bush, if he knew it, wherein the glory of the Lord appeared. 'Tis pity that the stony hearts of men should suffer holy Buildings to moulder and crumble away into desolation; I see a compassionate example before mine eyes. O ye rich men of the World, who is your God that you do not repair it? But those Sons of Belial who prevent these ruins, which time would bring upon the Houses of God, 'tis more pity they should see the grey hairs of age in peace. Surely as the Heavens, which are the upper Court of Gods House, shall melt away and be dissolved only by the power of God; so Churches and Oratories here below, which are the nether Courts of his Sanctuary, should never be defaced in this World by any arm of flesh, till the whole earth shall pass away, and Gods own finger deface these Monuments of glory.

See but the hypocrisie of these Jews and Herodians, they that are so careful a Temple should not be destroyed, are furious to destroy the body of a man which is the Temple of the Holy Ghost. Like the Popish Inquisitors, most bold and zealous to curse those hotspurs in our Kingdom, who threw down a Church in their wrath, and broke down the walls in their blind affection; yet they themselves made havoc of holy Prelats, and did persecute their lives unto death, and this was called Justice and Catholique Religion: to conclude this Accusation. And why do they impeach our Saviour that He would destroy a Temple: no such matter God knows. *Solvite templum hoc*, what means that? why, the Temple of his Body: Why then, who but they themselves do destroy the Temple which He spake of? meaning the Temple of his Body. The crime then, you may perceive, as it was objected against our Saviour it was slanderous; but take this to the advantage of your instruction, what judgment will God pour upon them who rob the Altar, and spoil the Patrimony of the Church, since these unconscionable Jews do confess, that whosoever would destroy a Temple deserves to be crucified.

Yet Pilate was a Gentile, and perchance would not heed the erasing of Gods House, therefore to make the Romans look about them, they have a second Objection in store, That He would pervert the Nation: Not ἐθνὸν ἡμῶν as some read it, the Nation of the Romans, but ἐθνὸν ἡμῶν, our Nation. Forsooth they fain an Accusation, that he taught contrary to the Law of Moses, and if new Doctrine be published, let the Rulers look to it; for this is as apparent as the light of the day, that new Religion is ever new Rebellion; but I do not say so of old Doctrine renewed. It is a strange stupidity which the Devil puts into some mens heads, you cannot persuade them to change for the better. Simonides would rather learn the art of Forgetfulness, than the art of Memory. Velleius the Epicurean was afraid of nothing more than to have learned Problems cast into his head, which might rouse him out of ignorance. Gryllus was so well in a Hogsty, that he was unwilling to leave his swinish life, and turn man again. "Are there not a thousand examples of wanton Ladies, that had rather be Girls and Younglings, than grow into years of understanding and discretion? So the Jews had rather be ever kept under the Pedagogy of the Law, than be perfect men, and cast off the yoke of Ceremonies, and live in the liberties of the Gospel: *Nisi cessassent ceremonia, non discernere licuisset hodie quorsum essent instituta*, says our learned Calvin: had not those Shadows and Figures ceased in their due time, when Christ brought a body into the world, they had seemed impertinent, we had never known for what they were instituted. The Levitical Ceremonies were so obnoxious to alteration, that the Schoolmen have set down their state in no less than five Conclusions. 1. They were ever mortales, the Covenant of these Observations was to fade away, and not to endure for ever. 2. From the time of John Baptist to the Burial of our Saviour, they were moritura, inclining to dissolution. 3. Upon the Commission which the Apostles had to preach the Gospel at the Feast of Pentecost, they were mortua, quite dead and expired. 4. As the Corps of a great Personage is not interred but in a decent time after his departure, so till the weakness of the Jews was well instructed, they were sepelienda, laid out to be buried. But lastly, when the faith of Jesus Christ was preached unto all Nations, they were mortifera, not only

only dead, but deadly unto him who should distrust in Christ, and make himself a debtor to the Law of Ceremonies. Wherefore says *St. Austin*, *Sicut hyemi aestas succedit sensum addito calore*, &c. As Summer doth succeed Winter, and brings heat to thaw the Ice which went before, and gives light also to clear the darknes of the short days, so the *Messias* was presented to the world, to set on fire the frozen hearts of them who were but half believers, and did also enlighten those mystical observations.

But whosoever shall scan our *Saviours* Sermon in the *Mount*, *Matth. v.* Let him report if such a Teacher do deserve ill of the Law of *Moses*, if such an Interpreter could pervert the Nation. Every Text thereof was so mis-expounded, that, like the Pool of *Bethesda*, there was no vertue remaining in it, unless the *Angel* of the *Covenant*, *Christ Jesus* himself had troubled it. Touching then the perverting of the Nation, you see the report is malicious: Yet take this for your instruction, that those *Romish Emissaries*, *Priests* and *Jesuites*, who shall lurk in thievish corners to pervert Religion, where Scripture is in every tittle received, and *Gods* Laws unviolated, they that privily teach a Doctrine against Allegiance and Fidelity, should be sharply chastised, since the very *Jews* did think that man that did pervert the Law of *Moses* deserved to be crucified.

In the third impeachment envy is cast upon our *Saviour*, that he forbad to give Tribute unto *Caesar*. What? neither allow *God* his *Temple*, nor the *King* his Tribute? These are faults indeed, if they could be proved. Alas nothing less. Could he be an enemy to *Tribute*, who was a friend to *Publicans*? Especially in such a Commonwealth where they were Vassals by War, not only Subjects by Allegiance. Can he deny that which was due, whose Discipline was so famous, to part with our Coat also, if our Cloak were taken from us? First reconcile these contradictions and then accuse him. I will give *Pilate* no Bribe to absolve him, but only the Penny upon which he preached, Give unto *Caesar* that which is *Caesars*, and unto *God* that which is *Gods*. But because Christ would not have such witness as might speak for him, he borrowed the money of a fish, wherewith he paid the Tole-gatherers, the dumbest creature of all that are sensible. In the days of *Alexander the Great*, says *Josephus*, the *Jews* were so forward to pay Tribute, that when *Alexander* took great delight in the Prophecy of *Daniel*, which was applied to his own Conquests, he promised any favour to the *Jews* which they should request. They asked no more than to be exempted from the seventh years Tribute, because they sowed no Lands in that year, nor reaped any Harvest: But for the other six years, the heart of the people was as the heart of one man to pay a portion of their yearly encrease. Why was the memory of that Age so soon forgotten? Covetousness encroached every day, they payed their Tribute but with a single hand, and cursed with a double heart; and no man was so filthy in their eyes as a Tole-gatherer, and a *Publican*.

Beloved, the Treasury of the *Prince* is the *vena porta* which conveys blood and life to all the veins of the body of the Realm. The justice which protects you at home, it is the *Kings* expence; the peace which you have abroad with forrein Nations, the burden lies upon his Revenue. The Magnificence of the Kingdom, the maintenance of the Navy, the relief of noble Families decayed, the rewards of good Subjects, all these are an exhausting of his Treasury. Our common happiness might unhappily be dissolved if these were not publickly maintained. I will but name the Fable, and leave the Application to your selves: The Mule was overladen, and the Horse that stalked refused to ease him of the superfluity of his burden, till at length the Mule sunk down dead, and then the Horse was fain to carry home both the burden, and the Corps of the Mule. We are to impart Subsidies, says *St. Austin*, not so much in the name of *Kings*, as in the name of *Fathers* of our Country. *Gratius est nomen pietatis quam potestatis*; and *God* forbid but we should relieve our *Fathers*. The *Athenians* says *Plutarch*, for private vertues were the best of all men: But in publick vertues the *Lacedamonians* carried away the glory. And who had not rather see a Kingdom flourish than a Family? When *Constantius*, the Father of *Constantine*, was upbraided by Embassadors of *Asia* for his poverty; his Subjects, to take away that defamation, piled him up such an Exchequer in three days, that the world had not a more plentiful. A good man, says *Seneca*, accounts himself rich because he hath the Air to breath in, the Sea to sail upon. *Neque quicquam magis esse suum judicat, quam cujus illi cum humano genere consortium*. That blessing wherein all men did partake, he did esteem his own most properly. If I would proceed in this Argument I might be copious in the praise of our own Nation, especially of this most illustrious and magnificent City, wherein there have been at all times so many cheerful

ful givers; and who would be guilty of such a crime, which the *Jews* did think worthy to be crucified?

The last accusation pretended was not against the *Coffers*, but against the *Crown* of *Cesar*, that *he made himself a King*. A cunning piece of villany. For as *Joseph* was accused for an Adulterer by *Potiphar's* Wife because he would not be an Adulterer: So *Christ* is accused for making himself a *King*, because he would not be a *King* when all the people sought to cast that honour upon his shoulders, *Joh. vi. My Kingdom is not of this world*, says *Christ*. Why, what a *God's* name is his fault then? Had *Cesar* any Land in another world? *In hoc mundo regnum habet, non de hoc mundo*, says *St. Austin*; He had infinite power and authority in this world, but it was not of this world, but of an eternal Kingdom. True Prophets and true Priests have been always the truest servants to Kings, and religious Kings have been always the advancers of Priests and Prophets. See their interchangable affection in doing mutual honour one to another in holy Scripture. The Prophets have entituled their Books the Books of the *Kings*, and *King Solomon* hath called his divine Book the Book of the *Preacher*. And would *Christ* who was the *Chief Priest*, and the anointed Prophet cast any indignity upon *Cesar*? *Kings* are the Images of *God*, and the highest powers, says *Nazianzen*, do resemble Images drawn to the feet, the middle sort of Rulers are likened to Pictures drawn but to the waste, the lowest in authority are like Pictures drawn but to the neck and shoulders, but all in some sort are the Image of *God*. And would *Christ* deface his own Image? By reason indeed of the Omnipotency of his Divinity there was some Regal Majesty glittering upon earth in *Christ's* humanity. *Augustus Domini appellationem sicut maledictum exhorruit*, says *Suetonius*. *Augustus* took it for a scoff to be called a *Lord*, as if his soul did divine there was a greater upon earth. The Reed put into *Christ's* hand, the Crown upon his head, the bowing of the Knee, the Title upon the Cross, these were calumnies and revilings on the *Jews* part, but on *God's* part, secret mysteries of his Spirit to make his enemies afford him the Ensigns of a Kingdom. Nay, *ipsa crux tribunal fuit*, says *Origen*; Upon his very Cross whereon he hanged he stood like a Judge between the nocent and the innocent. All this was nothing to *Cesar*, to challenge the chief place among malefactors.

One thing is worth your adnotation, that because *Pilate* and the *Roman Empire* did give wrong sentence of death against *Christ*, who did not make himself a *King*, therefore the self same *Roman Empire* doth endure this malediction from *God* that it should endure the pride of a *Bishop* unto this day, who calls himself the *Vicar of Christ*, and sets himself in a *Throne* above their *Emperour*. The fault was cast upon *Christ*, but the *Pope* commits it. To end this Point, If the *Jews* thought him worthy of death who made himself a *King*, they that have a Doctrine to unmake a *King* as they please, to sport with their *Crowns*, what do they deserve? And let the *Jews* be Judge, and not the *Jesuits*. *Callisthenes* was asked how a man might be most famous, *ὅν ἀποκτείνῃ τὸν ἐνδοξότατον*, let him kill the most famous. A fit answer for our *Roman Parricides*, who above other *Christians* are rebaptized in *baptismo sanguinis*, in the blood of *Princes*. Speak *Pilate*, and you outrageous murderers of the *Jews*, do they not deserve to be crucified?

So now to recapitulate these false crimes objected, the *Temple* was unviolated for any thing *Christ* had done; the people unperturbed; Tribute granted; *Cesar* honoured. *Venit Princeps mundi, & in me non habet quicquam*; let *Pilate* speak if he were not a just person. How should a man be avenged of his enemies? *Plutarch* answers, by being so good, that they cannot reproach his honest conversation: So did our Saviour, and surely it would pity any heart in the world, that such a Saviour, such an innocent Lamb should be slain. But such a Sacrifice it behoved us to have, which was holy, unblameable, and undefiled. And, to conclude this second general part of my Text, be careful, my brethren, to keep a good conscience, that when you shall crucify this mortal body, and the affections thereof, as you must do daily, you may endeavour to be a just person, to walk in all the Statutes of the *Lord*, that you may offer up a clean Sacrifice to *God* your Creator and Redeemer. And so much for *Pilate's* true Testimony that *Jesus* was a just person. *I am innocent, &c.*

And now I betake my meditations to the last Point of all, *Vos videbitis*, you shall see to it. The depravation of his own nature made him forge a lie in the first words, *I am innocent*. Conscience extorted truth in the second, that his Prisoner was a just person. A strange instinct brings forth this last part, *Vos videbitis, you shall see to it*. Marvel no more at *Caiphas*, that he could Prophecie, *One man must die for all*

all the people, but rather marvel how *Pilate* should Prophesie, that all the people must die for the blood of one man. As *Salust* said of the desperate times of *Rome*, that men were so ill affected, *Ut intenta mala quasi fulmen optarent, se quisque ne attingat*; That they wished mischiefs might fall down like a thunderbolt, only every man was so careful as to pray for his own head. So *Pilate* calls for a curse upon all *Jury*, but first he shields his own head, *he is innocent*. You never knew a Fortune-teller skilful either in *Palmistry*, *curious Metaposcopia*, or of the *Devils* secret counsel in judicious *Astrology*, that could read ought in his own destiny; as *Seneca* said of the Soothsayers of *Rome*, that undertook to tell Prodigies by the entrails of beasts, *Plus sapient in alieno jecore quam in suo*; That they had a better insight into the entrails of other things than into their own: So we are all very cunning in *vos videbitis*, to denounce those judgments which will befall other men, but we ever misinterpret what will betide our selves. Harsh judges we are of other mens faults for the most part, but worse Prophets; not so charitable as *Elizaus* his bones, to bring the dead unto life, but like *Micaiah* unto *Abab*, always portending some disastrous thing to come to bring the living unto death. *Μάστιγξαι*, as the *Grecian General* said to *Chryses*, when will we leave this ominous Prediction, to be chanting some deadly Prophesie against our brethren? Like *Pilate* against the *Jews*, *Vos videbitis*, You shall see to it.

Many *Jews* had Prophesied against the Abominations, and Idolatry of the *Gentiles*. *Pilate* is the first *Gentile* in Scripture that Prophesied against the *Jews*. Alas then if the wrath of *God* be kindled, yea, but a little, what is it that can save us from indignation? *Vos videbitis*? Shall *Israel* be lost? Shall *Judah*, the first-born of *God*, be wiped out of his mercies? Is there no title for the protection of a sinner? *Joab* is fled to the *Altar*, what shall become of him? Ask *Benaiah* when he cuts his thred. The *Altar* yet is an eternal refuge for others; Shall it not stand for ever? Ask the Prophet who made it shake with fear, as with an Earthquake, that it should be thrown down. The *Temple* is an everlasting habitation, shall it not last as long as the *Sun* and *Moon* endureth? Ask our *Saviour* if one stone shall be left upon another. The people of the Land are the Sons of *Abraham* and *Isaac*; is not their Covenant to endure for ever? Ask *St. Paul* if the natural branches be not cut off and withered. The Land howsoever is that plentiful *Canaan*, fruitful, by the report of *Caleb* and *Josuah*, more fruitful than report could make it. Shall it not always be the Lady of the earth? Ask *Titus* and the *Romans*, if it be not a nest for Screech-owls, and an hissing to all that shall live in the world. How is the destiny of all things turned about? Neither security remaining to fly unto the *Altar*, nor the *Altar* remaining in the *Temple*, nor the *Temple* in the *City*, nor Inhabitants remaining in the *Country*; but *City* and *Country* defaced unto all Posterity. See, Beloved, how no privilege upon earth will keep conditions with us, except we keep conditions with heaven. As *Tertullian* said of the *Devils*, *Pluvias quas jam sentiunt repromittunt*. When they perceive much moisture in the Air by their natural sagacity, then the Soothsayers tell us we shall have rain, so *Satan* knowing that judgment was begun already in *Judaea*, *Pilate* begins to Prophesie, *Vos, &c.* The murder of our *Saviour* should be their endless calamity.

The Passions of *Christ* were so innumerable, so spiteful, that to draw them unto certain heads if all were reckoned up, I would confesse it impossible, but to instance in the principal parts I will divide them into four quarters, that you may see how the punishment of the *Jews* is proportionable to the injuries which they did unto our *Lord*: 1. He was bound like a Malefactor, and are not the *Jews* made Bond-slaves and Captives for ever? 2. He was blinded that he might be buffeted; and what is so blind as the heart of that Nation? 3. He was spat upon, and reviled; they hated him without a cause. And no people under the *Sun* every where more hated, and disaffected. Lastly, He was murdered with the death of the Cross, the death of malediction. And according to their stubbornness and infidelity, we can scarce say less in charity, than that the death of malediction is faim upon them. As the Prophet *Amos* said, *For three transgressions, and for four I will not turn away my punishments from Israel: because they sold the righteous for Silver, and the poor for a pair of Shoes*. To be enthralled without Liberty; to be blind without Light; to be hated without Love; to be condemned without Mercy; thus I have quartered out the dismal sorrows of that Nation which spilt his blood, and speaking a word briefly of each part I will conclude this exercise.

First, They bound the *Messias*, and they themselves are Captives. That *Cesar* whom

whom they stood so much for before *Pilate*, even he did pervert the Nation, and destroy the *Temple*. In Mount *Olivet* they did first lay hands upon Christ, in Mount *Olivet*, says *Josephus* the *Roman* Souldiers did first entrench themselves to besiege *Hierusalem*. The unutterable misery of their City how it was taken and defaced is so common a story that I will not spend the time to rehearse it. As the punishment of the Deluge was fifteen Cubits higher than the tallest Mountains of the earth, so the punishment of that City was fifteen times greater than that mighty City. Within the Walls the Famine was so great, that it parched their bodies, and dried up their living moisture, that Children had not tears to weep over their dead Parents. Nay, the living had not strength enough to dig a grave to bury the dead. Without the Walls their Prisoners were so paid with the same coin, which they dealt unto our Saviour, *Ut spatium crucibus deesset, & corporibus cruces*; That the field did not afford room enough to set up so many Crosses; or had there been space in the field, there was not wood in the Mountains to make so many. And do they not think the Cross of Christ did work in this affliction? As *Tertullian* said to the *Heathen*, you have sent offerings heretofore to the *Temple*, you have bestowed gifts upon *Jerusalem*, *Nunquam nunc dominaturi nisi Deo in Christum deliquissent*. Nay, says *Josephus*, if the Sword of *Titus* had not cut them short, their crimes were so unnatural and so desperate, that the wrath of *Sodom* and *Gomorrha* had rained down upon them. When that desolation shall come, says the great Prophet, whom they hanged on a tree, you will call upon the Hills to cover you, and the Mountains to fall upon you. *Sic in cavernis & collibus se abscondiderunt*, says *Beda*; they did lurk in Groats and Caves of the Rocks to avoid the *Romans*, and so fulfilled the Prophecie ever since that black day, *O populus natus ad servitutem*. They have lost the remembrance of liberty. They cannot say of any parcel of ground in the earth, this is our field and our possession. Of all the men upon the earth, they are the only Nation under heaven, that have neither portion in earth nor in heaven. When the City was lost, *Adrian* would never suffer them to return to see it, unless it were to mourn and sorrow, and then they must pay for it. *Sic qui sanguinem Christi vendunt, jam suas lachrymas emunt*; They bargained for Christs blood, and they pay for their own tears. *Non est tutus Judeus ad Ecclesiam confugiens*, says the *Canon Law*. They only have no safety, though they betake them to the protection of a *Church*. Other men are Lords of that wealth which *God* hath bestowed upon them, but they are *Tributaries ad placitum*, spung'd every year as the necessity of the Prince requires. Money can never prosper with them since they bought our Lord. Indeed *Judas* sold him, the *Jews* did buy him, and they gave him to *Pilate*, and so the *Gentile* hath purchased him. Other men can be avenged of the insolencies of their Adversaries, and so every man lives in peace under his own Vine, and under his own Fig-tree, but they are never quiet for violence and outrages committed against their person. *Ideo Judei pacem habere non possunt, quia seditionum principem eligere maluerunt*, says *Isidor*. How can they hope for rest who refused the Prince of peace, and chose *Barrabas* the Prince of seditions?

The next Viol of vengeance is the gross darkness of their heart ever since they blinded our Saviour. If *Samson* be blinded and put to scorn, shall he not pluck down the *Theater* upon the *Princes* and upon the People? If *Elisba* be scoft at, shall he not call for Bears to devour the Children? The Disciples forsook Christ, and ran away at midnight, this night you shall be offended at me. *In nocte scandalizantur*, says *Origen*; and *Peter* plunged himself into that fearful denial *ante gallicinium*, before the crowing of the Cock, this betokened that they sinned out of ignorance, and therefore were received into favour upon repentance: But for the *High Priests* and *Elders*, *Mane facto consilium capiunt*, when it was morning they took counsel against *Jesus*, *Hoc est scientes peccant in lumine*, says that *Author*; They sinned by broad daylight as it were, against their own conscience; and they that did so much abuse the light are cast into a long darkness for ever. The miraculous Eclipse of the Sun, says *St. Hierom*, an Emblem of that blindness which should possess them, was not over the whole Hemisphere of the world, but only in *Jury*: For neither *Gracian Astronomer*, nor *Arabian* do speak of it. Wanderers they were in the Wilderness about forty years, wanderers they have been in their vain imaginations almost two thousand. Then they were directed as the clouds went before them, now they are guided by Vapours and Pillars of smoak. After our Saviours *Ascension* eight years were spent when *St. Matthew* wrote his *Gospel*, and yet even to that day they did report and believe that his Disciples stole him away by night. What, when the Souldiers

Souldiers slept? If they were broad awake, says St. *Austin*, why would they suffer the body to be so conveyed? If they were fast asleep, which way came they to know the conveyance? *Beda* takes this to be not a story, but a Prophecie in the *Gospel*, that the Jews shall be so hardened in unbelief, that they shall give credence to that report for ever.

This it is to curse themselves, with such an everlasting curse, *His blood be upon us, and upon our Children. Sanguis ille veniat super nos, sed in ablutionem*; Let his blood come upon us all, I beseech God, but to wash away our sins in the Laver of Regeneration. But upon whom it comes for vengeance it must needs put out their eyes, and make them stark blind. A bloodshed eye can never see well. A man never fares worse than when he is his own carver. No greater infelicity can betide us than when we have our own wishes. *Inter vota imprecantium senescimus*, says *Seneca*. No marvel if we do not thrive in this world. What by our own prayers, what by the prayers of our friends, who shoot wide of the true good, we spend our age in imprecations. The Jews here did ask such a thing, that they never had the reason more to ask any thing that was good. They see no more than if a beam were in their eyes, a beam as big as the tree of the Cross of *Christ*. And so much for the second punishment, the blindness of the Nation.

But thirdly, A just reward is faln upon these murderers, that the haters of the Lord should be despised in the eyes of all men, *Canes facti sunt filii, & filii facti sunt canes*, says *Theodoret* long since. Those who were called dogs in the person of the *Syrophœnician* woman are beloved like the Children; and those that were Children are spurned at like Dogs under the Table. If we meet a Jew, our phancy makes us believe that we see our enemy. Nay, the most part of men presage no better luck after their sight than if some dismal beast had been in the way which our superstition is afraid of. Truly we may say of their dejected countenance, and that malignant Mark of *Cain* in their face, as *Cæsar* did of *Cassius*, *Quid Cassius sibi vult? mihi pallor ejus non placet*. *Cassius* did dart treason in his eyes, and they dart murder. I will not report it upon tradition, because fame is but the Post-master to carry lies, that the favour of death is in their bodies to this day, or that their Children are born with knots of blood in their hands. This I may be bold to say, it is an heavy vengeance, and the great judgment of God, if these things be true: But true or false, the anger of God is broke out upon them, that the whole world with one consent should speak such things unto their infamy, as their Conquerours thought them not worthy to be Freemen. So as if they had been worse than beasts, and not fit to make good bondslaves, thirty of them have been sold at a baser price, than an Ass head was sold in *Samaria*, or than they sold our Saviour. Alas, they that find none to love, to regard, to pity them, to prize them at an honest rate, they are in Hell already, but God forbid that I should teach you to hate a Jew. Every living soul, for which *Christ* died, is the object of a *Christians* charity. This is the very day wherein we offer up our prayers, both at Morning and Evening Sacrifice, for the salvation of Jews and Paynims, according to our *Church Liturgie*. I come now to end this long discourse with the fourth malediction, to wit, that we may well fear that they and their Children die an accursed death who crucified our Saviour.

They that were so nice as to deny to come into *Pilates* house in the days of the Passover, lest they should be defiled with blood. What will become of their poor souls when they shall be thrust into the Valley of *Hinnon*? Into the *Tophet* of damnation? *Timent contaminari habitaculo alieno, non timent contaminari scelere proprio*, says the Gloss. It was a perillous thing to set foot in *Pilates* doors, that would defile them. But what destruction will it be to take the mystical house of *Pilate*, I mean the Kingdom of darkness over their head for ever? They that ignominiously bad our Saviour come down from the Cross, the greatest Cross in the world is come down upon them, says *Nazianzen*. Forty years did the Lord prove them in the wilderness, seventy years in *Babylon*. But as *Christ* said unto *Peter*, *Thou shalt forgive thy brother unto seventy times seven times*: Even just so many years were there by true computation between the return from *Babylon* and the destruction of the Temple. Now they have endured almost one thousand seven hundred years of desolation. O that the anger of the Lord would go no further, then they might sing a Jubilee for ever. But the Prophet *Isaiah* doth threaten them, *Though you lift up your hands I will not hear your Prayers, because they are defiled with blood*. Their Mothers were fruitful for nothing, but to bring forth abundance of them who might be slaughtered. Beside the number, as great as the sand upon the Sea-shore that perished under *Titus*, in

the Wars of *Adrian*, when they gathered themselves under *Barcofau*, their *Pseudo-messias*, twice as many, say our Histories, were slain with the Sword as came out of *Egypt*. *Assyria* and *Babylon* have known their Captivity; *Vespasian* drove them into *Italy*; *Adrian* from thence into *Spain*; They have been cast out into *Brittany* and cashiered; Into *France* and banished; Out of *Spain* by *Emanuel* and *Ferdinand* expelled. O where shall they rest at last? But where there is no rest for ease, no *Christ* for Redemption, no pity for consolation.

Yet, believe it Brethren, (the *Lord* hasten the day of his merciful visitation) the time will come when a Remnant shall be saved. The *Holy Ghost* did dip the Pen of *St. Paul* into Prophecie, and he cannot deceive us. Wherefore one glosseth thus upon my Text, *Vestrum peccatum, vestrapæna, vestra ut & omnium redemptio*. Your sin it is O *Israel*, your punishment it must be, and see to it further, for if his Persecutors do repent, your redemption it shall be. But to construe the words of the Prophets touching a visible Kingdom of the *Jews* to come, a new *Jerusalem*, another Temple, a potent Monarchy over all the World; Let this fancy prevail with other men, for my part I will say to it as one did in the like case, *His victoribus herbam por-rigo, sed elleborum*. Two things, says *St. Hierom*, are of great obscurity in the New Testament, the Kingdom of *Antichrist*, and the restauration of the *Jews*. We know all about what hour *Christ* gave up the Ghost, so we shall be able in some conjecture to trace the steps of *Antichrist*; but at what hour *Christ* arose from the dead we cannot tell, *Ita majus est mysterium quando Judæi restituentur, quia est quædam resurrectio*, says the *Father*? So it is a more intricate mystery when the *Jews* shall be restored, because it is a kind of resurrection.

But O *Lord* we call upon thee, and beseech thee to begin thy Kingdom of grace in our hearts upon earth; Also to call home thine ancient people the *Jews*, and to hasten thy Kingdom of glory. Put thy fear into us all, that we do not crucifie our *Lord* anew by Blasphemies, by Uncharitableness, by an Impenitent heart, lest we be brought into the bondage of sin, lest our heart wax gross and want understanding, lest we lose thy favour as thine own *Israel* did upon earth, lest we lose the light of thy countenance in heaven for ever. O *Lord* hear us, and be merciful to us for his sake who died upon the Cross, &c.

THE

THE SECOND SERMON UPON THE PASSION.

JOHN. xix. 34.

But one of the Souldiers with a Spear pierced his side, and forthwith came there out Bloud and Water.



WE cannot meddle with any part of our Saviours Body this day but we shall touch a wound; and the greatest of them all without controversie is this in my Text. *Thomas* might put a finger in where the nails had entred; but where the Spear had opened his side *Christ* bad him thrust in his hand. Of Evils be sure to choose the least, as *David* did; but of Blessings, such were all the wounds of *Christs* Passion, wilddom without art will lead our meditations to the greatest: And as *Lot* chose the Plain of *Jordan* to dwell there before all the Land of *Canaan* besides, because it had variety of Springs of waters: so this wound was the moistest, and had the most plentiful issue of all the five, it gushed out into two streams of blood and water. I have not found such a passage in the Meditations of the Ancients, that they came to drink at the hands or feet of *Christ*, although the bloud trickled down from them also. But it is usual with them in their Allegories to speak unto their Soul, as if they laid their mouth unto the side of our Lord, and did draw at it for the Fountain of everlasting life. Did they suppose, said I, that they laid their lips there? Nay *Bernard* could not satisfie his desire, till he found a way to lay his heart upon the place; and at length thus he hit upon it: he believed as he had received, that this Souldiers Spear entred at the right side of our Saviour. Now says he, that *Elisha* stretcht his living Body upon the dead Corps of the Child to raise it again to life: it is a figure that *Christ* should apply his Body to our body, which is dead in sin, that it might live unto God; his mouth which bled with buffeting, upon our mouth that hath been full of deceit and bitterness, his brows enameld with the pricks of thorns, upon our heads which have contrived mischief and malice; his hands which were riveted with nails, upon ours, that they may be washt in innocency; his feet upon ours, that have trod in the crooked ways of the Serpent: then the Orifice of this Wound, laying his right side to our left, shall ly directly upon our heart, and cure that part which disperseth iniquity to all the body.

The other three *Evangelists*, exact in most circumstances of the Passion, have all omitted this violence done to the dead Body of *Christ*. "surely had they wrote like meer men, you might have thought the long story of these sufferings to be so lamentable, that they could not for very compassion draw it quite out to an end. *John* says in the next verse, that he saw it done, and that he knows he speaks the truth. *Amatus, & amans vulnera Domini*, the beloved Disciple that loved the wounds of his Master, and would not let one of them be unrecorded: this

is the last wound that the Son of God received, and therefore it is recorded by the last *Evangelist*. The whole Story is comprized in this one verse, and it will yield us these two points; the malice of the living, and the blessing that came from the dead. The malicious action contains four circumstances. 1. Who was that evil person who did offer ignominy to the Body of Christ, *one of the Souldiers*. 2. What was the violence he offered, he *pierced him with a spear*. 3. Upon what part of his Body this fury did light, *upon his side*. 4. When he smote him: you shall find by the thirtieth verse *when he had given up the ghost*. In the second general branch, which is the blessing that came from the dead, there is the mystical opening of the Fountain of life, wherein I consider first the two streams severally, *Bloud and Water*. 2. Their Conjunction, *Bloud and Water together*. 3. Their Order, first *Bloud* and then *Water*. 4. The Readiness of the Fountain that gushed out, the stream could not be stopped, no not for a minute, *forthwith there came out Bloud and Water*. Of these in their order.

Unus militum, one of the Souldiers did a despiteful fact upon the Body of Christ. The Romans having the whole Nation of the Jews under their subjection at this time, did gratifie them notwithstanding in many things to prevent rebellion; and to satisfie their Law, which forbids *their dead to hang upon a tree after Sun-set, lest the Land should be defiled*. Pilate gave them leave to take away the Bodies this day crucified from the Cross. Wherefore to dispatch the Malefactors, that they might be taken down, two Thieves had their legs broken, in whom there was life remaining. It seems the chief Centurion would not be more rigid than the Law, to do any further despite to Christ when he was dead already; (yet the cracking of his bones to splinters was the chief thing the Jews intended) but one of the Souldiers *καὶ ἓν τῶν πλῃθὺς τῶν ῥωμαίων*, certainly says the Father for a fee to please the people, thrust a spear into his side. I doubt me that those who delighted in war bore no good will unto our Saviour. His birth was destinated by providence unto the days of peace: his Name was the Prince of Peace, his Doctrin was utterly against the Sword, *qui gladium sumpserit gladio ferietur*; now see what comes of it when he is faln into the hands of Souldiers. Joab and the mighty men of the Camp were all for Adoniah, and all against Solomon. Adoniah was like to live in the field as his Father David had done, but Solomon's hand must spill no blood, that it may build up a Temple. The Emperor Probus let a word of meekness slip from him, *equus nascetur ad pacem*, he hoped to have horses brought up to do service in peace, and not in war, and the Captains of the Host cut short his dayes: and so it far'd with the great Preacher of Peace. Christ had as good be guarded by one of the Pharisees, as by one of the Souldiers: As Aristotle said of Bees and Swallows, *Nec feri sunt generis, nec mansueti*; they were neither reckoned among those creatures that were wild, nor those that were tame, but of a middle sort: Such was the condition of these Spear-men, somewhat ruder than civil men, somewhat tamer than Savages, but violent in their disposition as they are pleased or provoked.

Yet I am not of Tertullian's mind, to fall out with the whole Profession of Chivalry for one Miscreants sake that pierced my Saviours side, or for four at the most, as some say, that scourged him. *Quis requiescet super lonco, quo perfossum est Christi latus?* for by that reason we should fall out with the Priests and High-Priests too, who were deeper interested in the business than the Souldiers: The Sons of Aaron were his first Enemies: as you would say Hereticks and corrupt Teachers, that sow Tares among the Wheat, were the first Adversaries against the Church of Christ. The Military men were his last Enemies, they that wounded him in my Text, and belyed the truth of his Resurrection afterward, watching at the Sepulcher. So the Battels of usurping Princes put on pestilently to be the last ruin of the Church; *Caesaris milites*, Caesar's Souldiers, such as these were his Souldiers that would be an Universal Monarch, the Caesar over all the Princes of the earth. Some Expositors out of their respects to the honour of a Martial life, would have this person to be *ne unus militum*, no Souldier at all rightly called, but by abuse and usurpation: and I think you will say they speak reason when I tell you why. When Hannibal was Master of the field against the Romans, a People of Italy called *Brutiani* revolted to the Conquerors side: But fortune turn'd, and the time came that the Romans had clear'd the Coast of the Carthaginians, and could take revenge of their Enemies at home, then they neither would let those *Brutiani* live so happily as in Peace, nor so honourably as to bear Arms in War, but took them along with

Chrysost.

Vopiscus.

De corona
militis.Gell. noct. 7.
Anticlib. 10.
cap. 3.

with their Camp, and made them *LiForts & Lorarit*, that is base Instruments for correction and execution of Malefactors : so that by good conjecture this was but *unus à Brutianis*, an Executioner, and not a Souldier, but as he lived in the Camp. Now where villany was bred in the bone, and the condition of the man was to be like *Satanas emissus ad vexandum orbem*, appointed to vex all that came into his hands, what could be expected, but that he should thrust his Spear into the bowels of an Innocent. As it was said of *Maximinus* the Tyrant, who was born a *Barbarian* both by Father and Mother : *in quo fuit conscientia degeneris animi* ; he did not apply himself to good, because his conscience always told him that his original was base and degenerate.

Let him be as bad as we would have him, or as good as the Text calls him, he was as we are in one thing, a *Gentile*, and not a *Jew*, a *Gentile* that did malice Christ. The divisions of both those two great Houses did concur to these cruel and dolorous sufferings ; that both in their Posterity to the worlds end might think themselves indebted to expiate so great an offence : both had an interest in these bloody passions, prosecuting our Saviours death ; *ut qui pro persecutoribus oraret, Gentiles non excluderet*, says *Origen*, That since he prayed for his Persecutors, the *Gentiles*, who were at one end of his Persecutions might be partakers of his Prayers. And the counterfet Gospel of *Nicodemus* tells us what success this *Gentile* had upon our Saviours most potent Intercession and Prayer for his Enemies. For this *Longinus*, that name his new *Godfathers* have given him, having lost the use of one eye long before a little sprinkling of this blood did light upon it, and restore it again. The miracles and the grace of God made him a Christian, and finally a constant profession of him that was crucified made him a glorious *Martyr* : Whether the Story be true or false I dispute not ; this Author knew that there was a possibility we might believe it : For 'tis true that *St. Hierom* said upon the conversion of many Publicans and Harlots, *Christus est succinum ad congregandas sibi stipulas & paleas* ; many who had copious vices were drawn unto Christ, as the Coral and the Jet draw chaff and straws, and things of the least moment about them. Super 15. Matth.

Men and Brethren, to this day Christ is crucified, to this day Armed men and Souldiers bend their fury against the Church of Christ, are about his Cross. For as the Philosopher said that an ill man was the worst of all Beasts, *ὁ κακὸς ἀνθρώπος ἀνέλαιος*, for he was arm'd with wit and reason to do injustice. So every sinner is not so strong as a Souldier to hurt, nor furnisht with ability to be so bad as he would be, he wants a spear to thrust Christ into the side : as *Isaiah* said of the Army of *Sennacherib*, which threatned sore against the Temple of the Lord, but fell short of their purpose. The Children are come to the birth, and are not able to bring forth. But when I see Power and Authority make the worst use of it to oppress : when I see a pregnant Wit set it self to scoff and libel : when I hear Eloquence whet her tongue to plead against the innocent, alas, say I, this is *robusta iniquitas*, this impiety is armed with a Spear, the weapons of malice are girt about it, my Saviour and his poor Members are sure to smart for it : Says the Prophet *Ezekiel* chap. xxxii. they shall go down to Hell with their Weapons of War, that is with their violent and powerful sins. Transgressors we may be, Souldiers that fight against Heaven I hope we will never be. Cast away the weapons of Satan, and put on the armour of light. I have done with the Person, I come to the Violence offered, *lanceâ fodit, he pierced him with a Spear*.

The hand of *Jereboam* which was stretched out against the man of God dried up, and withered : the hand of the Emperor *Valens* shook with an extreme Palsie, and could not subscribe to the Banishment of *Basil the Great*, says *Theodore* ; but the hand of the Persecutor, which aimed at the Body of Christ himself, that was steadfast, no infirmity in it, no sinew shrunk. Let these go their way, says Christ of his Disciples, when they were all taken together in the Garden ; let not these be apprehended : the Shepherd rather than the Sheep, the Master than the Servants ; *In me convertite ferrum* ; whosoever escapes, his own flesh shall never flinch at torment. *St. Austin* asks why his dearest flesh was pierced, and despitefully mangled, but according to the Scriptures, not a bone of him was broken ; *quia ossa sunt electi, & eorum virtutes*, his flesh was the Sacrifice which must be offered upon the Altar of the Cross ; but his Elect and their Virtues are understood by his bones, and whatsoever betides himself ; yet his Elect, that is his bones, must not be broken. In the Similitude of the Vine, whereunto our Saviour is compared more than once, *De Passio. Bernard* hath thus continued the Allegory ; that in Circumcision he was *vitis præ-* 1 K. 13. 4. Lib. 4. c. 7. Æneid. 9. Super Psal. 33. Domini. cisa,

cisa, a Vine that was pruned; and though a little cut, yet no substantial part was wounded. In the captious questions of the *Pharisees* when they felt his mind, whether he held it lawful to give Tribute unto *Caesar*, or not, and the like; there he was *Vitis circumfossa*, a Vine which was under-digged. But when subtil questions proved too weak to undermine his Wisdom, then he was *Vitis perfossa*, the last malice was to bore the Vine quite through the heart, that it might utterly wither away, and flourish no more. Weak inventions, and the devices of them that knew not the Scripture, nor the power of God, for it was impossible that he should be held of death. He laugheth at the shaking of a Spear, as *Job* says of *Leviathan*.

Judg. 5.

Haimo Lorinus. Psa. 21

Hieron.

The vulgar Translation reads my Text *miles aperuit*, that the Souldier opened his side, as if the gate of Paradise was now set open, which was shut before against the Sons of men. We read not *ἄνοιξε*, he opened, but *ἔνοξε* he pierced him. He made a Schism in the body of Christ, and divided one part of it from the other. O labour for the unity of the Church, decline Faction, as you would shun a Serpent in the path. Every division pierceth through the skin of my Saviour, through the side into the heart. For the divisions of *Reuben* are great thoughts of heart. But *Fodit lanceâ*, so St. Hieron reads. He digged into him with a Spear, a word of Husbandry and fructification. The Plowers plowed upon my back, and made long furrows, meaning the scourging that he suffered. *Sputis sicut fimo impinguatus*. His face was laid over with Spittle as tilth is spread to fatten the Land. He was drencht in blood like a field that is watered with wholsom springs. They digg'd into his body like as the ground is turned up to make it fruitful. They digged, and there they found a Treasury which had been long hid, the *salvation of the Gentiles*, says the Father. That you may see *Abner* a great Prince in *Israel* in the hands of *Joab*, who smote him into the fifth rib, here is Christ wounded with the same kind of cruelty, his side was pierced with a Spear.

1 Sam. 24.

I have told you what it is to be a Souldier in Arms against God, and what it is to open and divide the flesh of the Son of God, but what sins are their Spears that are bent against his breast? *Producta peccata*, sins of long custom and continuance, extensive impieties, such as St. Paul calls the old man, when a sin waxeth upon us like the gray hairs of our age, that is a long Spear in Satans Artillery. When Saul did first malign at David he cast a Javelin at him, *Faculum Saulis*, that was but short and a hasty fit of anger, but when he would never cease to persecute the man of Gods right hand, then you shall read of *Hasta Saulis*, a Spear which David took from the head of Saul. Inveterate malice which will not be reconciled, it is *Homers ἀνελκόμενον ἔγχος*, I may say a Spear of such a length that one end is above ground, and the point in Hell. one fit of Intemperance in Noah, one Oath in Joseph, one Superstition in John when he fell down before the Angel, these have their turn, and they return no more. Happy Saints which dasht the *Babylonish* Children against the wall. But there is a sin which doubles in the mouth of the sinner like that of the *Edomites* against *Sion*, *Down with it, down with it unto the ground*. Like *Crucifige, crucifige, Crucifige, crucifige him*, as if once would not serve the turn. And there is a treble sin like St. Peters denial three times over. And there is iniquity of four links as Amos said, *For three transgressions, and for four I will not turn away my wrath from Damascus, saith the Lord*. Seven Devils went out of *Mary Magdalen*. Ten times the heart of *Pharaoh* was hardened. Our Saviour puts the case, if one man offend another, *Septuagies septies, Seventy times seven times*. There are sins like the staff of *Goliath's* Spear, as big as a Weavers Beam. I will tell you what other sins Leo likens unto Spears, and so I will finish this Point. In vain, says he, did the Jews keep their own hands from violence, in vain do they think that they made not the wound, because a Souldier digged his side. *Qui venenata vocum spicula, & letalia verborum tela jaciebant*; Their teeth were Spears and Arrows, and their tongue a sharp Sword. They shot reproachful speeches like shafts of death as out of a well drawn bow; all blasphemers that revile the Saints are as guilty of this wound as the Souldier that pierced his side with a Spear.

Serm. 8. de Pass. Dom.

Gen. 28. 17.

I must now speak of that part of his body whereon the Spear did light; and to use the Fathers Elegancy, *Venimus ad cor dulcissimum Iesu, & bonum est nobis esse hic*; We are come even unto the place where the heart of Jesus lies, and it is good for us to be here. O sacred Passion! O dearest wound! This is a breach for the righteous to enter in, *This is none other, as Jacob said, but the gate of heaven*. Why did the Watchmen smite thee, as the Spouse said? What did direct their arm to touch that place? How durst

durst an uncircumcised Souldier dare to enter upon thy heart, even upon the *Holy* of *Holies*? Literally all this was done lest they had not finished their work of damnation. For no mortal wound had been given to our *Saviour* before, as some think, and therefore when *Joseph* came to beg the body for burial, *Pilate* marvelled if he were dead already; the Jews mistrusted some delusion, and to be sure to dispatch him, a Souldier was suborned to thrust a Spear into his side. As who should say; he talked when he was alive of going to his *Father*, and that from thenceforth we should see him in power and great glory; no matter whither he go so we be rid of him, as *Bassianus* said of his brother *Geta*, *Sit divus frater meus, dum non sit vivus*. Strike him to the heart, and then let *God* deliver him if he will have him. *Delilah* enquired diligently of *Samson* where his strength lay, that she might maim that part of the body, and leave him weak like another man: So these implacable enemies ransacked every part of the body to let out life. If life be in the blood of man, the blood was exhausted many ways. If life be in the brains, as others say, the Crown of thorns was sufficient to offend them; If life be in the heart, there it should have no refuge, for one of the Souldiers pierced his side with a Spear.

Mar xv. 44.

Spatian.

Now you that are babes in *Christ*, like young ones in the nest, *implumes pulli*, hatcht under the wings of *Christ*, untill you be fledg'd with feathers of Gold; Behold the tender affection of a true Pelican, hath drawn most precious blood from his breast to revive his young ones. And all you that will enter into the Ark, and be saved from the wrath to come, behold a door is opened in the side that you may enter in. You that want, and have any thing to wish, this is the beautiful gate of the Temple, lie down here, and ask your Alms. One said of our Saviours hands, *Non possunt claudi ad beneficia, quia in cruce fixa & aperta sunt*; Benefits must drop from them, they cannot keep close because they were opened upon the Cross: So in his side a gate is made that will never be closed against thee. *Thomas* found it open, and so shall I. You have heard of the Marriage of the Lamb, and that his Beloved hath made her self ready. Behold the time when he made a Wife unto himself, and when the Marriage was celebrated. For as *Adam* was cast into an heavy sleep, and then *God* opened his side, and made woman out of the man while he slept. So, says *St. Austin*, *Christ* bowed down his head, as if he did but nod, and sleep upon the Cross; the side of the Bridegroom was then opened, that with blood and water he might make a Spouse unto himself, which is the body of his Church. Thou hast ravished my heart my Sister, my Spouse, says *Christ*, *ἐνταφίσωαι*; thou hast ravished my heart; as if we had not robb'd him of his blood, but of his very heart, so infinitely is he enamoured upon the salvation of his Saints. *Vulnerasti cor meum*, that interpretation goes current with the Fathers, thou hast wounded my heart my Sister, my Spouse, thou hast wounded my heart. Twice wounded you see: His enemies did wound him, and so did his Beloved. There is a carnal wound, which was done by the violence of the Souldier, there is a spiritual wound which he suffers for compassion of his Elect. Woe worth their malice that rent the wound in his flesh; blessed be his own mercies which made a spiritual wound of love in his heart.

Lorinus
Psalm. 145. 1.

Apoc. 19. 7.

Tractat. in
Johan. 120.Cant. 4. 9.
Septuag.

Why was thy side wounded, O mirror of sufferance, when head, and feet, and hands, and every part of thy body had suffered before? Me thinks He answers, because he would teach us throughly to crucifie the old man in our sinful flesh. It is not enough to look to thy feet, and thy paths: It is not enough to set a watch before thy lips, to make a Covenant with thine eyes. Open thy heart, dive into the depth of it, there thou shalt find the root of evil and concupiscence. *St. Basil* reasons seriously, why our Saviour in his Sermon on the Mount, *Mat. v.* was more earnest to repress the inward corruption of concupiscence in the heart than the outward disordered actions. As for outward sin, says the Father, it cannot be done without attendance of circumstances, opportunity, and time of execution, and yoke-fellows to draw on iniquity with Cartropes, and bodily labour. But the evil thought of the heart is still born without noise, it is conceived with less labour than breathing, it is fruitful at all seasons, it betrays not a demure look; then it boots not to crucifie, and afflict, and subdue the whole body, unless the grace of *God* pierce into the bottom of our heart. But let me ask again, (and it is sweet to question it) Why was thy side wounded O blessed *Jesus*? Was it not to shew that thou didst not love us in tongue, and in word only, but at the very heart? *John* the Disciple did but lean upon his breast, and yet he carries the title away from them all, *Discipulus amatus*, the Disciple whom he loved. The breast was shut when *John* did lean

Homil.
αὐτῷ καὶ οὐκ
ἦν.

lean upon it ; now his side is opened, his Elect may go into his very bowels ; and see how he loved them. The Use is proper for the place we are in, for the world flanders the Court much, or else there is more protestation of good will than sound affection among you. *Court holy water* is an ancient by-word, your consciences know best whether you deserve it, God and his Christ have given you a most notable example to amend it : It was not enough for our *Saviour* to stretch out his hands, as if he would embrace us ; nor yet to pray earnestly, and forgive us, but to shew what the love of a Christian should be to a Christian, he suffered the precious Casket to be broken open, and let us see his heart.

Chrys. John
Homil.

Socrat. lib. 1.
c. 12.

Apoc. 6. 9.

Bernard in
hymnis.

Yea, I will ask but this once, why was thy side pierced and opened *O sweet Redeemer* ? Was it to set up a mark for our devotion ? That we may lay our mouth spiritually at it, and suck at the fountain of eternal life ? *Thomas* touched it with his hand, and it proved to him *ἀποδείξις τῆς πίστεως*, a demonstration for belief : *O taste and try how sweet the Lord is*. Let us be called dogs, such dogs as the *Canaanitish* woman was, full of faith, so we may lick these wounds as the dogs did the sores of *Lazarus*. *Constantine* the Emperour kissed the hollow pit of *Paphnufius* eye, kissed it often, which had been plucked out for the profession of the Gospel. The *Faylor* washed the stripes of *Paul* and *Silas*. The wounds of them that suffer for the name of Christ are the wounds of Christ himself ; let them be more honourable to us than the most unspotted beauty in the world. To end this Point. We read of blessed souls under the throne of God, there they are safe and happy ; we read of *Lazarus* in *Abrahams* bosome, there he found refreshment. But I, even I, says *Bernard*, will direct my soul unto this gaping wound, thither it shall fly, I will take my aim at it ; *Hora mortis meus flatus intret Iesu tuum latus*. A door it is, but a narrow door, cast away the superfluity of sin, and the immoderate care for things of this world. These are great burdens upon our back, and a Camel cannot enter in at the side of Christ ; but especially, they that look to pass through a raw and a tender part, must not have the thorns of malice about them lest they tear and offend the wound of Christ. It is a wound of love, and by antipathy would bleed afresh if the malicious should approach unto it.

Theod. lib. 5.
c. 18.

ἐν ὁρίσιν.

Theodorus
Anagnos.
lib. 2.

The fourth and last circumstance of the Souldiers violence is now to be scanned that pierced *ejus latus*, Christs side when he had given up the Ghost. A carkefs bereft of life is no more a man, but the image of a man. Now, as some have exprest their malice against their enemies Image, when his person was out of their reach, as the *Antiochians* brake the Statues of the *Empress Tulcheria* for anger : So the Souldier runs his Spear at an Image, at a shadow, at the cold body of him who was stiff and dead. A stout Souldier I wils, such a one as *Aristophanes* gibed at, *τὸς τεθνηκότος ἀπικτεῖναι*, he dare kill none but him that is slain already. For with whom doth this Champion fight ? The divine nature of Christ is incapable of a wound negatively, unless he confounded the natures of our *Saviour* with *Eutyches*, and thought the Son of God to be passive, to have been scourged and crucified. Which opinion when one of his Sectaries would have propounded to *Philarchus* an Orthodox man : *Philarchus* did thus ingeniously put him off, and told him that he had haste of other business and could not intend him, for even hard before he had received Letters that *Michael* the Archangel was dead. That is a Fable, replies the *Eutychian*, an Archangel is not subject to frailty and mortality. Is not an Angel, replies *Philarchus* ? And would you perswade me that the Deity of Christ is mutable and obnoxious to change ? *Ejus latus* then did not concern the nature of God ; and for the nature of man the part being bereaft of a soul, as well he might have smote his Spear upon the trunk of the Cross.

Well might *Isaiah* say that he was a Lamb dumb before the Shearers, could any Lamb be more dumb ? His teeth were set, his mouth closed up, as the world thought, for ever, and yet is Christ in the hands of the Shearer. *I will scourge him*, says *Pilate*, and let him go. What *Pilate* ? Think you that such Adversaries will be answered with a scourging ? Though you crucifie him they will not let him go. Who knows what immanity had been shewn if *Joseph* had not hastened to take down the body ? The living, it was wont to be said, the living are they at whom malice shoots, and not the dead, *Livor post fata quiescit*. Nay such as could never obtain a good report from the world, while they lived among us, fame hath renowned them when they were laid in their graves : As *Theodoret* said of *St. Chrysostom*, *μετὰ θανάτου ἐπαύθη μᾶλλον ἢ ὡς ἐζή* He was more desired after his death than when he daily lived among them. Our *Saviour* was not so lucky ; his Persecutors are the

fame

same first and last, both while he breaths, and when his Soul was departed: in his Examination they change his Raiment, and put a Reed in his hand, and then they mock him. As he was drawing on, and at the last gasp of life, they say he call'd upon *Elias*, as if he had prayed to Saints, and then they mockt him: and when he bowed down his head like fruit which is mellow ripe, and dropping off from the Tree, then a Souldier thrust a Spear into his side. Most savage men, they sport themselves with that flesh which is the eternal glory of our nature.

And what cause was in it that Christ would suffer this after passion? what fruit was there of such a Wound? for the *School-men* say, the *Church* was not redeemed with the blood which came out of this Wound, neither was it washed clean with this water, *quia post mortem non est locus meriti*; after the Epilogue of his bloody Agony, that he cried out all was finished, no part of his Passion, say they, was meritorious. What need we subscribe to so much curiosity? but the fruit even of this Wound was threefold. First to shew that Christ doth compassionate, and hath a fellow-feeling with the Members of his Church unto the ends of the World. Think you that he never was wounded since he was taken down from the Cross; yes, he was a Lamb slain from the beginning of the World, and is a Lamb that will be wounded unto the ends of the World. Why did you not feed me, and cloath me you uncharitable? *Matth. xxv.* Why do you persecute me *Saul*? *Acts ix.* he that toucheth you toucheth the apple of mine eye, *Zach. ii.* O what a tender thing it is, not only to be in the body, but in the very eye of Christ, in the apple of his eye? are not the bowels as tender as the eye; perchance more tender. Therefore a Christian Poet said of *Savonarola* the Martyr, that Christ did beg to have his own Bowels sav'd, that they might not be consumed with fire. *Parcite, sunt isto viscera nostra rogo.* 2. If they have called the Master *Beelzebub*, what will they call the Servants? if they have ignominiously abused the dead Body of Christ, then certainly Tyrants will dishonour the dead Bodies of his Servants. But what were *Wicklif*, or *Bucer*, or *Fagius*, the worse for it? We that live feel the indignity done unto them says St. *Austin*, but they have no feeling of it themselves: no passion affecteth the dead for this disgrace: but we are they that are affected with compassion. *Lysimachus* in *Tully* threatned *Theodorus* to crucifie him, and to let his body rot upon the Tree; *meâ nihil refert, humi ne an sublimis putrescam*, says *Theodorus*; a poor revenge, what is it to me, whether my body rot under ground, or above ground? If Heathen men were so resolute, that accounted the body quite lost, then will we be much more courageous, whose Saviour was so despitefully handled in times past, and who have hope of the Resurrection in times to come. 3. The art of patience and sufferance it is *inftar omnium*, none so useful as it to them who must take up the Cross: would you be ready for the fiery Trial as *Paul* was, when he was wrapt up into the third Heavens; whether in the body, or out of the body he knew not? would you pass by your torment in the flesh, as Christ did this wound which he never felt: *Consepeliamur cum Christo*, let us die with Christ, let us be buried with Christ, *Colos. ii. 12.* If two sleep together they have heat, says *Solomon*, but how can he be warm that is alone. True, says St. *Ambrose*, *si duo dormiant*, if you sleep with Christ, your faith will be warm, your courage warm: *Frigidus est qui non moritur cum Christo*, he shall be bitten with frost, he shall be nipt with every storm that doth not sleep, that doth not die with Christ. Give me any other reason if you can, why the Martyrs went oftner to death with Psalms in their mouths, than with tears in their eyes, but because they were dead unto the World. And what is it to them that are dead, though a Souldier thrust a Spear into their side?

I have done with the first general Part containing four Circumstances of the Malice of the living. Now let us lay our mouth to the sacred Stream, the blessing which issued from the dead, forthwith came thereout blood and water. This is the Honey-comb that came out of the Carkass of *Samson's* Lion: this is it, even the price of our sins, which is the blood of the Lamb. At Evening you say it will be fair weather, for the sky is red, as you shall find it prognosticated, *Matth. xvi.* How is it made red? or how doth the day grow clear? *rubet calum Christi sanguine*, says St. *Austin*, our Redeemer hath dipt his blood upon the Sky, as upon the door-posts, *Exod. xii.* and then the day is clear, the Sun of consolation shines upon us. When an Offering for sin was offered up, the Priest was commanded to dip his finger in blood, and to sprinkle it seven times before the Lord, *septies sanguis*, no less would serve the turn: and think you that Christ did fail in this perfect number? no

In imagine
ejus excusâ.

De cura pro
mort.
Cicer. Tuf.
lib. 2.

Ep. 16.

Bernard de
Pass. Dom.

Qu. Evang.
lib. 1.

Levit. 4. 6.

not once, if you will count it. 1. He was circumcised, and there was blood. 2. He sweat in the Garden not without drops of blood. 3. He was buffeted upon the mouth, that must needs draw blood: Then the scourgings upon his back, the thorns platted upon his head, the nails driven into his feet and hands; those three likewise could not be without great effusion of blood. At the seventh and last time a Souldier thrust a Spear into his side, and then came forth a stream of blood. The heart of man hath entangled it self with *seven deadly sins*, like the woman of Samaria, *seven had taken her to wife*: according to the number of the capital sins, seven times did Christ lay down the price of a Ransom, seven times the blood was sprinkled before the Lord: but when I say seven, I do not exclude many more, it is *numerus finitus pro infinito*. The rich man in the Gospel besought Father Abraham, that he would send Lazarus with his finger dipt in water to cool his tongue. There was a foul mistake in the Petition, to ask for water, why not rather for blood? 'tis blood that quencheth the fire, which without it is unquenchable.

And yet there is some use of water. O the use of it is excellent and unvaluable, therefore water also came from the side of Jesus. It is a wonder that this dolorous Passion of our Lord did not call for fire to rain upon Jerusalem, as it fell down upon Sodom and Gomorrah; which lest it should be, here was a pipe of water opened to quench the wrath of God. Four great Rivers were little enough to water the Garden of Eden, this little Spout is enough to water all the World: for when all other Interpretations fail us, the Stream that bubbled out of the side of Christ is the water above the Heavens; all Israel drank of the Rock in the Wilderness, every Soul which was a thirst drank. What a copious deflux was that? So all the Israel of God may drink of the spiritual Rock, his Spring is no less abundant, and that spiritual Rock is Christ: A spiritual Rock did Paul say? he was used no better than if he had been a very Rock of Stone. As Moses struck the Rock with his Staff, so was the Body of Christ with a Spear, and water gushed out apace. Now at several times there was a threefold passage of water in our Saviour, *sudoris, lacrymarum, lateris*, the one when he sweat in the Garden; the second was the distillation of tears, and the third was this Fountain which was opened in his side. Put the seven Issues of blood, and the three Issues of water together, and here are ten Drink-offerings according to the number of the Ten Commandments which we have broken.

Exod. 17.

Divinity is nothing else but a Tractate of admiration; and lo a Miracle, the last of Christ's Miracles before he was buried: as the first Miracle which he wrought was by the Element of Water at Cana in Galilee, so his last Miracle was in Water which came out of his side: for that this was no natural Issue they know full well that have tried Dissections and Anatomies. And where did you ever read that an Apostle urged the truth of that which he recited so far, *that he knew his record was true, and that the thing was done that we might believe*; I say where did you ever meet with such a Protestation in the Bible, if the thing entreated of were not a Miracle? The sweat was miraculous in the Garden, the blood was miraculous which streamed afresh from the dead body, so was this gush of water from his side most supernatural: whether some inward part of Christ was resolved into this Element of a sudden, or whether it was newly created for the purpose, let them dispute it, who love to seek that which they can never find. But I am sure the water was miraculous; and far be it from us to think that it was not water, as some have doubted, but a spumeous phlegmatick humour. As Christ himself is truth, and not appearance, so this humour had not the name and appearance only, but the essence of water. *There are three that bear record on earth*, says St. John, *the Spirit, the water, and Blood*; the Spirit which he gave up when he groan'd his last, and that was a true Spirit; the Blood that drill'd down from him, and that was true Blood; the Water that leakt out of his side, and that was very Water. So much of the two Streams severally considered; now I come to the Conjunction, *Blood and Water*.

For his love could bring forth no less than Twins, *sanguis & aqua*: if he would undergo the Law, was it not sufficient that he was circumcised and wounded in the flesh? but he was baptized also in Jordan, there was satisfaction both by Blood and Water. When he suffered the sharp Agony in the Garden, water alone had been a sign of a terrible conflict with his Father, but there trickled from him blood and water. When the whip did tear his flesh, and the thorns enter into the

the quick, many do modestly suppose that He mingled tears with blood; and then at every passion there was blood and water. *John Baptist* was the Forerunner of the Bridegroom, he came only in water; the Martyrs were the friends of the Bridegroom, they came in blood: Christ is the Bridegroom himself, and he came in blood and water. When the Spouse was asked what a one her Well-beloved was, *Cantic. 4.* she answered *he was white and ruddy*; white in water, and ruddy in blood: not by water alone, says our *Apostle, Ep. 1. chap. 5.* that had made but half a Mediator; but by water and blood. *Sanguis ejus super nos* was the cry of the miscreant people, they condemned him in blood. *Pilate* pronounced the Sentence, but washed his hands at it; he condemned him in water. Let them behold whom they have pierced, says *Zachary*: let his Judg and Accusers behold their fact in one, in blood and water. *Zach. 12. 10.*

I told you of the Miracle before; now I will tell you of the Mystery of this work, or rather of the Mysteries, for they are more than one: *aperuit ostium miles unde Sacramenta Ecclesia manarunt*, that's *St. Austins* observation; the door was opened, and the Sacraments of the Church issued out: What all of them? it seems he knew of no more: the Sacraments of the Church came forth with Blood and Water: For as the *Romanists* make Bread serve the people by a *Synechdoche* for the whole Supper of the Lord, so Blood by a *Synechdoche* in this place stands for all that Sacrament. There was Divinity even in the cold stream that flow'd from the side of Christ, and it speaks like the blood of *Abel*; as if he had said, away with your Paschal Lamb, cease hereafter the circumcision of the flesh; blood and water shall take place now, I deliver them to be your Sacraments: you shall be born again by water, and you shall be fed with that Cup which is the New Testament in my blood: but why blood? and wherefore water says *St. Ambrose*? *Lib. 4. de* this question will bring on a second Mystery, *aqua ut emundaret, sanguis ut redimeret*: *Sacra.* wretched Babes we were brought forth into this world, as *Elisba* brought the *Aramites* blind into the midst of *Samaria* among their Enemies. Shall I smite them, my Father? shall I smite them, says the King of *Israel*? O no, says *Elisba*, use them friendly, and set bread and water before them. Thus I say we were born *obstinati ad peccatum, destinati ad judicium*, polluted with iniquity, bound over to condemnation. Shall I smite them says Justice now I have them here? shall I consume them at once? O no says our blessed Master, I will wash away their pollutions with water, and make them white as snow: I will redeem them from condemnation, and lay down blood for blood. Here is a strain of curtesie far higher than that of *Elisba's*, not bread and water, but water and blood. *Moses* was sent to deliver *Israel* out of captivity, he was *tractus ex aquis*, as his name tells us, sav'd out of a River where he was cast to be drown'd; he came by water: but the deliverance stuck a long time, and could not go forward, *Moses's* Miracles, *Aarons* Eloquence, the Plagues upon *Pharaoh*, all could do no good, until the door-posts were smitten with the blood of the Lamb. First *Moses* in water, and then the Lamb in blood: their Redemption was made perfect in blood and water. And these two streams at the last cast were enough to drown an Heresie, which Christ knew would spring up like a Tare among the Wheat. That's the third Mystery. *Marcion* he foresaw would doubt of the truth of his body, whether his substance was flesh of our flesh, and bone of our bone, or but an airy phantastique I know not what: Nay surely it had an elementary composition, for here was water; and it had the composition of the humors, for here was blood: so *Aquinas* and the School Divines consider it, even for this cause as a fountain of providence, that for conviction of Heresie his side was pierced, and &c. *Amin. 3. P. 2. 167.*

But while I consider these two Blessings as they are Miracles and Mysteries, so they are *extra nos*, coming from Christ, but not coming to us: but upon some application you shall find them *intra nos*, lying at every mans conscience: First, that which was blood and water in Christ must be tears of much anguish for your sins in you, and true compunction of heart. I do not ask for a sullen grief in *Nabal*, which smothers the heart in desperation, and cannot vent it self in a weeping eye. I do not ask for the weeping eye of a *Crocodile*, which is not commanded by the compunction of the heart: that were like *Gideons* Fleece, which was wet when the Floor was dry; but I ask for *Mary Magdalens* eye melting into tears, and for *Dauids* sinful heart melting in his breast like wax; the one is the root, and the other the fruit of repentance, blood and water: *Quicquid Christus in corpore, mater sustinuit in corde*, every stroke that did fall upon the body of Christ did light upon the heart

of the *blessed Virgin Mary*. So who can think upon that which she did suffer, but must suffer as much as she did think? my pride, my gluttony, my wantonness, my blasphemy, my oppression, my prophaness; what have you done? do you know whom you have kill'd? O no, Father forgive them. My sins knew not what they did: now they weep for it, now they are prickt in heart, and that's my blood and water.

Secondly that which was blood and water in Christ, what is it more in us? *amor erga Deum caritas erga proximum*; it shall be in me a provocation toward the fulfilling of the whole Law, to love God and my Neighbour. St. Paul speaks of a resistance unto blood; and who is he that is dearer unto me than my blood but my Redeemer Christ? Our Saviour speaks of giving my Alms away; or if I have nothing else in store, let me give but a Cup of cold water, for his names sake, and it shall not lose a reward. And who are they that must have my water, my alms, yea a plentiful gift from my hands? it is my Brother, my Neighbour; or if you will love him better for God's sake than for your own sake, he is one of the Members of Christ: Martyrdom is welcom for Christs sake, my love shall express it self in any good office for my Brothers sake, Martyrdom and Charity are my blood and water.

Thirdly, and so you shall have your full doses of these two streams: *sanguis valet contra iram, aqua contra libidinem*. Remember this last Application: all our sensual and brutish affections are drawn into two heads by Philosophy, the irascible part, which is rectified by patience and endurance of evil, and the concupiscible part which is rectified by abstaining from that which is an apparent, and a deceitful good: if your stomach fret within you, and malign at tribulation when the Cross of Christ is laid upon you, prick the angry vein to save the Soul, let out the blood of an impatient heart: if your appetite be intemperate, your concupiscence effeminate, dry up the body by fasting, parch it even like a Bottle that is hung in the smoke. *Venus orta mari*; drain out those superfluous streams that surcharge the body: sufferance of evil, and abstinence from the baits of pleasures, these are my blood and water. And so much touching the Conjunction of these two streams. Now I come in a word to the Order, first blood, and then water.

Some may say to the blood here, as the Midwife did to Pharez, who striv'd to come into the world before Zarah his Brother, *Why didst thou make a breach?* why art thou the first? Malice, Beloved is ever full of confusion, it heeds not where it begins, nor how it proceeds to vengeance: but blessings are like fruit taken in their season, they descend in their order, as in this place by blood and water. For do but consider how these two were applied even now to the several virtues of a Christian, and you shall find that blood hath the preeminence, and deserves the first place: for is not compunction of heart better than sorrowful tears? is not martyrdom for Gods sake better than charity to our Neighbour? is it not a greater conquest to suffer evil patiently, than to abstain from deceitful good? *aqua vocati, sanguine electi*; is not Election better than Vocation? If all these Comparisons hold, as I think they do, blood is preeminent in way of blessing above water.

2. Here were the great Legacies paid unto the World, the two Testaments upon the death of the Testator. The Covenant of the old Testament was continued by Sacrifice, renewed by Circumcision, altogether confirmed by effusion of blood. Well, the Covenant of the New Testament is established in Baptism, in the Pool of water. O what a comely thing is Order! God kept it in his very death, the Old Law was first drawn drie in the Blood, and the New Law succeeds it in the stream of Water: and I like his Meditation well that said, our Saviour had first uttered out every drop of blood from his veins, *ut nos ad bibendum de aqua aeterna vite invitaret*, to invite us from thenceforth to drink of the water of everlasting life.

Lorinus

1 Ep. Job.
cap. 5.

Our Romish Adversaries stand much upon that which I handle now; for say they, if the two Sacraments had been precisely out of Christs side, then St. John would have made his Relation thus, A Souldier pierced his side, and there came out Water and Blood: for Baptism is our beginning in the Church, our first milk, and after that, when we know how to examin our selves, as St. Paul says, then we come to the Supper of the Lord; just so as they would have it. *Aquinas*, a sure man of their own side, compares the Sacraments in this wise: Baptism is a Sacrament of the greatest necessity of the twain, the Supper of the Lord is of more perfection, though not of so much necessity. Well then, since we must aim at perfection, as the Apostle says, why might not Christ give the first place to that which

which makes us perfect, and the second place to that which is first in time, but lag in perfection? nay rather than we should make use of this Text for no more than a yoke of Sacraments, they will allow it to be a Figure of none but of the Supper of the Lord; for their wine is dash'd with water in their Chalice, and this Text is the Authority for it, blood and water. I am sure the letter of the Scripture is on our side, that use pure wine in the *Eucharist*, *de fructu geminis*; I do not read that Christ gave his Disciples ought but wine to drink: I deny not but some of the ancient Fathers concur with them; but it is apparent I can make no better excuse: they forsake the Letter, and build upon an Allegory. He that feeds upon the Letter of the Text feeds upon Manna; he that lives by the Allegorie, feeds upon licious Quails. *Israel* may desire such curious food, but *God* was better pleased when they were contented with Manna. I have done with the Order

The period of all in a word is the readiness of the Fountain, which could not be stopt for a moment: *Forthwith came thereout blood and water*. Love is no delayer, no protractor of time, ready to do good, speedy in execution: good deeds did not hang in our *Saviours* fingers, as they do with many of us; our hands unclasp to part with any thing, like a lock that's rusty, and goes hard, you can scarce open it. *Abrahams* forwardness in entertaining the Angels, and the dispatch that he made, is as much commended as his hospitality, *Gen. xviii*. *Abraham*, says the Text, hastened to the Tent to *Sarah*. 2. *Sarah* made ready quickly three measures of fine meal. 3. *Abraham* ran to the Herd for a tender Calf. 4. *Abrahams* young man did hast to dress it; *nemo piger est in domo caritatis*, not a slothful person, not a protractor of time in all the House of Charity. Such expedition did our *Saviour* make to express his love to the World; he yields up his body in the flower of his age, not a wrinkle in his brow, not a grey hair in his head, he made haste to suffer. *Judas*, says he, *what thou doest do it quickly*; as who should say, I know thy heart is against me, and that thou wouldest sell me into mine enemies hand, yet for old acquaintance sake do me the curtesie to protract no time, *what thou doest do it quickly*. There past but a little time from midnight to midday betwixt his Attachment, his Arraignment, and his Execution. This was a *Paschal Lamb* eaten in haste, as *God* gave *Moses* in charge, for the Lord will hasten you out of *Egypt*. And to come to the instance in my Text, his joynts were stiff and cold, the moisture of his body congealed, long it would be, I should have thought, before a few drops of liquor could come forth, with much violence and chafing the flesh. O but the Testator was dead, his Sacraments are the Seals of his mercy, wherewith he assures his Promises unto us, and he would not have the World stay one whit for their Legacies, *capiat qui capere potest*, out it gusheth like a torrent, and *forthwith came thereout blood and water*.

All you that thirst for the living *God* be as ready to drink, as he was to give, else we are *magis mortui quam mortuus*, as dead as death it self, and past recovery. Repent you, but instantly; make restitution of all things wrongfully gotten, but instantly; be reconciled to your enemies, stick not at it, but instantly; instantly I say, but continue those instants unto your lives end. Our *Saviour* compared his love towards *Jerusalem* to a Hen that gathers her Chickens under her wings: let this Comparison be the Pattern of our love to Christ: You know the Hen must not sit for a spurt, and be gone, then her eggs addle, and the Brood is spoiled. Take the application unto your conscience: nourish the good motions of *Gods* spirit in your heart, sit upon them as the Hen doth upon her Brood, that they may quicken in you by a lively faith. We had need to do it; for as Christ was sudden and made haste to express his love, so he is sudden and will make haste to judgment. *Surely I come quickly*, they are the close of our Bible. *Even so come Lord Jesus*, and prepare us for thy second coming, that we who drink at thy mystical Wound here, may be satisfied with thy goodness as out of a River in thy Kingdom of glory. AMEN.

THE THIRD SERMON UPON THE PASSION.

GEN. xxii. 13.

And Abraham lifted up his eyes, and looked, and behold behind him a Ram caught in a thicket by his horns; and Abraham went, and took the Ram, and offered him up for a burnt offering in the stead of his Son.



*Sup. Gen.
hom. 9. c. 21.*

*Serm. de
Temp. 71.*

*Extra 43. in
Johan.*

Sup 8. Dan

*St. Chrys.
hom. 54. in
Johan.*

Ambr. lib. 1.

Abrah. c. 8.

He place where this memorable Sacrifice was offered up had a name given unto it by *Abraham* in the next verse to that which I have read, *Deus in monte videbatur*, or *Deus in monte apparuit*; which is interpreted, God is seen, or God did appear in the Mount; from which name *Origen* raiseth this Meditation, *Nihil hic corporeum sentias, sed quæ Scripta sunt in spiritu videas*. Do not think in the story of this Sacrifice that you see a Ram, or that you see *Isaac*, you must apprehend it in Spirit, and believe that you see nothing but the Oblation of the *Son of God* upon the Cross. To this end our Church hath made this Chapter one of the Lessons for this day, the first that was read in Morning Service, and I have warrant that the practice was ancient, because I find it was so in *St. Austins* days, for excusing himself that he had not expounded this Scripture to his Auditors all the time of *Lent*. He gives this reason *In Vigiliis Paschæ propter Sacramentum dominicæ passionis reservatur*; it was ordained to be handled upon a *Good Friday*, because of the mystery of our Saviours Passion.

There is a Text, *John viii. 56.* which Christ alledgeth to the *Pharisees*, *Abraham rejoiced to see my day, and he saw it, and was glad.* Which of his days? Or when did he see it? It is not mentioned, I confess, and that makes a variance among Expositors. *St. Austin* glosseth upon it, that *Abraham* and all the Prophets had a Revelation of the Incarnation. *St. Hieron* conceives it to be that day when the mystery of the *Trinity* was opened unto him, *Gen. xviii. Tres vidit & unum adoravit*; He saw three *Angels*, and worshipped but one. But divers whom I could name, especially *St. Ambrose*, that wrote whole Books upon the story of *Abraham*, say, that my Text was the glass wherein he saw that joyful day. *Vidit diem immolationis in Ariete*; He saw the day wherein Christ was crucified for our Redemption in this Ram that was burnt upon the wood instead of *Isaac*; and shall not the Children of *Abraham* look so far into this Type to see the Oblation for our sins which is past and gone already, when Father *Abraham* so many years before did discern the day to come? *Elevemus oculos*, as it is specified of him in my Text; let us lift up our eyes, and look about, and we shall find it plainly dividing the whole Text into these

these three parts: 1. Here is *Studium sollicitum*, a careful and a solicitous heart upon the matter, *Abraham* lifted up his eyes, and looked. 2. Here is *Presens auxilium*, help at an instant, in the best opportunity, behold, behind him a Ram caught in a Thicket by his horns. 3. Here is *Sacrificium succedaneum*, one Sacrifice answering for another, or coming in the place of another, as it is in the words following, and *Abraham went and took the Ram, and offered him up for a burnt offering in the stead of his Son*. Every one of these shall be subdivided, as we handle them in order, the leading part of the three is *Studium sollicitum*, the carefulness and solicitousness of *Abraham*, That he lifted up his eyes and looked.

Isaac was not nearer to be slaughtered, when the Sacrificing knife was at his throat, than we were to be condemned, when *God* was wrath with all the Posterity of *Adam* for the disobedience of that one man, but the timely voice of mercy was heard from heaven, the *Angel* of the Covenant appeared, as if he had said, *Miserebor cuius miserebor*; the remnant of the Election are appointed to be spared. *Isaac* shall live; *God* hath spoken it, and he shall not see destruction, then at the instant when the *Angel* bad, Save the Child, and lay no violent hands upon him, then *Abraham* lifted up his eyes: So that the first emergent observation is this, It was *Gestus benedicens*, The gesture of him that blessed the Lord because his mercy was revealed. Indeed, if *God* had not said that *Isaac*, and in him the promised seed should live, our countenances would look like death, and be cast down as *Cains* was, guiltiness would not let the sinner look towards heaven, for corruption cannot enter into these incorruptible places; our transgressing Parents withdrew from the Lord into the thicket of the Garden, and could not abide to appear. *Nuditatem non audebant ostendere talibus oculis, quæ displicebat & suis*; They durst not shew their shame and nakedness to such glorious eyes which was irksome to themselves. *Hekiah* turned his face to the wall when his doom was told him, that he must die and not live. And our Saviour doth insert that passage into the story of the Publican, surely afflicted for his sins, that he would not lift up so much as his eyes to heaven, all did not please him that he saw there, be it never so glorious a body. As *St Basil* spake like an eloquent Orator in his Homily concerning Paradise, ἀνδρὶ τὸ πῖτον ἀλλ' ἐμὸν κοσμήματα ἐμπόδιον. A Rose was a delightful flower, but it made him ashamed to use it, because that thorns and pricks grew upon it, *Gods* curse for the sin of man. So the firmament of heaven sheweth the chief handy-work of the Maker, yet to some it is a dreadful sight, because the *God* of vengeance will shew himself from thence when he comes to judge the earth. As *David* said to *Absalom*, the Son of his displeasure, let him turn to his own house, and let him not see my face: So the severity of *God* said unto man, *In terram reverteris*, turn again into your own place, from whence you came, into dust and clay, but you shall not lift up your head to stand before me in the Kingdom of my glory. O but mercy begg'd the life of *Isaac*, *Et levavit oculos*, And *Abraham* lifted up his eyes. *Anatomists* say, that there is one Nerve more descending from the brain to the eye of man than in any beast, that it may turn up it seems with greater readiness and facility. Now to stand gazing up into heaven, a thing which the *Angel* reproved in the Disciples, *Acts* i. 11. but as if the voice of the tongue, and the affection of the heart were encircled in the eye, to laud and magnifie his name that remitted vengeance, and spared our soul from death. I approve the old Philosophy, *Visus fit intramittendo species*; but allowing this divinity, *Visus fit extramittendo gratias*; if nothing else, yet an efflux of thanks goes out of the eye when we look up to heaven. At the cxx Psalm begin those Psalms of *David* which are called the Songs of degree. And see by what steps he marcheth up in those degrees to the Mercy Seat of *God*. In the cxx Psalm. I cried unto the Lord in my distress, there his voice ascended. In the cxxi. I will lift up mine eyes unto the hills, there his eye ascended. cxxii. Our feet shall stand in the gates of *Jerusalem*, there his feet ascended. cxxiii. Unto thee lift I up mine eyes, O thou that dwellest in the heavens, at every other step or degree his eyes are cast up; for *Christ* hath not only opened the Kingdom of heaven, but also opened our eyes, and put courage into all believers to look up unto the Kingdom of heaven, and therefore as I said, it is *gestus benedicens*, the gesture of him that blesteth the name of the Lord.

Secondly, It is *gestus admirantis*, an expression of wonder and astonishment, *Abraham's* heart was full, so overcome with the loving kindness of the Lord, that he stood dumb, and knew not what to say, but in admiration of his mercy lift up his eyes to heaven, as if these thoughts did rise up in *Abraham's* fancy, *Sarah* the Mother of

of my Son did muse how a Child could be born unto her, in her old age, but she did ill to laugh because the Lord had spoke it; then give me leave to ponder how this Child can live any more when the mouth of God hath spoken that he must be sacrificed for a burnt offering? Nay, O Lord, *Non unum redimis sed unitatem*; In this act thou dost not so much redeem this one from death, as the unity of all the faithful in this one; all those Nations that shall be blessed in my name, wilt thou spare them all as thou sparest Isaac? What are our merits? What justice is in us? What is man that thou wilt not visit him with indignation? Thus the soul of Abraham was in an extasie to consider the mercy of God, wonder had possessed him, we see it in this cast of his eye, that he looked up to heaven. *When the Lord turned the Captivity of Sion then we were like unto them that dream*, says the Prophet. The deliverance was so fortunate, so much it did out-strip their hope, that they did receive it at first, not as that which was done indeed, but as a delightful dream. As Livie, relating how the Gracians were strangely stricken with sudden joy, upon the day when the Romans sent them unexpected liberty, says he, *Mirabundi velut somni speciem arbitrabantur*; they thought it was a pleasing vision in their sleep, and not the happiness of them that were broad awake: So when God did really make good that Promise which the Devil pretended, that he would bring about, *Non moriemini*; You shall not die. The faithful Patriarch knew not how to apprehend it at the first, but his eye did testify that his soul was ravished with the mercies of the Lord. The wicked shall not end half his days, the seed of the ungodly shall be rooted out, eternal fire is prepared hereafter for them that shall be turned over to the Devil, and his Angels, there shall be much wrath and vengeance every where among the dwelling places of the unrighteous, but as for Isaac, and they that are born according to the Spirit, *Noli tangere*, says the Angel, the hand of violence shall not come near them; as the Poet in his Eclogue brings in Melibaeus wondring at the clemency of Caesar to his fellow-shepherd, when all the neighbour-Cottages were burnt and wasted, *Undique totis usque adeo turbatur agris*: So when God shall work so much destruction in the world, redemption is an admirable thing where it lights. John Baptist, as we read it in the vulgar Latine, blazeth out with two notes of astonishment, one upon another, *Ecce Agnus Dei, ecce qui tollit peccata mundi*: Behold the Lamb of God, I and again, *Behold him that taketh away the sins of the world*. In two respects it is to be wondred at, without any prejudice to the *anagoria*, or fulness of our faith, as I will shew by the examples of two memorable women in holy Scripture. *Whence is it that the mother of my Lord comes unto me*, says Elizabeth? Why did she marvel at it? *Quia non sui meriti, sed divini fatetur esse muneris*, says Beda; because it was a favour of mere grace, and not a recompence of merit. And again, the blessed mother of our Saviour astonished at the Angels message, that she should conceive and bear a Son; *Quomodo*, says she? *How shall these things come to pass? Tanquam certa de facto querit de modo fieri*, as it is the common answer, She was sure it should be so, she marvelled how it should be so, and that was a blameless admiration. Both these passions did Abraham suffer, he knew there was no worth in man, that God should release him from condemnation, he knew not the manner what should be paid for his ransom, his eye did fix it self upon the throne of God to find the mystery out, and so you see it was *Gestus admirantis*, the expression of wonder and astonishment, that Abraham lifted up his eyes.

Beda in Luc.

Livie.

Sen. Ep. 13.

Thirdly, It is *Gestus inquirentis*, besides that he lifted up his eyes, he look'd about him from the tops of Moriah, it is the demeanour of him that did seek out for a Sacrifice to be offered up unto the Lord. *Reges Parthes non potest quisquam salutare sine munere*, says he; No man was admitted to salute the Parthian Kings, unless he brought some Present in his hands, so because Abraham came to this Mountain to worship before the Angel of the Lord, he look'd, and enquired for some Oblation, that he might not turn back until he had laid a gift upon the Altar. Many will lift up their eyes, but they lift not to seek an Offering for the Lord. Such are best pleased with devotion when it comes off with as little cost as may be. Nay, says David, when Araunah would have born his charges, *I will not sacrifice to God of that which shall cost me nothing*. An Objection is framed in the School, that the Piety of the Jews was more acceptable to God than the piety of Christians, because they in their daily Service were at great expense to provide beasts for the Altar, we are at no such charge in our Spiritual Worship, it is enough if we offer up a *broken heart in mortification*, a *thankful heart in Praise*, and a *devout heart in Prayer*: But this puts not our Purse to any trial like the Oblations of the Jews. To cancel and wipe out this
opposi-

opposition it is answered, that we supply that charge of the Sacrifice of beasts, in *Sacrificio Eleemosynarum*, in the Sacrifice of Alms to the poor. The hand must look about it where to give, as well as the eye look upward where to be thankful. A distribution to the wants of the needy it is *Pro sacrificio*, and *pra sacrificio*, in place of sacrifice, and to be preferred before all sacrifices. Mercy is a better Oblation than a Beast that is slain [this day] you know how much was paid for the price of your redemption, but not the price of corruptible things, as Silver and Gold. Spare, O spare some portion of that which you spend profusely in the consumption of vanity at this solemn time of redemption, to redeem the distressed in Prisons that are fast bound in misery and iron. Look about you as *Abraham* did and you shall find I assure you *Arietes prehensos in Vepribus*. Rams shall I say? Nay, they have scarce any fleece upon their back, but they are catch'd fast poor Souls by the horns in the Thicket, thence they cannot stir unless *Abraham* will take them, and offer them up for an Oblation to the Lord. Above all other casts of the eye this same *Gestus inquirentis* pleaseth me best to look about that we may present some gift upon the Altar; to frame a collocation with our own soul, as *David* did, What shall I render unto the Lord for all his benefits? And so you have the first part, *Abrahams* care and sollicitous heart, *He lifted up his eyes and looked.*

It follows, here is *presens auxilium*, his necessities are supplied at an instant, behold behind him a Ram caught in a thicket by his horns. In holy Scripture *Verba* and *res* both words and things are considerable one with another: So it is here, the word is *Ecce*, a note of attention bestowed upon the Text, the thing is *Aries*, a Ram bestowed upon *Abraham*. And that you may know him from all the Flocks in the world, there are two Marks set upon him. The one more obscure, that he is *Aries post eum*, a Ram that was behind him; such a one as was without a figure to be offered up long after *Abrahams* days, in another Age: By the other Mark he is easie to be guessed at. For whose arms were nailed to the Cross? Whose head was dimpled with thorns? You know the man. That was he that was caught by the horns in a Thicket. I address my self to the four particulars, *Ecce*, behold, it is a note of attention bestowed upon the Text.

A strange sight indeed to be just in the way at the instant when *Isaac* should be redeemed at the instant when *Abraham* look'd about him for such a thing. 1. But let the *Eunuch* read, and *God* will send an Interpreter, let *Cornelius* pray, and *God* will provide an *Apostle* to bless him. Mean well to the Worship of *God*, and himself will administer, and suppeditate necessities for the execution of the work. *Abraham* would fain present an Oblation, why, *Ecce*, behold his wish; and it pleaseth me very well that Interpreters confess that they do not know which way this Ram came into a Thicket in the Mountain of *Moriah*; perchance, says one, he was *productus in vepribus*, created at that instant in the bush. Perchance, says another, he was *Adductus ab Angelo*, the *Angel* conveyed him thither from some other Flock feeding about the place; and, as the most say, perchance he was a stray that of himself came wandring to this place as *God* would have it, and stopt there at the nick and opportunity, when the Lord had need of it. *St. Austin* runs over all these opinions, and gives his Reader leave to take which he will, why thus it should be, let Interpreters wonder still, let them all say *Ecce Aries*, behold a Ram, but never know how he came thither; for believe the *Gospel* and this was *Christ's* own case, *Joh. ix. 29.* The *Pharisees* cry out, as for this fellow we know not from whence he is. And all the people say, *Joh. vii. 27.* When *Christ* cometh no man knoweth whence he is. Such was *Melchisedech*, a perfect shadow of our Saviour, before this Ram was heard of, without Father, without Mother, without Genealogy. Strange is the Apparition of the Ram, strange the descent of *Melchisedech*, stranger than both the coming of *Christ* into the world, *Quis enarrabit.* The Prophet confesseth that all men are posed, and none can declare his Generation. Yet that the Ram was of new created in the Thicket, the guess is *Theological*, he that created all things in the beginning, his arm is not shortened to this day. That it was pick'd out of some other Flock, and brought thither by an *Angel*, the interpretation may be admitted, it skills not what Shepherd was the owner, as our Saviour sent his Commission for the Ass and the Colt, *Loose them and bring them with you*, if the Owner ask you what you do, *Dicite Dominus opus habet*, say the Lord hath need of them, so the *Angel* might enter upon any fold, and take his choice, for the Lord hath need of a Ram, all things are his possession; *Christ* did exercise this propriety when he cursed another mans

*Muscul. in
hunc loc.*

*Lutherus.
Perennis. 1.*

Muscul.

Mart.

Nat. Dec.

Fig-tree, and made it wither, when the *Gargasens* took their Swine to be their own, but the very Devils confessed they were his, and ask'd his leave to go into them. And as *Elias* eat his Cake and the flesh made ready upon the coals, from whomsoever the Ravens brought it, for it was *Gods* appointment: So *Abraham* burnt the Ram upon the wood from whomsoever the *Angel* brought it, for it was *Gods* provision. Again, that it was *Aries fortuitus*, a Ram that straggled thither by fortune, it is not an opinion to be disliked. *O quantum est subitis casibus ingenium!* things that seem to be done accidentally, there is many times much observation in them; that which is casualty according to the second causes is deep providence in the divine wisdom. Our ignorance hath made fortune, nay, it is not quite made, but only painted, *Et tam facile deleri potest quam fingi*, says *Tully*, refer all to the abstruse reach of Providence, and you may blot out the name of Fortune as easily as you have invented it. Thus you see that this note of attention behold puts us to wonder at the apparition of the Ram, and now let us come indeed to see and behold him.

Ecce Aries, behold a Ram, that is the thing bestowed upon *Abraham*, and at this Point I may say my Text is like the clean beasts in the Law, it divides the hoof, two ways the fence is divided, and both belong unto Christ. *Isaac*, says *Origen*, was first presented to be slain, but he was drawn back from the slaughter, and the Ram was burnt in his stead: So Christ both *God* and *man* was arraigned before *Pilate*, condemned and brought to *Golgotha* to be crucified. But his *Divinity* was incapable of corruption and passion, only the *Manhood*, like the Ram, was offered up, the stream of Writers goes the other way. In *Isaac* the whole communion of Saints is shadowed, in *Isaac* are all the Nations of the earth comprehended that shall be called blessed, it was no easie matter no not for these to escape death, so maliciously had our sins beset us round about, but the Lord took his Elect out of the jaws of death, *As a Shepherd*, says *Amos*, *taketh a Leg or an Ear out of the mouth of a Lion*; but the poor Ram bore our griefs, the chastisement of our peace fell upon our blessed Redeemer, and with his death we are made alive, *Man being in honour had no understanding, but is compared to the beasts that perish*; we indeed deserve no better comparisons, but Christ the excellency of his Fathers glory, *Non solum per hominem sed etiam per pecudem, est figuratus*, says *St. Austin*. His honour is figured disguised, I may say not only in the names of men, but in the names of beasts; not one of them which the Priest did slay in the Temple to make an attonement for sin but in some resemblance or other it was Christ, *In tauro videas fortitudinem, in hirco similitudinem peccati, in ariete principatum, in agno innocentium*; In the Oxen that were brought to the Altar, you see the strength and mightiness of his power, in the Goats that he bore the similitude of sinful flesh, in the Ram his *Principality*, that he governed the Flock; in the Lamb his meekness and innocency, but before the Law this in my Text is the first by name which the Fathers took notice of as a type of the Sacrifice upon the Cross, *Quis in ariete figuratus nisi Christus spinis Judaicis coronatus*, of this Type *St. Austin* is bold to say this Ram in the Thicket was but a relish and preguftation of him that was compelled to weare a Crown of thorns.

It is the first praise that *Pliny* gives to this harmless Creature, *Magna huic pecori gratia in placamentis Deorum*, among other attonements, it was very gracious to please and pacifie the divine powers how could Idolaters confess so much, unless with *Caiaphas* they prophesied and knew not what they said. Indeed, we can say *omnis huic pecori gratia in placamentis Domini*; All our attonement, all our reconciliation, all our pardon it rests upon the head of this Oblation, the principal of the Flock; Who can think upon the innocence of the Sheep and not remember this spotless Sacrifice without sin? *Who did no sin, neither was guile found in his mouth*, *1 Pet. ii. 22*. *Non Petrus erat qui hac dixit adulatus Magistro, sed Esaias pradixit*, says *Cyril*; *Peter* did not say this of himself, to flatter his Master, he had it from an Evangelical Prophet, *Isaiah* foretold it under the name of an innocent sheep led unto the slaughter. The *Pharisees* called him *Carpenter* in disgrace, but they could not call him *Sinner*; *Clamant, habet demonium, non Clamant, habet peccatum*; they cry out he had a Devil, and yet their tongue would not let them say there was a fault in him. Our Saviour proclaims it, *Quis vestrum*, Which amongst you doth accuse me of sin? Again, who can think upon the meekness of the sheep and not remember this Sacrifice that was led dumb before the Shearer? *Moses* was meek, yet he commanded that the Adulterers should be put to death; Christ was meeker, his sentence was clemency every jot, *Joh. viii. Go and sin no more*. *Moses* was meek, yet he brought *Mandatum lapideum*,

lapideum, a stony Law to the People : Christ was meeker, and turned those stones into bread at his last Supper, he set before them *Mandatum triticeum*, Take and eat in remembrance of me. At his Baptism a Dove sat upon his head, *Columba super agnum*, a Dove upon a Lamb, meekness upon meekness. What heart could be more intenerated and mollified than that which prayed for his Persecutors? Yet once more let me speak ; who can think upon the profitableness of the Sheep, and not remember this Sacrifice, that did yield commodity both in life and death? He liv'd in innocency of life for our imitation, he suffered in the bitterness of death for our redemption, *ut afferret remedium in passione mortis, ut praberet exemplum in innocentia vite*, says Leo ; Innocency, Meekness, Utility, all do correspond that the Angel should take one of the Flock rather than any other Beast to prefigure the Sufferings of Christ.

And we must not omit that among all the Flock the Ram was cull'd out to be substituted for Isaac, *propter masculam virtutem*, never was there more need of a masculine courage, and a spirit heroick, than to tolerate and endure so much as our Saviour did this day, stripes and strokes, blasphemies and buffetings, thorns and nails, to drink up all the bitterness of the Cup, to fight with God himself and his wrath in that Agony in the Garden ; every vein of the body vented blood, *quia de toto corpore, id est de Ecclesia emanata sunt passionis martyrum*, says Prosper, because the Martyrs should suffer in every part of his Body, which is the Church. Such a Samson we had need of, that could break the green withs, and snap the cords in sunder. Such a Lion we had need of sprung from the Tribe of Judah : and it falls out, I know not whether by art or by arbitrary imposition, that the Latin word *Aries* for a Ram comes from the Hebrew word *אריה* which signifies a Lion come to his growth and vigour. I am sure he that is the Ram in my Text is likewise the strong Lion of the Tribe of Judah. Very appertinent is that which I find related in *Ortelius* concerning the Christian King of the *Abyssens*, that he gives for his Crest a Lion holding a Cross in his paw, notifying that Christ stuck to his Passion and his Cross, with that power and fortitude like a Lion, that no temptation, nor Devil, nor infirmity could pluck him from it : An Angel came to strengthen him, says St. Luke. I pray you, did the Ram give back then? was the Lion frightened? did weakness creep upon him? not so, but because in the very gall of affliction he had strength and courage, therefore he did merit to be strengthened by the ministry of Angels. For example, in this Militant state of the Church, they that courageously endure their trial, at length shall not want Divine consolation. This Exposition likes me best which ascribes all masculine courage to the Ram which was caught in the Thicket. *Ecce aries*, behold a Ram! why John Baptist makes him younger above a thousand years after, *Ecce Agnus Dei*, behold the Lamb of God. Nay in one mystical verse, *Gen. xlix. 9.* Judah is called a *Lions whelp*, and a *strong Lion*, and an *old Lion*; great diversity of age in so few words. I must say of these places as St. Austin did, reconciling the Prophecies of *Esay* and *Jeremiah*, *To us a Child is born*, says *Esay*, *Mulier circumdabit virum*, says *Jeremiah*, *A woman shall compass a man*, and both speak of Christ. Why? time says the Father doth not make him older than he was before the beginning of the world, *sed insinuant ei nunquam defuisse virtutem*, but if the Child be call'd a man, it is to insinuate that full strength and perfection was alwayes in him. Now you have seen the thing which was bestowed upon Abraham. The Wife of *Manoah* could say, if the Lord were pleased to kill them, he would not accept a Burnt-offering at their hands, neither would he have told them of a Son to be born ; much more may I say, if the Lord were not pleased with Abraham and his Seed, he would not have given us a Burnt-offering, nor told us of him that was to come in the ends of the World, as it is in the first mark which is upon this Ram, He is *Aries post eum*, Abraham saw a Ram behind him.

For long it was indeed, long after Abrahams days, that the manifestation of this Shadow was revealed in the death of Christ. *My father*, says Isaac in the 7. verse of this Chapter, *behold the Fire and the Wood, but where is the Lamb?* Isaac spake of no more than the present time ; why, *God will provide himself a Lamb* says Abraham. He was more cunning in the mysteries of faith : *futura respondet filio de presentibus requirenti*, says Origen, he put off his Son to the future age, to the times to come, then there would be a propitiatory Oblation worth all the blood beside which was spilt in the world. This was Abrahams Prophecie of Christ, he saw a Ram behind him : And I will tell you why it likes me to expound *post eum*, behind him, rather to time than place, rather *post seculum*; than *post tergum*; for St. Austin tells it for news

Civ. Dei.
lib. 6. c. 23.

upon St. Hierom's credit, that the Jews with whom St. Hierom spake in *Palestina* confessed unto him, *Ubi immolatus est Aries, ibi postea crucifixus est Christus*, that by infallible tokens they know that Christ was crucified in the very plot of ground where the Ram was offered for a Burnt-offering : as for the place then *Abraham* stood by the Pile of Wood, and lookt upon it ; but it is a mystery in time that the Oblation for *Isaac*, and for all the Elect, was bound unto the Cross in after ages. *Unus homo nobis cunctando restituit rem* ; Mercy was sudden, and ready to promise, that the Seed of the Woman should bruise the Serpents head ; but the Divine Wisdom for the exercise of faith made the World look many a long look before the thing was accomplished. It was afternoon says *Irenaeus*, as we read the cool of the day, when the Gospel was preached to *Adam*, that there should be a Saviour, *Quod adventus redemptoris ad mundi vesperam factus sit*, because time was far spent, and the Evening of the World approached, before the Advent of the Redeemer ; the Dove came in the Evening with an Olive branch in his mouth to the Ark of *Noah* : *Simeon* was grown old at the very brink of the Grave : *Anna* was far stricken in years before the Light of Israel did shine upon them in the Temple, the revolutions of Heaven had had their courses for many ages before the Star appeared at *Bethlem*. But because the case is altered in our days, and the Ram is as much before our times, as it was behind the time of *Abraham*. Let this Mark pass as an obscure one, the next is printed and engraven in him, by which he may easily be known, for he was caught in a thicket by his horns.

S. Austin writing upon the Prophecy of *David* concerning Christ, *I will open my mouth in Parables*, *Psal. 78.* meditates thus upon it, there would be no perplexity in it, *Si sicut os suum aperuit in parabolis, ita aperiret etiam ipsas parabolis* ; if he had opened the sense of the Parable, as he did open his mouth in Parables ; but the sense of this mystery which I have read stands so direct before us, as the Angel did in *Balam's* way, that we cannot turn aside and miss it. If there be any variance it lies in a word, and in the upshot that will make no variance at all. The Septuagint and all the Fathers that follow the Translation read it. *Video arietem prehensum in arbore Sabec*, he saw a Ram intangled by the horns in a tree, which is called *Sabec* : the Interpreter forbore to give the Tree any other name but *Sabec*, as it is in the Hebrew : and since the whole Ram was held fast in a Tree, well might St. *Chrysostom* say *Βλέποντες τὸν αἰώνιον αὐτὸν καὶ τὸν αἰῶνα ἀγερούμενον*, see the Lamb of God fastned by the two hands to the Tree of the Cross ; upon that accursed Tree his arms were pluckt out at length, as if you might have seen him beckning with his hands to both ends of the World, to the furthestmost places of the Earth to come unto him, and to be Members of his Church which He had watered with his blood. When the left hand, as the Tradition goes, when that hand which is next his heart was first driven through with a nail unto the Beam, then you might have seen nature shrinking at it for pain, and the body contracting it self ; when you might have seen the other hand reacht too far, and pluckt out with violence, here we must conceive the immensity of his griefs ; the veins bleeding, the nerves rackt and distented, the bones disjoynted, the wounds of the stripes made wider, the wood of the Tree unsquared, and the rough bark upon it chafing the tender flesh, the weight of his body oppressing him downward as he hung, and the harmony of all the ribs about his breast dissolved : In a word, as *Tully* said of *Milo* the Wrestler, that his arms were detained so fast in the cleft of a tree, that there he remained to be eaten up by the Wolves of the Forrest : so my Saviour hung by the arms upon the Cross while the *Wolvisb* Jews gaped upon him with odious revilings, and at length devoured him. One thing I cannot omit ; what kind of death more like unto this in all the Scripture, than the death of *Absalon* caught fast by the head, in the arms of an Oak tree, thrust through the heart with *Joabs* darts, as Christs side was pierced with the Souldiers Spear ? is *Absalon* therefore justified ? is it enough to boast of likeness of punishment without likeness of innocency ? *Martyrem causa facit non poena*, they are not Martyrs that dy for errors in Religion, not the sufferance of death, but the sufferance for a good cause that makes a Martyr.

But this Thicket, as *Aquila* reads it, and as all the later Writers do follow it, is no Tree properly, but *spinarum perplexitas*, an intricate Hedge of thorns, wherein the Ram was entangled ; *retentus in rete cornibus*, as *Symmachus* hath it, as if he were caught like a Bird in a Snare among the bushes ; it is as much in a Parable, as the Gospel speaks directly, that they platted a Crown of thorns upon his head, who is our strength our might, the horn also of our salvation, and our refuge. *Vicima coronabantur*,

coronabantur, as *Pliny* says, Sacrifices were brought to the Altar with Crowns of flowers, and Garlands upon their heads. The *Priest of Jupiter brought out Oxen and Garlands*, *Acts* xiv. 12. and therefore it came to pass that the Ram had his Garland upon his head, before he was burnt upon the wood, but it was a twist of thorns. Let us insist upon it a little, that we may gather grapes from these thorns which prickt our *Saviour*, that we may see the *good will of him that dwelt in the Bush*.

First, no measure of affliction should seem too much for a Christian, sorrows if they be without number should not be accounted too grievous a chastisement, since Christ was prickt with as many thorns as his head could bear, *Vidit harentem in spinis* says my Text, *Abraham* saw the Ram sticking in the thorns, not the thorns sticking in him, *Qualis est hec predicatio?* what manner of saying is this? but an expression, that there were more wounds in his body, than sound flesh, that was not mangled; *Et fuit in toto corpore sculptus amor*, says a Christian Poet: the thorns of the field catch the Fleece, and tear off locks sometimes, that is more the Shepherds loss than the Sheep; but *Blessed Jesus* thou wert stript of thy Garments, and the skin was flaid off, and then the thorns were dinted into the flesh; the least touch of pain was too much for thee, but let not thy Cup seem too sower to thy Children, the greatest dose that can be given is not too much for us.

Secondly, as *Tertullian* said, *abstulit omnes aculeos mortis dominici capitis tolerantia*, there will be tribulations, there will be sorrows in the world, but the mortal sting is gone, the thorns of all our persecutions and vexations are stuck in the Temples of our *Saviour*, his sufferance hath blunted their sharp points, that they shall not run in so far as to our heart, to make our spirit sad and heavy within us; quite contrary to *Synesius* his Art of Gardening: *τα οὐκ ἐγγὺς τοῖς ῥόδοις παραρτύνειν*, he would have strong and unfavoury roots planted neer to Rose-trees, that the neglected root might draw the ill sap and venom of the earth into it self, and save the Rose-trees harmless; but here the Rose of *Sharon* did save the Garlick and the wild Roots harmless, and drunk up the bitter juice into it self, lest God should come and root us out of his Vineyard.

Thirdly, we read of a purple Robe put upon the back of Christ, of bowing and bending to him, of a Reed in his hand, of a Crown upon his head, alas it was thorns: all these Ensigns of Majesty were put upon him in scorn. What doth this mockery expresse? *Quod regnum Christi in hoc mundo ludibrio futurum sit*, because the Kingdom of Heaven in this world, that is the Kingdom of Christ in his Church should be made a taunt and a by-word to them that sit in the Chair of the scorner: the Power Ecclesiastical, and the Hierarchical Dignity of it is flouted at by them, that would neither allow the Head of it a Crown, nor the supreme Priests their *Miters*, but trample all Rule and Order under their feet.

Fourthly and lastly to end this part, the place where the Ram is caught is a Thicket of thorns, but what place was this afterward? *Quantum mutatus ab illo?* as I told you before from *St. Hierom*, that the Cross was set up upon the very plot of ground where the Ram was sacrificed; so upon the next part of this Hill of *Moriah* *Solomon* built the Temple, for so it is *2 Chron. iii. 1. Then Solomon began to build the House of the Lord at Jerusalem in Mount Moriah*, and why may it not be that the *Jebusites* who inhabited that Hill, are called thorns in the eyes of *Israel*, why may not that be their Nick-name, because thorns had overgrown their Habitation? certainly in the Thickets of thorns there are the Walls of the Church reared up; such a choice was made, as the famous *Antiquary* of this Island hath wrote for the foundation of the Abbey which is the next to this place, the ground was sometime called *Thornega*. Thus you see we must lay our foundation in thorns, we must sow in tears; the higher we build from earth, the further from the briars, then our sorrows will be trampled down, and we shall reap in joy; and though thorns were a curse which was laid upon the vast World, yet to plant in thorns shall be a blessing to the Church, whose faith shall be refined in affliction, as Gold is tried in the furnace. Remember how *St. Paul* stil'd himself to *Philemon*, *Vinctum Christi*, a Prisoner of Christ, not the Jews Prisoner, not *Festus* his Prisoner, not *Cæsars* Prisoner, but rejoycing in his Bonds for the Gospel, a Prisoner of *Jesus Christ*. And so far of the second General Part, *presens auxilium*, *Abrahams* necessities were supplied at an instant. Behold behind him a Ram caught in a Thicket by his horns.

In the handling of the last Part I must obey the time; I called it *sacrificium succedaneum*, one Sacrifice answering for another, or coming in the place of another. And *Abraham* went and took the Ram, and offered him up for a Burnt-offering in the stead of his

his Son. 1. *Abraham went and took the Ram*; so to apprehend and lay hold upon Christ, that's our duty. 2. *And offered him up*, that's only consonant to God the Father. 3. *For a Burnt-offering*, there comes in Christ's part. 4. *Instead of his Son*, there's the redemption of the Elect, I hope there comes in our part. The hand of faith; the good will of God the Father; the full satisfaction of God the Son; The full redemption of all that shall be saved. With these four Points briefly we will end. *And Abraham went and took the Ram*. It was the comfortablest hand that ever Peter felt, when upon the danger to sink and perish in the Sea, *Christ stretched forth his hand and caught him*. So it was the most comfortable thing that ever Abraham caught hold of, to apprehend this Ram in the Thicket, partly out of natural affection, partly supernatural: the life of Isaac lay at the stake just before, all the Sons of promise that he had, and if he be cut off, call him no more Abraham, call him Abram again, for *how can he be the Father of many Nations?* or if that be made good in *Ismael*, yet shall Isaac die, the joy and laughter of his Father, as his name goes; *quasi nusquam alibi gaudium ei restaret*, as if there were no joy without him. Once Abraham had fought valiantly against five Kings when He was young, *ἐν ἡλικίᾳ πολλῇ πολεμῶν ἐπὶ πέντε βασιλεῦσι*, says St. Chrysostom; what a hard thing was it for him in his old age to fight against nature. O had not his natural affections a brave occasion of joy to work upon when a Ram was put into his hands instead of Isaac, and all this sorrow prevented? but the Spirit's comfort is the eye-sight of the Spirit into supernatural blessings; hereby there was the gladness as Jacob laid hold of an Angel; so did Abraham of this Ram, the principal of the Flock, the Leader of all the Sheep in the Pasture, he was sure of a blessing before he parted with him. Joab's hands may be pluckt from the Altar of refuge, Saul's hand may be rent from the Garment of Samuel, the Children of Bethlehem may be pluckt from the arms of their own Mothers, and slain before their eyes; but who so apprehendeth the merits and mercies of Jesus Christ, he that doubteth not as Thomas did, and yet approacheth by faith so near as to put his hand into his wounds, as if he would bury his sins in that Grave; he shall lie safe in that Harbour, and never be removed from the love of God in Christ. Caius Caesar his foot slipt, landing upon Affrica, and the palm of his hand fell upon the ground, *verso in melius omine teneo te inquit Affrica*, turning it to the best luck, then I have thee Affrica says he, and I will hold thee. What man is it whose feet have not slipt? whose sins are not so burdensome as to cast him down? the turning of the luck is where our hand lights, God send our lot fall in a fair ground, that we may say *teneo te redemptor meus, teneo te Domine*; I have laid hold on thee, O Lord, I caught thee fast my Redeemer. So did the Father of the Faithful, he went and took the Ram, he took him and offered him; for so it follows, the same which he received, the same he gave back again. *Quippe Dominum sui ipsius dono honorat*, says one, he did as much as the best in the world can do, that is, to honor God with no other gift but with the same that God himself did give before: but in this word Abraham acts another person than Abraham, *obtulit*, he offered up the Ram; and who did offer up the Son but God the Father. When Abraham went out of his own Country, and grew rich in a strange place, who was he then in the resemblance but Christ the second person of Trinity, says St. Austin, *Qui relictâ Judeâ ubi natus est apud gentes prevalet*, who leaving the faithless Countrey of Jury, where he was born, purchased to himself an Inheritance among the Gentiles: but when his name was interpreted *Pater multarum gentium*, a Father of many Nations; and when this Priestly Office in my Text lay upon him, *obtulit*, that he offered up the Ram, there we see the first Person in Trinity of him; in this we see how God so loved the world, that he gave his only begotten Son, that who so believed in him should not perish but have life everlasting. *Deus liberalitatem cum hominibus certavit*, says Origen, he makes God in this place to contend with Man in liberality. Abraham spared not his Son whom he loved, no more did God: this was his only Son, to was he Gods; but his Son was mortal, and must die once; Gods Son was immortal, and his Father made him; that he might unmake him; he made him flesh that he might bring him to the Grave; his Son should die for his own sins, Christ died for ours; his Son had been chopt off at once, without sense of dying, Gods Son was tented, and beaten, and bruised, and wounded from midnight that he was taken in the Garden to this hour of the day, wherein we speak of it, which was turned for sadness into the first hour of the night. In the Levitical Law the Priest laid his hand upon the head of the Sacrifice when it was to be kill'd. *Quia patris voluntate suscepit nostra peccata filius*, says one, because the Son was an Expiation for our

our sins by the will of the Father; so Luke xv. 23. *Bring the fat Calf and kill him*, says the relenting Father, that he might bid welcom home to his Prodigal Son. But you will say, how did the Father offer up the Son? Let the blame lie upon Judas, and Pilate, and the Souldiers: but what did God? you shall hear the Schoolmen answer it appertinently. 1. *Praordinando*, who but the Father preordain'd it before the foundation of the World. 2. *Voluntatem patiendi humanam naturam infundendo*, it was he that did infuse an obedient affection into the Soul of the Manhood, and did perswade it to be willing to suffer. 3. *Non protegendo a persecutoribus*, he that did not deliver him out of the hands of his Persecutors: when he might have sent an hundred Legions of Angels to scatter his Enemies, it was his charity towards us to offer him up for a Burnt-offering. Thom. 3. p. 2.
Sum. q. 47.
Ar. 3.

At this word *θυσία*, a Burnt-offering, there comes in Christs part; a Burnt-offering is that where all the flesh of the Sacrifice is quite consumed with fire, grant us therefore both the active and passive obedience of Christ for our justification, grant us the merit of his humility, with the merit of his death, or else it is not *θυσία*, some part was sacrificed for us, but it was not an whole Burnt-offering. Consider that every vein of his body had evacuated blood, that every inch of his flesh was gashed with wounds, as the Firmament stands thick with stars, consider that every faculty of his Soul was sad and sick with agony and distress, and then tell me if he was not a Sacrifice *καθ' ὅλον*, in every part, when Christ himself concluded with *consummatum est*, as who should say, all the bitterness of anguish is past upon me that can be imagined; then the Sacrifice was quite burnt out, and the Passion ended. Yet listen to one word which our Saviour uttered, and then we will not stick at a scruple that may be made, how his death was shadowed in a Ram that was burnt, when his body suffered no corruption, nor incineration, but was crucified upon the Cross? We must weigh this doubt in the Balance of that heavy Speech, *My God, my God, why hast thou forsaken me*; it was not, it could not be the out-cry of his own Soul that was in desperation because it self was forsaken; it was the voice of him that sustained the punishment of those who were plunged into despair and condemnation, *Non suscepit opera, sed stipendia peccatorum*, our sins did not properly lye upon him, but the wages of our sins. Now will you see a Burnt-offering indeed? now will you see a fire of brimstone flaming more violently than if a Mountain did burn from the top to the bottom? *Flamme inferni in animo Christi insufflantur*, says Brentius; let us speak warily, the pains of Hell had not got hold upon him, but he saw the fire of vengeance which was prepared for us; it scorcht I may say the very compassion of his heart: when he saw that his Fathers justice would kindle it for the sins of the world, not a spark could take hold on him; *Sed tu quod facies hoc mihi Pete dolet*, it set him all on fire, as if he were a Burnt-offering, for fear that we should suffer it: the darkness which was over the face of the earth, *non solum incurrerunt in oculos, sed etiam in animam Christi*, says Brentius, it did not only appear like night to the eye of his Body, but his Soul for our sakes did see and dread the utter darkness, where there is weeping and gnashing of teeth. A little before, when he said in the Garden, *My soul is heavy unto death*, there he did grapple with the horror of death, and conquer'd it; but when he lifted up his voice upon the Cross, *My God, my God, why hast thou forsaken me*? there he did struggle with infernal fire, there he did grapple with the horror of Hell, and conquer'd it. Tell me I beseech you, are you not affected with these things, like Cleophas and the other Disciple? do not your hearts burn within you to hear them? if you feel such a spark of fire blow it and kindle the whole man to be a perfect Oblation, an whole Burnt-offering to be presented to God. *Immolata sacrificia sunt perfecta studia virtutum*, says Origen, an whole Burnt-offering is he that hath quite renounced the world, consumed the root of concupiscence, denies himself all unlawful desires, crucifies the old man, suffers zeal even to eat and devour him, encreaseth charity so far to enflame his heart, as if his frail flesh could scarce subsist because of the love of God. For such a one the Son of God became, a Burnt-offering, that He might not perish in everlasting fire: this is the full satisfaction of Christ to purchase the full of redemption of them that shall be saved in the last part. Abraham offered up the Ram in holocaustum pro filio, instead of his Son.

The Jews, as their own Rabbies testifie, did so much rejoyce in after ages for the deliverance of Isaac, that in the Feast of Tabernacles they sounded the praise of God with Rams horns, as if they had been Trumpets, because a Ram was substituted

Ænea. 5.

substituted to death instead of their *Patriarch* : Alas for pittie the spilling of *Isaac's* blood it is of no price for the redemption of a Soul, it is not a sufficient Pawn for his own head, much less for the sins of the World; *Meliorē animam pro morte Daretis persolvo*, as *Entellus* said, when he offered up an Heifer instead of *Daris*; so the *Ram* in my Text, the *Lord of the Flock*, an Attonement of infinite value must bear the Curse, and the Cross of our iniquities, and lay down his life for his Sheep: a strange Sacrifice consisting of two Natures in the Personal Union of *God* and *Man* must satisfy *God* for the absolution of *Man*, such a one as suffered not for himself, but was offered instead of *Isaac*, & *pro semine Electorum*, and for the Seed of all the Elect that shall reign in glory. The *Heathen* had a glimpse of some such thing in their superstitious manner of Expiation; for if ruin did threaten any State or Kingdom, they thought it possible to remove the publick vengeance upon one or a few more that would willingly undertake it, whom they called *Piaculars homines*, men that took upon them the punishment or calamity due to all the people; and *Caiaphas* did seem to allude to this, when he told his fellow Priests, that one man must suffer for the whole Nation; *Caritas in patriam, impietas in Christum*, his charity towards his Country was laudable, his impiety against *Christ* was damnable. One man must suffer indeed, *unum pro multis dabitur caput*, as he said of *Palinurus*, so this was the true Pilot of the Ship, that guides his Church in the tempestuous waves of temptation, and the Pilot only was cast away in the storm, that *Isaac* and the Sons of Promise might come safe to the Haven of eternal happiness.

To end all, let us all conceive, and let our hearts be strongly possessed with the credulity that we are going with *Abraham* to Mount *Moriah*, to the Hill of Divine Worship and Adoration; take *Isaac* along with you, that is all your laughter, your joy, the strength of your pleasure in this world, to offer it up unto the Lord; then trust and be assured *Isaac* shall be spared, and the *Ram* shall die. Thus *Bernard* unfolds the Allegory, *Non peribit tibi latitia, sed contumacia Domino vives, sed crucifixus mundo*, you shall not lose your joy, nor your hearts solace; wantonness, lasciviousness, rebellion of the flesh, these shall be offered up and consumed, you shall live unto *God*, but be crucified unto the World. *Cum latus accesseris ad Deum iterum tibi reddet quod obtuleris*, a sweet Meditation of *Origen's*, when it is gladness and delight unto you to come unto *God*, when you bring *Isaac* for a Sacrifice, you shall not lose your Offering, but again it shall be restored unto you, as he that multiplied his Talents by good husbandry, they were his own for his labour, and more to boot, take the single Talent and give it to him that hath ten Talents saith the Lord. You that live in excess of pleasure and jollity, you that think *Abraham* hath lost his *Isaac*, that a religious and a devout life, obstinately averse from the sweetness of your time-consuming mirth and sport, is but sadness and melancholy, and mistaken. As no man heard the Musick of Heaven but *Pythagoras*, so such as have lost the exulting bravery of the world in appearance are the only men to whose soul the harmonious joy of Heaven doth reveal it self. Like young *Abishag* in *David's* bosom; so *Isaac* and the fruit of joy and gladness is always before the eyes of *Abraham*: *Your heart shall rejoyce, and no man shall take it from you*, says our Saviour. Almighty *God* grant that we may esteem it the greatest treasure of our joy and felicity, that *Jesus Christ*, a Sacrifice well pleasing to his Father, hath died for us, and that his blood hath washed away our sins, and purchased us an Inheritance immortal with the Saints. A M E N.

THE

THE FOURTH SERMON UPON THE PASSION.

JOHN iii. 14.

And as Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up.



Though King Hezekiah destroyed the substance of the brazen Serpent to avoid peril of Idolatry, yet Christ hath renewed the memory of it in this Text. Neither was it fit that the remembrance of it should die, because it represented the death of him by whom we live for ever. The Disciple to whom our Saviour directed these words was *Nicodemus*, ἀρχων, a Ruler, a primary man, *ver. 1.* the best in quality of all the Jews that had yet come to Christ to be taught. The Text, I am sure, is not grown less than it was, but still it is fit to be preacht of before a Ruler. Rulers are illustrious in their outward splendor and Titles: Let them use them nobly, and he that is greater than they will make them greater. But Christ calls *Nicodemus* to a new way of honour, to be all glorious within, and tells him copiously that this is to be achieved two ways. First, By regeneration of holiness, he must become a new man, he must be born again, he must be born of the Spirit, or he cannot see the Kingdom of God, *ver. 4, 5.* Secondly, By Justification, through Remission of sins in the blood of a Saviour, and of this my Text speaks magnificently, as *Moses, &c.* So that *Nicodemus* the Ruler hath no readier way to amplify his honour than to be acquainted with the Passion of our Lord: And no way more direct to understand that salutiferous Passion than to possess his imagination with the figure of the Serpent which was erected in the Wilderness.

Christ could have taught him the mystery of his death in another Type, and a little more ancient, the immolation of the Paschal Lamb. But first *Nicodemus* took good liking to our Saviour from his Miracles. *No man can do these miracles that thou doest except God be with him, ver. 2.* Now the mastation of the Paschal Lamb had nothing in it, but that which was ordinary in the external work; but the use of the brazen Serpent was a mighty miracle. Secondly, As many Lambs were killed as there were households to eat them, whereas there was but one Serpent made; which comes nearer to the just resemblance, that the Son of God by his one Oblation of himself once offered up, made a sufficient satisfaction for the sins of the world. Thirdly, The Lamb was presented as other Viands are in a dish: The Serpent was set up aloft as an Ensign, a clearer pattern of the exaltation of the Cross. Fourthly, In the consumption of the Lamb God did embalm the memory of his great mercy, and keep it fresh how he passed over the houses of the *Israelites*, and did not kill them, as he killed the *Egyptians*: But the Serpent was set up for the cure of those that were bitten with Serpents. In the former Type the people were sound and whole, in the latter Type they were stung and sick, and they that

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are whole do not perceive so well that they have need of the Physician as they that are sick. Lastly, He that did feed on the Paschal Lamb did eat by faith: And he that look'd on the Serpent did see by faith. But though faith is the evidence of things not seen, yet the eye is more of kin to faith than the taste, because it is *συναισθητικὸς ὤψις*, a bodily mind, as the Heathen said, and our most heavenly sense. In a word, there were many other Figures of Christs sufferings, but not any so plain as this for the use and application of it, that none but true believers can be saved by his sufferings.

To the full satisfaction therefore of that which is concerned upon this day, here you have Christ upon his Cross two ways, both in the Old and in the New Testament: For the Old Testament, in the best and most exact Figure; for the New Testament, in a direct and literal prediction. The figure contains these parts, first the symbolical thing, a *Serpent*. Secondly, The posture of it, *it was lifted up*. Thirdly, The place, in the *wilderness*. Fourthly, The end for which, *Sicut Moses*, as *Moses* lifted it up. The Prediction of the New Testament is to fulfil the Figure: And that denotes 1. The Person, the *Son of Man*. 2. His inglorious glory, *must be lifted up*. 3. Here is a *sic* for the former *sicut*, a correspondence with the manner and the end of the Figure, *so must the Son of Man be lifted up*.

First, Here is Christ crucified in the Old Testament in a symbolical sign, which is a Serpent. When his body hung upon the Cross it was *scopia*, as St. *Luke* calls it, a sight for all the People to look upon that were present; for outwardly it was the deed of wicked men. But there was *profundum crucis*, as St. *Anselm* observes, part of the accursed Tree was underground for the stronger fastning; the end and use of it, which came from *God*, which is discovered to them that search by faith, is thus in a short sum, a remedy against that punishment which our sins had deserved; therefore to make a compleat survey of this Serpent, first we must look upon it for our sins sake; secondly, for our punishment; and thirdly, for our remedy. And first by the object of the Serpent we see sin in the Author: *Satan* is traduced openly in this memorial for that Tempter that perswaded our first Parents to eat of the forbidden fruit. It is his contumely to see himself disguised in so base a creature; as *God* would not permit him to come in the form of a better creature, but in this vile shape to do the office of a murderer, so he is exposed to all Ages in the portrait of that shape, that his pride may see it self in a vast distance of declension: an *Angel* in Creation, a despicable worm in his own mischievous Assumption. But as St. *Athanasius* doth well observe, there was a Serpent the Instrument, and there was the Devil the Ingeneer, two several natures compacted in some sort into one person, and joyning in one stratagem to cast man out of Paradise: So *God* and man, two natures in one person, met together in our Redeemer to reduce us unto the favour of *God*, and to repossess us in a better Paradise. And as the Language of sin was first taught through the mouth of a Serpent in the Garden of *Eden*; so that it may never be forgotten, it is continued in the dumb shew of a Serpent that was set up in the Wilderness. Secondly, By the object of the Serpent we see sin in the infection and contagion of it. It is the biting of an Adder, not perilous only to that part which is wounded, but disspreading all over, even to the vital parts of the body. Every drop of blood soaks in the malignity of that which is next unto it till there be no soundness remaining: So one part of our body being tainted with the poison of sin traduceth its corruption to another; if the ear be tickled with filthy talk, the loins will be unchaste: If the eye be wanton, the heart will suffer and wax impure: If the body pride it without, the soul cannot be humble within; every sense and faculty about us is a gangrene to another, and if you give up one member you give up all to be instruments of uncleanness. There is yet more contagion in the tooth of the Serpent, by committing one transgression you are at the brink of the pit to fall into another; the second offence makes the way smooth and slippery for the third. *Peccatum quod per pœnitentiam non deletur mox suo pondere ad aliud trahit*, says *Gregory*; Every sin that meets not with the Antidote of Repentance hath an operative and a venomous nature to fetch in another evil spirit like unto it self. An high mind carries us to wrath, and wrath to revenge, and revenge to malice, and malice to murder. Thus it runs on like a spark in the stubble; and unless grace extinguisheth it, it is as unquenchable as the fire of hell. Beside, there is yet another Serpentine and pestilential derivation in the works of darkness; one sinner is a thousand sinners more in the dangerousness of his Leprosie; one *Absalom* is an host of Rebels; one Ring-leader is a shole of *Hereticks*;
one

one *Jeroboam* is a Kingdom full of Idolaters; one incestuous person endangered the whole *Church of Corinth* with fornication, says *St. Paul*; and he was the occasion of his Proverb, *That a little leaven leaveneth the whole lump*. A drop of Poison mars a glass of Nectar; *Serpunt vitia, & in proximum quemque transfiliunt, & contactu nocent*, says *Seneca*. Stand far off from those that are impious, they have a catching disease about them, there is an infectious exhalation transpassant from man to man, because the first sin was the biting of a Serpent. Thirdly, By the object of the Serpent we not only see the Author of all sin, and the infectious venom of it, but likewise a cunning craftiness which *Satan* hath entailed to the mystery of iniquity, lying in wait whom he may deceive. There is nothing that will lurk more subtilly to do an ill turn than some sort of Serpents, or steal an opportunity more warily. Then why should not all plots and mischievous arts of cunning be as hateful as an hissing Adder? Nay, why not as odious as *Beelzebub* himself the Prince of Devils? Some such there are, that have their sharpness of wit from no better founder than the old Dragon, that have no measure in their dissimulation, no trust in their word, no fidelity in their oath, no remorse, no distinction in conscience whom they ruine; and these are counted useful, and fit for employment. I do not altogether blame the *Turks* for reputed natural Ideots to be *Saints*. I am sure they are *Saints* in comparison with such cunning Merchants: But a true Christian is somewhat compounded out of the better part of them both, as it is *Rom. xvi. 19. I would have you wise unto that which is good, and simple concerning evil*. This is *χρηστός συνείδη καὶ ἀπλοῦς*, says *Nazianzen* inoffensiveness tempered with much intelligence. The simplicity of the Dove mitigating the subtilty of the Serpent. To say all in a little, Sin is supported by Stratagems, but Justice by grave knowledge. Therefore love wisdom because it comes from *God*: Praise innocency because it comes from *Christ*: Hate subtilty because it is the badge of the Serpent, abhor mischief, it is the work of the Devil.

This is for the general, we all see what sin is in the Image of the Serpent. More particularly, the *Israelites* saw their own sin in that spectacle wherewith they provoked the *Lord*, *Num. xxi. 4*. The people were not turned aside from the promised Land, but were wearied with a long journey, and in their bitterness they spake against *God* and *Moses*; They that serve *God* for temporal things will quickly murmur when they want rest and ease: If the ground be not soft under their feet they think it tedious though it should bring them to heaven. Beside, they loathed *Manna*; it was too light for their hot stomachs, and it did not satisfy. Somewhat else they would have, yet they could not tell what themselves: As they that are not contented with the bread that comes down from heaven shall be gnawn with the worm of superstition, that will never give them quiet, but these are the hints that provoked them to speak against *God*. A little painfulness was repined at as a great deal of misery; and a great benefit was repined at as but a little favour. Now they that whet their tongues like Serpents, was it not meet they should be stung with Serpents? They that spat Poison against their Maker, did they not deserve a poisonous castigation? Or will they dare to murmur any more when they see their punishment cast in brass, and abiding for a durable monument? If we murmur against him whom we are bound to praise and love, is not that disloyalty? So did the *Israelites*. If we murmur at small evils that maybe tolerated, is not that impatience? So did the *Israelites*. If we murmur at good things, for which we should rather give thanks, if we murmur at *Manna*, the precious nourishment of the soul, is not that abominable ingratitude? So did the *Israelites*. And what should this sin be likened to but an *Aspe*, or a *Viper*? No Serpent is so much a Serpent as a grumbling spirit, that is ever murmuring at *God* and *Moses*. And this is the first use of the Brazen Serpent, to turn unto it as a book wherein we read our sins. *Peccatum peccati cognitione curatur*. For the first cure to be applied unto sin is to make a recognition of it with an humble and a contrite spirit, so did the truest Penitent and the greatest sinner *King David*, *I know my transgressions, and my sin is always against me*. *Psal. 1. 3.*

The next contemplation upon this brazen Image is not immediately to step from sin unto the remedy, for the vengeance due unto sin is to be considered between them both. Behold the bitter pain which *Christ* endured upon the Cross, and it accuseth us that the disobedience was monstrous, which must be expiated with so much sorrow. *Quam gravis sit peccati conditio prodit remedii magnitudo*, says *St. Austin*: How great the guiltiness of sin was appears in the magnitude of the remedy. And

no less it is apparent how insufferable that wrath was which we escaped, because he sustained so much wrath that bore it in our stead. Note the malediction which we had merited in the maledictive death which our *Saviour* did undergo, and then it will be a pleasant thing to go to heaven as it were by the gates of hell: But there is nothing more dangerous than deliverance out of danger, if we forget the jeopardy. I will bring this clearly out of the matter we have in hand. The Creatures that annoyed the *Israelites* were Serpents: For a serpentine sin deserved a serpentine punishment: *I will send the teeth of beasts upon them, with the poison of the Serpents of the dust, Deut. xxxiii. 24.* The teeth of other beasts might have procured a dismal slaughter, but because a Serpent was accursed above every beast of the field, the wounds that they made did superadd unto death the meditation of a curse, and that their judgment was compounded with malediction. And this was prosecuted in the figure, that the brazen Serpent was lifted upon a pole to keep in mind that sting of the Law, *Cursed is every one that hangeth on a tree.* Therefore you cannot deny that this is a looking-glass of Justice before we come to mercy. As Christ crucified is a type of condemnation to unbelievers, but a sacrifice of salvation to those that trust in his Redemption. *Oleaster* says that the first Epithet that God gave to this Figure was to call it a *Fiery Serpent, Num. xxi. 8.* because a fire of Coals did continually burn within it, that first it might strike dread and horror into all that saw it before it healed the impotent. The fire of hell was annexed to that grace and blessing which came from heaven, as if the sword of justice had been put up in the Scabbard of mercy, but they were never asunder. Lose not your self in applying mercy, and nothing but mercy to your conscience lest it befall you as it doth with a Bee that is drowned in its own honey: But correct presumption and confidence by converting to some remarkable objects of indignation. When *Achan* that troubled the Land was executed, *They raised over him a great heap of stones unto this day, says the Holy Ghost, Josh. vii. 26.* God doth not suffer grievous punishments to vanish as shadows, but he makes them continue as Pillars for Ages to come. Burial did not abolish the memorial of his trespasss, as it was engraven upon the Monument of an *Egyptian King* that went down with much sorrow to his grave, because of his sacrilege, *In me quis intrens pius esto.* He that looks upon my Sepulchre let him learn to be religious. You read of *Lots Wife* in the same Gospel where you read of *Mary Magdalen*, of her Pillar of salt as well as of the others box of Ointment. There she stood congealed in the open field, and never went down to the dead that she might be always in the remembrance of the living: So the *Brazen Serpent* did exhibit those mortal Serpents which annoyed *Israel* in their journey. Like to like. And this the *Lords* of the *Philistines* had heard of, and did imitate it, *1 Sam. vi. 4.* For they sent home the Ark with a trespass-offering, five golden Emerods, the very figures of the diseases wherewith they were chastised. I know no pattern that could lead them into that fancy, but only this in my Text. The right use of it, whether the *Philistines* knew it or no I am uncertain, is this: That when a punishment is exemplified in a figure, and resembled to the life, it is a deprecation that God would withhold it from us, and mitigate his wrath, but so that we cannot be ignorant that his Arrow is still in his Bow, and he hath not removed away his hand, but is ready to send his Army of Serpents again, if we return unto our sins.

And now according to the exact method of mortification, having done our duty to set our sins and our punishment before us, we may look towards the Serpent as a remedy: *And it shall come to pass that every one that looketh upon it shall live, Num. xxi. 8.* A welcom sign to that poor People of the old Law; the delights of the Synagogue for which they lifted up their hands to Heaven were length of days, health, and sound habit of body, poor accessories of a transitory happiness; they rested in such favours more than in better things that concerned their Spirit and their Soul; wherein they succeed them that value the benefit of their Physician above the blessing of their Bishop. But God did time it with them according to their imperfection, and gave them a new Salve for a new Malady, that their flesh might rejoyce in the living God. The Land by which they passed was full of noxious Vermin; *who led thee through the Wilderness, wherein were fiery Serpents and Scorpions, Dent. viii. 15.* If God had kept them from the teeth of this venomous brood, *Ecquid erit pretii,* should he have gotten any thank for his protection? affliction unfelt is unregarded: It was better to have some sense of a wound, that they might know what a Deliverer was in the experience of a Cure. Or if *Distamnus*, and the secret vertue of other herbs had relieved them (as *Moses* was skilled in all that

that Science) the work of Nature, and not the God of Nature had been magnified. But *Discorides* says, that an hot venom, namely that of the *Dipsas* and *Causon*, are incurable, therefore in a desperate case, when all secondary causes were unprofitable, nothing but a Miracle made them whole that were diseased. And that which was most abhor'd, a Serpent was hanged up, as if it were not enough to be cured, but they triumpht over that which annoyed them : Out of their mischief came the mitigation of their pain, as cunning Leaches confect Treakle out of Vipers, and Oil of Scorpions out of Scorpions : a Serpent was the Instrument both of death and life ; for it is God that kills and makes alive again ; as a Whale devoured *Jonas*, and a Whale cast him alive upon the shoar. Again here was no application *per contactum*, to the green Sore, which is the ordinary course of Chirurgery, not so much as an Unguent besmeared upon the substance of the Serpent, the new device of *Unguentum armarium*, not so much as the touch of *Moses* hand upon the part ill affected, as many of the *Strumosi* are toucht this day by God in the finger of the King : No more was requir'd of them that languisht, but to bestow the cast of their eye upon the Figure, that God only might have the glory in the Medicinal operation ; For he that turned himself toward it was not saved by the thing which he saw, but by thee O God the Saviour of all, *Wisd. xvi. 6.* Yet more strange, the Remedy having no congruity with the relief of the Disease, God did supply the efficacy ; but this was like spittle and clay upon the eyes of the blind man, fitter to make him blind than to make him see. *Rabbi Joseph* says (I say it upon his credit) that to look upon polish'd Brasse, is present death to him that is bitten with a fiery Serpent. To reconcile these enmities in nature, to make antipathies afford friendship, to turn destruction to be preservative, to overcome one death by another, it doth not only lighten my thoughts to the incomprehensible power of our Creator, but it breaks me off from this object before I am aware, to consider Christ and his Passion, wherein these effects are gloriously conspicuous : he is the Serpent lifted up in the Wilderness.

A Similitude of great humiliation : *Non solum per hominem, sed etiam per pecudem est figuratus*, says *St. Austin* ; the mighty one by whom the Worlds were made did not only take the form of a Man, but is disguised in the figure of a Beast ; and among Beasts, if any be more filthy than another, we all know it is a Serpent : Yet thus much we must abate in him from the nature of that pestiferous brute, *ἐν τῷ ὅμοιωμάτι οὐκ ἐστὶν ἐν τῷ οὐκ ἐστὶν ἐν τῷ οὐκ ἐστὶν*, says *Nazianzen*, it had the shape, but not the poison of a Serpent : God sending his own Son in the likeness of sinful flesh, but no more than in the likeness, and condemned sin in the flesh, because no iniquity was found in him : all that came out of his mouth was an antidote, and not a venom : His Maligners call'd him Carpenter in scorn, they could not call him Sinner ; *dicunt habet demonium, non dicunt habet peccatum* ; they slandered him and said he had a Devil, but their tongues would not let them lie, nor permit them to say he was a Transgressor : a Dove was not more innocent than this Serpent. No Heresie methinks is more incredible, if *St. Austin* had not faithfully reported it, than that of the *Ophite*, who kept a Serpent under the Altar, to creep out, and lick their Oblations which they brought to God, as if a noxious Dragon were a seemly imitation of this Image in my Text, that had no offence in it. What agreement was there between poison and no poison ? Nay, between that which wounded, and that which healed ? Between a Destroyer and a Saviour ? It must be harmless at least which stood in his stead that came not to condemn the world, but that the world through him might be saved. And indeed, the best that we can say of the Figure is, That it was harmless, and no very Serpent : But it were dotage to suppose that the material thing had any secret vertue of restauration, no more than the Figure of the Cross upon the post-fact is operative, a superstition which our Church hath justly disclaimed. He sent forth his word and he healed them, says *David* ; it was Gods Word and Promise that cured them, and not the brazen Element. But Christ contained remedy in himself, and in his all-sufficient Sacrifice ; For the Son of righteousness did arise with healing in his wings, *Mal. iv. 2.* What hath he not healed if we will lay the plaisters of his Passion to our sins ? By his Poverty he hath condemned Covetousness ; by his charitable Prayers for his enemies implacable malice ; by the price for which the holy One was bought and sold Sacrilege ; by his Crown of thorns Ambition ; by the humility of his Cross Pride ; by his Gall and Vinegar Luxury ; by his Patience Impatience ; by his infinite Love, Envy ; all his torments were preservatives against poison, every part of him is sanity. And that not only because this Figure

was unvenomed, but chiefly because it was a dead lump, and not a living Serpent, *Mortuus serpens vivos superabat*, says *Macarius*; The living Serpents were charmed by the dead one, that they had no power to kill. The blood of Christ purgeth us from our sins, and his death was our victory against death that we might live for ever. It was well done of *Nicodemus* to spare no cost to imbalm his body: It was piously done of *Mary Magdalen* to pour her precious Ointment upon his head against the day of his burial; for therein we became the savour of life unto life, and his Funeral was our immortality. As *Samson* found his honey comb in the Carkass of the Lion, so the Church finds sweetness in the bitterness of his Passion. *Caiaphas* did not feel the vigour of his own Prophecie, it slipt from his tongue, and not from his heart, *That it was expedient that one man should die for the sins of the people*. His Successors contradict it obstinately to this day, and controul it thus: How can he save us that is crucified? I return them an answer from my Text, How could a dead lump of Brass expel their poison that were wounded? If they depended upon a thing inanimate for the life of their body, wherefore do they not attend the mystery, that they must depend upon a Saviour put to death for the life of their Soul? *Attenditur serpens ut nihil valeat serpens, attenditur mors ut nihil valeat mors*, says *St. Austin*. The Jews look'd upon a Serpent to be freed from Serpents; and Christians look upon death to be delivered from death. There is one analogy more to be collected out of the unity of the Figure. One Serpent was lifted up for the general preservation of all the Camp of *Israel*. Not twelve distinct ones according to the number of their Tribes, and much less no uncertain multiplication according to the number of their Families. *Nulla salus sine unitate*; The hope of health and remedy is founded in unity. Our Gods are not Plural, our Redeemers are not many; they that have divers Saviours have never a Saviour. They that have tutelary Martyrs for almost every Church, and Patron Saints distinctly for every Kingdom, they have so many Serpents lifted up, and they look so many ways that their wounds stink, and are corrupt through their foolishness, and they prosper no way. We have one head to which the body is knit; one Shepherd to guide the Flock; one corner stone in the building; one Serpent in the Wilderness; *One Mediator between God and man, the man Jesus Christ*. An infinite vertue can admit of no co-partnership. I tremble at their infidelity that frame Scholastical Cases out of their own brain, how others are subservient to the Son of God in the work of our Redemption. But he says, *I have trod the wine-press alone, and of the people there was none with me*, *Isa. lxi. 3*. Whether an *Israelite* chanced to be stung in the head, or in the face; whether upon the breast, or in the lower parts of the body; one Serpent upon the Pole was enough to heal all. So we have sins original and actual; of commission and omission; of ignorance, infirmity, and presumption; of thought, word, and deed; *Undique morsus*; we are stung from the crown of the head to the soul of the foot. But as all are dead, so one died for all, that they which live should not live unto themselves; but unto him that died for us, and rose again.

2 Cor. 5. 15.

Now for the material part out of which this Figure was carved, it was not wrought in stone. The Law was written in Tables of stone, but grace and mercy are of another complexion. It was not Silver or Gold (though they in some sort are most correspondent in nature with Serpents, for they are the bane of godliness and justice) but we were not redeemed with corruptible things, as Silver and Gold, but with the precious blood of Christ, as of a Lamb undefiled. It was erected in the strong and durable substance of Brass: For one Generation passeth away, and another cometh, but the vertue of Christs Cross is perpetual, and endures for ever. It is not my excoitation, but *Isidors*, *In serpente mortuus, in aeternus*; Dead as the Serpent upon the Pole, but durable as the Brass, because the benefit of his death continues always. Therefore his blood is called, *The blood of the everlasting Covenant*, *Heb. xiii. 20*. Sooner shall all the brazen Pillars and Monuments upon earth be resolved into dust than one jot of this Covenant should be violated; the merit of his Passion makes intercession for us continually before his Father, and never ceaseth. Behold our Pardon is engraven in Brass, never to be blotted out, it is too strong to be dissolved. I look not upon that which is fluxive and changeable, but upon a propitiation in Brass: Yet not upon the Altar of Brass lest the *Israelites* should think that their own Sacrifices of Sheep and Oxen did help them, but upon the Serpent of Brass, to let them perceive that it was the Sacrifice of Christ that healed them. Beside, could a Statue of Brass endure more injuries than were laid upon the tender body of our Saviour? Could an Anvile sustain more stripes and blows? When *Job* began

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to sink under the pressure of his afflictions, says he, *Is my strength the strength of stones? Or is my flesh of brass?* He was a man that had the courage to suffer much, yet he had not a brazen body; infirmity made him sink, and wish for death; but Christ endured for our sakes as a man of brass. I pray God we have not hearts of steel that do not consider it. Above all the Prophets *Isidore* doth well to call *Jeremy πολυμαρτυρον*, the most passive of them all; therefore God ordained him to be the dungeon of misery in these words, *Behold I have made thee this day as an iron Pillar, and a brazen Wall*, Jer. i. 18. So Christ endured the merciless wrath of his persecutors, as if he had been scourged and crucified not in flesh and blood, but in brass or iron. What a raging heat there is in a furnace of brass? So Christ complains in his Agony as if he had been a molten furnace, Lam. iii. 13. *From above hath he sent fire into my bones, and it prevaleth against them*. Therefore God appointed *Moses* to make a fiery Serpent, Num. xxi. 8. It seems the Serpent was like a Censor of brass, and the fire of Incense was put into it, that it might be a sweet savour unto the Lord, ascending up with the prayers of the Congregation. Or what is fitter to express the two natures of God and Man in one person than brass when it goes with fire? The Humane body without, and the fire of the Divinity within, these are the Ingredients of that Mediatour who bruised the head of the old Serpent, took away our reproach, and abolished our Iniquities. Therefore the fire was as necessary for our use as the Brass, the Brass that is the Manhood to suffer, but the Fire that is the Godhead to make the sufferings of infinite price and inestimable value. But that which we translate, as the seventy two have guided us, a fiery Serpent, is *Saraph* in the Original, which if it signifie fire it is Coelestial fire, for from thence comes the word *Seraphim* the highest order of Angels, who are inflamed with the zeal of charity. O how much of that fire was in the Serpent that healed us? What a Grove of love was in his heart, which no eye nor thought can penetrate? Who could have passed through so many thorns, and nails, so many scoffs and derisions but that his love was like fire that could not be quenched. Lord, if thou hadst not loved me, thou hadst not been born for me: But if thou hadst not loved me more than thy self, thou hadst not died for me, thy humility bore all; thy patience overcame all; but love sat at the Helm of the Ship, and that commands all. O thou sweet Tyrant, says *Nazianzen*, how strong are thy fetters with which thou tiest the Son of God? And so I have done with the Serpent for his own frame and composition, for the present use of it, and for the Mystery. I come to the Posture, it was exaltation, for *Moses lifted up the Serpent in the wilderness*.

For else how could six hundred thousand men and more have recurrence unto it in their necessity to look upon it if it had not been lifted up? *Justin Martyr*, who had reason to be skilful in these things being a Samaritan by birth, says that *Moses* having fastned the Serpent to along Pole, erected it upon the top of the Tabernacle, and then the remotest person might easily glance upon it; for every Tribe keeping the distance of two thousand Cubits, that is an English mile, from the Tabernacle, *Josh. iii. 4.* and the doors of all their Tents opening inwards towards the Tabernacle, their eye-lids could not open but they must see that object, which was the Mast of the Ship, or the Spire of the Steeple upon the Church of the Tabernacle. Others consider it as an Ensign, or Banner, as if God had prepared to fight for *Israel* against the spiritual wickednesses in high places. But if we fall into the slumber of Metaphors we shall meet with nothing but dreams. It was disposed by the most High, that the remedy to which the people were bidden to look should be exalted, that the interior thoughts of the heart might fly to God for succour, after the president of the exterior contemplation. *Israel* might stoop to the earth to gather Manna for the sustentation of their body; but they must look towards heaven for their preservation, and to be delivered from death and hell. I see nothing but corruption under me; salvation and immortality are on high above me.

Translate our meditations from the sign to the thing signified, and a Serpent elevated upon a Pole was Christ hanging upon the Cross. It is his own exposition, *Joh. xii. 32.* *And I if I be lifted up from the earth will draw all men unto me*. This he said signifying what death he should die. He calls not that most ruful death his ignominy, or his confusion, or his humiliation, but a *lifting up*, a promotion, an exaltation. Can you devise a more chearful word for so sad a business? Three ways he was lifted up, *Ut victima, ut victor, ut mediator*. In the manner of his death as a Sacrifice; in the triumph over death, as a Conquerour; in his glorification, to sit

fit at the right hand of God as a Mediator. First, The manner of his death was ordained that he should hang upon a tree, wherein pain, and reproach, and malediction might fall together like so many bitter waters in one torrent. The magnitude of the pain refers unto numberless considerations. Begin from hence, that his body was weak and enfeebled with Agonies, with watchings, with scourgings, with bearing his Cross; then this torn and bruised body was stript naked, so that his raw wounds took air, and their smart was much augmented. After this began the execution, his feet and hands were pierced with nails, where the quickest sense of the body doth most resent offence; his Nerves and Arteries were crackt and distended; his body hanging upon its own weight; his arms were pluckt out to his little ease, and great vexation, further than their natural longitude: But the further they were stretcht the greater Emblem it was that he was ready to embrace us. His feet were pluckt down, and fastened to a Pedestal, to let us know he will not go from us till we depart from him. The concurrence of so much torment parch'd the roof of his mouth, and made him thirst, and that thirst of his cannot be quenched but by our faith and repentance which is liquidated with tears: All these concurring forced his life from him that he gave up the Ghost. But *tantò mirabilior resurrectio, quantò mors certior*. Since his death was so certain, that none could choose but know; his Resurrection is more triumphant, that none can choose but admire it. And as the pain was excessive, so the ignominy of that death was superlative. *Pone crucem servo*; To hang on a Cross was a death for servants, not for Freemen and Citizens. *Paul*, a Citizen of *Rome*, was beheaded; *Peter*, one reputed a vile person, was crucified. It was the destiny of none but slaves, till *Constantine* in honour to our Saviour did utterly forbid it to all Malefactors. Yet he whose service is perfect freedom endured it, that he might abrogate the thralldom of sin by the chastisement of bondage, and lead captivity captive. Add unto all this the malediction of that death, for *curst is every one that hangeth on a tree*. Yet Christ avoided to be slain among the Infants of *Bethlem*; he would not be cast down the steep Mountain in *Galilee*; nor be stoned by the *Pharisees*; but to expiate the first sin by eating the fruit of the forbidden tree, he was exalted on a tree like the Serpent in the wilderness. And there is somewhat of observation in it, that he suffered in an elevation between heaven and earth, to purge the Region of the Air from the infestation of the Devil. Who was *Damnatus ad aerem tanquam ad carcerem*, says *St. Austin*, thrown out of heaven to remain in the air as in a prison, and therefore called by *St. Paul*, The Prince of the power of the air, *Eph. ii. 2*. Nay, *Hesiod* the Heathen Poet came to this knowledge (by what tradition I know not), that wicked spirits, enemies to mankind, were diffused over that Element. Therefore *Jesus* dying upon the Cross gave up the Ghost in the air that he might cleanse the air from those flying Serpents, that is from Diabolical infestations, says *St. Athanasius*.

In Psal. 148.

Lib. de Incarn. verbi.

Secondly, He was mounted upon his Cross as a Conquerour over that which was trodden down and trampled under feet; wherein he seemed to be condemned he condemned the world; wherein he took infirmity upon him, he shewed invincible fortitude; wherein he suffered death he overcame the power of Death; From that fatal Tree which the Jews prepared for an indelible ignominy, *Potentia redemptoris fecit gradum ad gloriam*, says *Leo*; The puissance of the Redeemer made it a degree unto glory. The Devil stirred up all sorts of men against him, his Disciples to deny him, the Jews to accuse him, the Souldiers to crucifie him, the Passengers to blaspheme him. The more opposition the greater was the triumph. For the Psalmist makes it a Song of Jubilee, *They came about me like bees, and are extinct as the fire among the thorns*. Let me give it a simile from another feast coincident this year upon the day of the Passion. The Patron entitled to the noble Order of the Garter sits victoriously on horse-back, and the Dragon is beaten under his feet, and cast upon his back: So our Champion rides in triumph upon the Cross, and his enemy fell before him: For Christ was visibly crucified, but the Devil invisibly, says *Origen*. When our Saviour was transfigured, and appeared in glory, then *Moses* and *Elias* spake of his decease which he should accomplish at *Jerusalem*, *Luk. ix. 31*. As if there were no fitter time to speak of his death than in that clarification, because his death was the purchase of glory, in that abasement he was exalted, and did exalt us that believe in him in that machine, and craned us up by his Cross to heaven. And therefore he promised unto the penitent Thief when he was upon the Cross the joyes of Paradise, because his Cross did open Paradise to all believers. Two things are notorious

rious marks, that this kind of death, so vile in appearance, was a constructive exaltation. First, that the imperial Ensign of the *Roman Army* in the days of *Constantine the Great* was cast into the figure of a Cross, known in ancient Authors by that obsolete word *laborum*, it was a victorious auspice to have the flag of the Cross, which was never overcome, to fly before them. Then it came to be extolled even to the top of the Crown of *Kings*: *A locis suppliciorum fides transitum ad coronas Imperatorum*, says *St. Austin*. Once it was infamous for a sign of a servile death, now it is translated as it were from *Golgotha* unto the Crowns of *Emperours*. *Fructus arborem exaltat, jam honor est non horror*; The fruit that hung upon the tree hath taken away all ignominy from the tree, now the horror of it is changed into a Trophée of honour. As the Serpent was lifted up, so there was power, and exaltation, and victory in the sacrifice of our *Saviour*.

Thirdly, As the Son of *God* was conquerant in death, so he was glorified after death. *He humbled himself to death, even to the death of the Cross: wherefore God hath highly exalted him*. By his Cross and Passion he hath entred into heaven, there to sit at the right hand of the Majesty for ever. Now he is exalted in his Resurrection death hath no more dominion over him; now his name is blessed and hallowed, as the balm from which our salvation distilleth; now his Kingdom is enlarged from Sea to Sea, and the uttermost parts of the earth are his possession. Now his people are gathered unto him to magnifie and praise him; all Kings shall fall down before him, all Nations shall do him service. These are the success and the consequents of his humiliation. Therefore as you would not envy his greatness in his Resurrection, so do not despise the meanness of his Passion. *Non te pigeat videre serpētem in ligno pendentem, si vis videre regem in solio regnantem*, says *St. Austin*; be not troubled to see him lifted up upon a Pole like the brazen Serpent, if you desire to see him sit upon his Throne as *King of Kings*, and *Lord of Lords*. Ought not Christ to suffer these things, and so to enter into his glory? And let this confirm our faith, and make us willing to be conformable to his sufferings. The afflictive way, nay, the destructive way of persecution is the advancement of a Christian; to be plucked down is to be lifted up; *Through many tribulations we must enter into the Kingdom of God*, *Acts* xiv. 22. As some did swim to shore upon planks in that shipwreck wherein *St. Paul* was a companion, *Acts* xxvii. so being all of us in the common naufrage of sin, none are more safe than they that swim out upon the Cross which God hath laid upon them. If we must bid farewell to temporal prosperity, let us see what Pearls of patience and repentance we can find, as *Job* did, in the dunghil of sorrow and misery: If Tempests blow stronger and stronger let us strive, with *Elias*, to go up to heaven in the whirlwind, what we want in the *Church Militant*, continue steadfast in the truth and it will be supplied in the *Church Triumphant*. But in what estate soever you are, be lifted up from the earth, and let your affections be above. Let not Satan get the upper ground, and make advantage of it against us beneath. Is he in the air? Then shall my heart be in heaven. Is he upon an exceeding high mountain in his tentations? Then will I fly up to the Sanctuary of the Lord upon the wings of a Dove. For *the Mountain of the Lords house is established in the top of the mountains*, *Isa.* ii. 2. Would he have me look upon the Kingdoms of the world, and the glory of them? No, I will look upon him who despised glory, and hath purchased honour by his opprobry, upon him *who was lifted up like the Serpent in the wilderness*.

Draw near now, and come unto that place where this miracle was acted. It was a waste in the borders of *Edom*, a nameless and a barren piece of ground, unprofitable to bring store into the barn, but profitable to yield some pious meditations; it is the wilderness. There was no place that received *Israel* where some memory or monument of *Gods* mighty hand was not left behind, in *Egypt*, in the Red Sea, in *Moab*, in *Basan*, in the wilderness. But this last put them to the greatest trial, it was *ilium malorum*; sorrows that met them single elsewhere, rushed all upon them in the Wilderness. There they suffered war and weariness; thirst and hunger; plagues and mortality. And though they called for redress they had none, only they had a cure for the biting of the fiery Serpents: So in this Pilgrimage upon earth all manner of offences and afflictions are familiar unto us; and though we fast and pray they shall not be taken from us. No man must look for comfort, or plenty, or pleasure in a Wilderness. Let it suffice for all, that we have a remedy against the venom of the Serpent, against the deadly sting of sin. *For if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is our propitiation*; not

that we should not be afflicted, but that we should not perish, but have everlasting life. I will make one question to the Point, that I may give many answers. Wherefore was so great a deliverance obscured in the Wilderness, where the world could take no notice of it? As the Disciples pressed our Saviour to go into Judea that men might see his works. *If thou do these things shew thy self to the world, Joh. vii. 4.* So had it not been better that the most frequented Cities had been spectators of this wonderful power of healing? And was not the Wilderness a little too secret for the fame and publication of it? I answer first, that is not the vogue and acclamation of the world that the God of sanctity aims at, but the faith of the Elect. The fewer that saw these wonders, the happier for them that believe and never saw them. Many works of the Lord are not necessary to be seen of all, but to be believed of all: and for the greatest mysteries all must believe though the eye did not, nay, though it cannot see them.

Secondly, Because the making of this Serpent by Moses had a typical drift in it to set forth Christ, we shall not see him more like himself than if we go forth to find him in the Wilderness, *thither the Spirit led him forth to be tempted*, and he fought against the Devil so strongly in those Lists, that he vanquished him by his innocency. *Adam in horto superbus, Christus in deserto humilis*; Adam was accommodated with too much pleasure, where the Serpent enticed him, therefore the second Adam pitch'd his battel in a Desert of a contrary condition. It was a Land uncomfortable for solitariness, neither fountains nor fruits in it, nothing but penury where Satan was overcome; but it was a garden drest and delicate, filled with all manner of store, where he got the victory. But is it not better to be humble with Christ in a barren Desert, than to be proud with Adam in a delicious Paradise? Fight against the Tempter upon the same advantage that our Captain chose. Meet him not where pleasures abound: meet him not in the Garden, but in the Wilderness. *Come my beloved, let us go forth into the field, let us lodge in the Villages, Cant. vii. 11.* There is much contagion in the communication with the world, therefore the Beloved is invited rather to some harmless privacy. *Fuge seculi mare, & naufragium non timebis*, says St. Ambrose. Sail away into some little stream, leave the Ocean of ungodliness, which is in the most frequented places, and you shall not fear shipwreck. Our Saviour made himself often a stranger unto this world, and retired into a Mountain alone, or into the Wilderness, *Quasi in mundo extra mundum ageret*; To teach us to live in this world as if we lived without it. When we find our selves infected with the conversation of Court or City, it is the Wilderness we must fly to, a retiring to a private reckoning between God and our selves, if we mean to be cured of Serpents. We had need of longer Vacations than Terms; more rest to pray and repent than stirring days to get wealth; that we may ask God forgiveness at leisure for those sins which we did commit in our business. *Come ye apart into a desert place, and rest awhile*, says our Saviour to his Apostles, *Mar. vi. 31.* All cannot receive this saying, you will reply, all have not the opportunity to come out of the croud, some there are whose worth and dignity keeps them always in action. To these I say, as our Saviour prayed for his Disciples, *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil, Joh. xvii. 15.* Says St. Cyprian, *Et si omnes diversorium non capiat loci, animi tamen omnino necessaria est solitudo*; All men cannot, must not cast off care, the Church and Republick cannot spare their company, that they should sequester themselves into remote places. O but let not the heart lose that happiness which is denied unto the body. I may be vacant to good meditation in the midst of troubles. I may stand before men, as my Calling requires, and be alone with God. Pious Meditation, which will not mix with any secular thing, is like an hermitage to the soul: Like a Wilderness wherein I have leisure to look stedfastly upon that Serpent who is the cure of Serpents, and the Balm of Gilead.

Lastly, (for the time breaks me off that I must conclude) there is no place more open or common in the world than a Wilderness. There the Image of the Serpent was fixed, as a publick benefit, which was prohibited to none that would look upon it. They that stood nigh, they that were far off, it was indifferent to both if they beheld it stedfastly. So Christ crucified is alike unto all that believe, and call upon him; to Jew, and Gentile; to high and low; to Rich and Poor; to the generations that are passed, to us that are further off, and to the Generations that are yet to come. Let it not trouble you that the Brazen Serpent was lifted up in the midst of the Camp of Israel, as if it only served for the Latitude of that Meridian.

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It fell not to their lot in *Canaan*, or in *Jerusalem*, but in the *Wilderness*, which was every mans soil, and every mans possession. Therefore the root of *Jesse* is called an *Ensign of the people to which the Gentiles shall seek*, *Isa. xi. 12*. All have their part in this *Serm. 9. de* *Ensign*, the banner of our Victory, *Christ* exalted, that will seek unto him. *Cruz Pass.* *Christi mundi est ara non templi*, says *Leo*; The Cross of *Christ* was an Altar, yet not a private one belonging to the Temple: but publick blessing to the whole world. That is the reason that he suffered not within *Jerusalem* but without it, to the end that all men that purifie their hearts by faith may claim a property in his Oblation. *Jesus* that he might sanctifie the people with his own blood suffered without the Gate, *Heb. xiii. 11*. Therefore let us go forth unto him without the Camp bearing his reproach. First, Let us go forth unto him, and seek him out as strangers that have no abiding City, but as Travellers that live in Tabernacles, and are passing to our own Country through a Wilderness. They that have set their rest upon earth, and say, here will I dwell, for I have a delight therein, they shall never find out the comfort of the Cross: but use this World as a Pilgrim, that would make haste with good speed out of it, and you shall find your Saviour by the way. He is not in the secret Chamber, or in the Closet, or in the Palace, in none of these permanent and enduring habitations, but in the trac of the wayfaring men, that is in the Wilderness. And then the Cross of *Christ* stands upon such ground, where there is neither gain nor pleasure, no more than is to be look'd for in a Wilderness: Therefore *St. Paul* makes this further use of it, let us go forth unto him without the Camp bearing his reproaching. *Extra castra, & extra mundum ejusque splendida exeamus*, says *Theophylact*; Leave the pomp, and beauty, and jingling of these vain things; if you stick to them you must perish with them, for they all shall perish. If you will remain in *Sodom*, you must be destroyed in *Sodom*. Is it not better to go into a Defart where there is nothing to eat, than to live among belly-gods where there is nothing but Gluttony? Is it not better to repent in Sackcloth than to be profane in Purple? Is it not better to want and seek God, than to abound and forget him? *Serpens, sitis, ardor, arena dulcia virtuti*. A well disciplined Christian praiseth God for all imcumbrances of adversity, for the Serpents that fly about him with the stings of malice and infamy, for sickness and languor, for pain and weariness; he did not look for kinder, or more placid entertainment in a Wilderness: But he that looks stedfastly to the Serpent that is lifted up in the Wilderness, to *Christ Jesus* that suffered for the mitigation of our sorrows, for the cure of our wounds, for the accomplishment of our joyes, for our victory over death, and for our entrance into life everlasting.

AMEN.

THE FIFTH SERMON UPON THE PASSION.

ACTS ii. 23.

Him being delivered by the determinate counsel and fore-knowledg of God, ye have taken, and by wicked hands have crucified and slain.



Christ was crucified between two Thieves, the one a Blasphemer, the other a Penitent; an unfit place for *Jesus* the righteous, very incongruous to sort him among Thieves, though both had been penitent. But lo *St. Peter* exhibits him in my Text in another posture; on the one hand he sets before the *Jews* the demonstration of all his holy ways while He lived in humility, on the other hand his victorious resurrection, when he began to step into glory. The verse before my Text is the sum of his admirable, innocent, and best deserving conversation before he was betrayed into the hands of men, *Jesus of Nazareth* a man approved of *God* among you by Miracles, Wonders and Signs, which *God* did by him in the midst of you: the verse behind my Text is the blazoning of his eternal life after He had destroyed death, *whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.* In the first He lets them see their malice that they kill'd an Innocent, in the second He lets them know the impotency and weakness of their malice, that He was revived again, and exalted into Glory: the goodness and miracles which were conspicuous in him should have bred him reverence from his friends, and that the hand of violence should not touch him: but his loosening the pains of death, and breaking the bars of Hell asunder, must obtain him homage and worship from those that were his enemies. By the former description, that He was so approved, so well known for doing signs and wonders, their conscience would confess that He was a man sent from *God*: by the latter description, that he shook off the sleep of death, as *Samson* shook off his fetters after he awoke, their faith ought to confess, that He was *God* that came down to man. Thus stands my Text supported between the double honour of our Saviour, on the one side his Noble Acts, how He lived in righteousness among men, on the other side, or on the reverse, his Resurrection, how He lives again in Power and great Majesty above the *Angels*.

This is the right way to consider his Death and Passion, and then you shall have no scandal at his Cross: have you not seen him pictur'd hanging on the Tree, with his *Mother* on the right hand, and the Disciple whom he loved on the left? if you have that figure in mind, you cannot forget the order which *St. Peter* observes in these three verses (the Breviary of the whole Gospel) whereof my Text is the Center; behold the sufferance of Christ, that's the middle, the love-knot,

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the band of all; then the fame of him that went before his death, like *Mary* that bore him in her womb, and the fame that went after his death, like *John* the *Evangelist*, who was the faithful Witness of his Resurrection. And so I have told you how the Text stands among its neighbour verses, but in it self, and in its own contents, it is the most proper work of that Meditation which is due to this time of Lent; it is a calling of sins to remembrance, a provocation to repentance, and both these through the consideration of the bloody Passion of our Lord and Saviour. Now that shedding of the blood of Christ, which both accuseth us of sin, and cleanseth us from all our sins, is referred here to two causes that brought it to pass, two most several causes, and out of most divers ends; to God and to man. First, *He was delivered by the determinate counsel and foreknowledge of God*; it did not happen, as a mischief that could not be avoided, by the sudden exclamation of the people, or by the inconstancy of *Pilate*, no the Council of the *Holy Trinity* had sat upon it, and concluded it before all time. Secondly, as the ordination of his death was to a good end, and from God; so the execution came from the Devil and his Instruments out of most malignant respects: that is, ye *Jews* that brought him to the Judgment-hall and urged against him, and did not leave till ye had murder'd him, your hands were wicked that took him, and crucified him, and slew the Lord of Life.

Begin we with that Cause which was a Cause before all time, and then with that Cause which was a Cause in time: *Him being delivered by the determinate counsel and foreknowledge of God*. What is this determinate counsel? what is this foreknowledge? how was Christ delivered through those means? these are the first Doctrins to be opened. Counsel or *εὐβουλία* says *Aristotle* is to canvass and to consider doubts discreetly and providently before some action is to be effected, and to conclude out of those doubts well weighed what is best to be done, that is it which is called *οὐρεσις* or understanding: 'tis very true, this is the way and progress of mans wit, to run through uncertain objections, and at last to come to clear determinations: and counsel among us is a rational remedy against rash and precipitate proceedings: beware to think that these rules do conclude *Almighty God*: there is counsel in God, not by way of deliberation and discourse, but because his infinite wisdom hath decreed all things, both which way they shall tend, and the bounds which they shall not pass, and that's the event of counsel: *Concilium dicitur non propter inquisitionem, sed propter certitudinem cognitionis*, says *Aquinas*, that is, counsel is attributed to God, not because He doth advise and demur, much less because He doth require the suffrages and opinions of others: but forasmuch as He hath established all things, how they should be effected in the fulness of time, therefore that Order and Decree, which is the upshot of counsel, among men is called to help the infirmness of our capacity, counsel in the Most High. *Damascen* was so scrupulous in this, that he chose words on purpose to distinguish between God and Man: *In Deo est θέλησις, non βούλησις*, a resolution, as you would say, not a consultation; for all things are manifest to him at once, both of things that are, and things that shall be, nay of things that are only possible in themselves, and never shall be. But *St. Paul* prevented *Damascen*, and avoids that distinction, by putting those words together to make up one sense, *Ephes. i. 11. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will*, κατὰ βούλην θελήματός. *Θέλησις* and *βούλησις*, Will and Counsel, are united in the operations of God; when you hear of his counsel, conceive the wonderful and mysterious wisdom of God; when you hear his will is joyned unto it, observe his free power and authority: it was of old the description of a Tyrant, that his will was law, *sic volo, sic jubeo*, he managed all things according to the decree of his will; but if you lookt for counsel, you should find nothing but rashness, and for the most part injustice; but in all the Statutes and Ordinances of God there is counsel in his will, *summa ratio*, verity and judgment in all things that he hath appointed: yet *summa libertas* nothing impels God to any Decree but his own free will and election, tempering all things with wisdom and justice; God doth decree both the means and the end of all things, and hath set them a Law, as *David* says, *that they shall not pass*.

In the next place some light must be given to this other term in the Text, the *Foreknowledge of God*: to foresee a thing before it be actually effected comes to pass in a threefold manner, either by the insight of natural causes: So Artists can foretel at what day and hour Eclipses of the Sun and Moon will happen; or by rational sagacity, as a prudent man can espy how affairs will succeed when a good foundation

tion is laid ; or by Divine inspiration, when the *Lord* from above doth give a spirit to his Prophets to behold things to come, as if they were present before their eyes. These three are thus laid down after the measure of our own understanding, but when we speak of *Gods* foreknowledg it is of another fadom : for first all things that were, that are, that shall be, are present to him at one instant, those successions of time, past, present, and to come, which are differences to us, are none at all to *God*, his knowledg, which is eternal, reacheth with one simple act even to the producing of effects in time without all variation, and therefore is called Prescience very improperly, and with much dissimilitude from humane ways of prescience. 2. Our foresight is bare foreknowledg, not able to put forward a good event, and as unable to prevent a calamity. *Abraham* could truly presage that *Israel* should come out of *Egyptian* bondage, but he could not hasten the time of their return : *Isaiah* could foretel that *Judah* should be led away into captivity, but he could not mitigate their bondage : but *Gods* foreknowledg hath his hand and power always annexed unto it : for whereas my Text says Christ was delivered by the determinate counsel and foreknowledg of *God* ; St. *Peter* says *Acts* iv. 28. that *Herod* and *Pilate* and the *Gentils* were gathered together against Christ, to do whatsoever thy hand and thy counsel determined before to be done. He doth not only foresee good how like it is unto himself, and evil *per dissimilitudinem sui*, how unlike it is unto himself, but his providence intervenes, and manageth that evil which he foresees will arise out of the corrupt and depraved will of the creature to his own glory. It were an *Epicurean* dream to imagin there is such a dull barren knowledg of things to come in *God*, as should not interpose, but leave all things to their own course and swing : therefore *Stapleton* had no such just cause to declaim against *Beza*, for rendring *εὐνομία* in this place not *Prescience*, but *Providence*. *God* did not provide, that is, decree it antecedently, that *Judas* should sin and betray Christ, but since the Creature will decline from good, consequently the *Lord* decrees the evil man shall not be restrained, but shall be suffered to heap vengeance upon his own head. Let *Stapleton* chafe at *Estius*, a great *Doctor* of their own, that says Prescience in this place stands for Predestination, him being delivered by the determinate counsel and predestination of *God*. Now Providence is the ordaining of all things to a good end, but Predestination is the ordaining of *Gods* chosen Portion to a blessed end. I am sure *Tremelius* for Foreknowledg doth translate it Providence out of the *Syrian Paraphrast* : and do but mark the scope of this place, and you will find that Prescience here is annexed with Providence. For whereas the *Jews* thought that Christ had fallen into their hands through inability of defending himself from his Enemies, St. *Peter* beats down that error, that *Gods* determinate Counsel and Providence was in the fact ; but that had been a very weak Apology to say, that *God* foresaw it long before. And so much concerning these simple terms, to wit the determinate counsel and foreknowledg of *God*.

Now that the righteous *God*, in whom such counsel, and such foreknowledg do reside, should deliver up his most innocent Son and our dear Saviour unto death, that's a mystery to be weighed with modesty ; the Text says positively *God* did deliver him, yet we know there is no injustice in the Most High, therefore this scruple is worth the scanning : First of all it is an harsh and offensive speech that some use, who perhaps mean well, that *God* did appoint and preordain *Judas* to betray his *Lord*, and the *Jews* to crucifie him ; and the reasons which they use to excuse the Phrase, as if *God* thereby were not made the Author of sin, seem to me to want sufficiency. *Zuinglius* says, *justo non est lex posita*, you can set *God* no Law, therefore whatsoever you attribute unto him is no sin, because sin is the violation of a Law. Beloved, there are some things which cannot consist with *Gods* glory, and that's an eternal Law as we may call it, observed by *God* to do nothing against his glory : He cannot ly, He cannot deny himself : thus the scripture speaketh. And *Abraham* talking face to face with *God*, says he, *God forbid that the Judge of all the world should do unjustly* : Would thou punish the righteous with the wicked ? as who should say, that were to thwart the eternal Law which must not be infringed. This lays the opinion of *Zuinglius* flat. There is another pretence from very venerable Authors, that *God* purposeth and ordaineth the same act which man executeth, but man hath an evil end in it, so it becomes iniquity to him, whereas *God* intends a pious end, and therefore concurs not to mans iniquity ; and they give a fair instance of their meaning out of my Text. Christ was delivered of his Father to save the World, that was the merciful and gracious work which was

God's

God's destination; but he was delivered of the Devil to make the *Jews* guilty of his death, of *Judas* for lucre sake, of the *Priests* and *Pharisees* for envy, of *Pilate* for fear: the scope of *Pilate*, of the *Jews*, of *Judas* was extremely distorted, so they became guilty of a mighty sin in the same work wherein God was righteous. This will not down with me I confess for safe Divinity; for first it favours that opinion of some Libertines too much, that it is no crime, but praise-worthy to do evil that good may come of it. Secondly, it cannot be shifted according to this opinion me-thinks, but that God ordains man to fall into that act, wherein he cannot choose but have a bad intention, and most diverse from the good purpose of God. And it is but a lame leg to hold up an halting cause to interpose, that God can work good out of evil, and bring light out of darkness; therefore though He preordains evil, He will wind it up well to his own glory: for surely they do not think of God as they ought, that He is all pure and holy, that think sin must be referred to God either as an efficient cause of it, or predestinately as a deficient cause, to declare his honor. Why, God stands not in need of our good works to set forth his praise, *O my God my goods are nothing unto thee*, says the *Psalmist*, much less doth he want our sins and our transgressions to make him glorious.

Thus I have premised that they have not my consent that say, that God ordained or decreed that *Judas* should betray our Lord, and that the *Jews* should blaspheme him, and despitefully entreat him: thus rather I would propound it to you in a far safer way, as I conceive, God did not decree those criminous actions of *Judas*, *Heracl*, *Pilate*, &c. but He did decree the Passion of Christ, and did settle it in his fixt and eternal counsel, that he should shed his blood as a Propitiation for the World: *actio displicuit, passio grata fuit*. I am led along with the judgment of *Leo the Great* in this point. Thus he. Did the iniquity of them that persecuted Christ arise out of Gods Counsel and Decree, and that heinous treason worse than all villainy? Did the hand of Divine preparation arm them to it? this must not once be imagined of that supreme justice that governs all things: *Multum diversum, multumque contrarium est id quod in Judaorum malignitate est praecogitum, & quod in Christi passione est dispositum*; that is, there is great dissimilitude between these two, how God foresaw the malignancy of the *Jews*, but it was his own disposing and ordination that Christ should suffer: therefore it comes to this sense, He was delivered to death simply, without addition of a death procured by sin, through the determinate counsel of his Father: but the conspiracy, and envy, and bloody outcries that concurr'd in his death, the foreknowledg of God did apprehend it would be carried with that violence, and decreed to suffer it: *Non inde processit voluntas interficiendi unde moriendi*, says the same Father, God did not will after the same manner to have his Son die, and to have him barbarously crucified. To allot him unto death was very just, because that Lamb of God did take upon him the iniquity of us all; and *Leo* adds that God could have commanded some holy Prophet to have sacrificed Christ before him, even as He commanded *Abraham* to offer up his only Son *Isaac*, and the Lord of life and death might have permitted *Abraham* to strike the stroke without impiety, but to allot him to such a death, wherein factious Enemies delighted themselves in his pains, that cannot consist with such a God as hates the least impurity.

But my Text you will say declines it not, but that both his death, and his deliverance into the hands of the *Jews*, that is the manner of his death, both of them were ordained of God: and so they were, but with this correction of the proposition, *omnia vel ordinata sunt à Deo ut fiunt, vel ordinatum non impedire, quò minus fiunt*, all that is good is ordained of God that it shall be, and all beside that is evil is ordained of God that it shall be suffered to be, and in those things which are to be referred to permission, I mean all the works of the Devil, I do not exclude the determinate counsel of God, nay it must necessarily be present at it: *Quicquid permittit Deus consultò & volens permittit*; there is Justice, and Wisdom, and Counsel from above employed about those things, wherein God is highly displeased: For first, no sinner in the world can say he was so permitted to enter into sin, that no impediments were cast in his way to avert him, some illumination he had, some instruction to draw him back, some remorse of conscience, though not in such measure as did infallibly prevail upon his crooked will. Even *Judas* himself was deterred from his *Satanical* proceedings, by the prediction of his Masters mouth, one of you shall betray me; by the warning of the sop; by rebuke and confusion,

Judas

Serm. 16.
de Passi.

Judas betrayest thou the Son of man with a kiss? though the treachery was permitted, yet these were impediments, though not such as would take place with a Reprobate. Secondly, *God* is no idle Spectator upon the actions of men whether good or bad; where he permits the Devil to draw us into temptation, his hand is not quite taken off from our sins, but that he moderates our offences, and that many ways, as stopping our sins at such a quantity and excess, that they shall go no further; they that had power given them to kill Christ, had not power to break his legs, a bone of him could not be broken: and the Lord sets other moments of time than the sinner casts about for himself: as no man could lay hands on Christ (yet the *Pharisees* fingers itcht at him) *because his hour was not yet come*. Therefore thirdly it must hang together with that which goes before, that *God* disappoints a wicked man of that which he intends in his naughtiness, and brings it about to his own glorious ends. As *Joseph* said to his Brethren, *Ye thought evil against me; but God meant it unto good*, Gen. i. 20. *Deus cogitavit id ipsum in bonum convertere*, *Junius* adds that unto it. *God* did provide to convert it unto good. Neither is our faith endangered hereupon to suspect *God* as the cause of sin, because he draws his own ends out of evil; that He may do, and yet be no Author of sin, but abhor it, because He is Lord of those Creatures that sin and rebel against him; and the Creature can no more exempt it self from his dominion, because it is sinful, then because it is sinful it will escape his Law, or dissolve it self to nothing.

So then the antecedent Doctrine is summ'd up into this Thesis. If you ask in these terms, what was the cause of Christs death, the answer is, it was *Gods* Decree, and eternal Statute, for as much as He loved us with an everlasting love, and would not spare his own Son to pull us out of destruction. Again, if you ask who was the cause that Christ was buffeted, spot upon, crowned with thorns, crucified, the answer is, the Devil and his Instruments; but when the Lord foresaw how their cruelty and blasphemy would abound, his Counsel did direct, moderate, confine their sin; and his loving kindness towards us, that He might shew us plentiful redemption did permit it. The ancient *Fathers* of the Church thought this the truest and most inoffensive conclusion, to refer the injurious slaughter of Christ not to *Gods* ordination, but to his permission. You heard *Leo's* judgment before, to whom *St. Austin* agrees. The *Jews* enacted a sin which the righteous Lord did not compel them to do; for no sin doth please him, *sed facturos esse praevidit, quem nihil latuit*, but this was foreseen of him to whom nothing is concealed. Yet *St. Chrysostom* more clearly, that the scope of this part of *St. Peters* Sermon to the *Jews* is *ὅτι ἡ μὴ αὐτῶν ἰσχύς ἦν, εἰ μὴ αὐτοὶ οὐκ ἐπέμενον*, it was not their rage and violence which could have prevailed against Christ, if *God* had not permitted it; for as He did not command the evil Spirit to seduce *Ahab* and his flattering Prophets, but the Devil offering himself, and being most desirous to do that mischief, *God* gave him leave, and would not inhibit him; so the *Jews* were not authorized, or ordained or stirred up from *God* to shew that prodigious hatred to his Son, but He yielded him up to their fury, and did not deliver him: therefore Christ did not say, Father why hast thou given me up into their hands? but *my God, my God, why hast thou forsaken me?*

Surely this is the scope of my Text, and I believe they shoot wide from the mark, that collect from hence, that *St. Peters* meaning was either to excuse their heinous trespasss, or else to comfort their wounded conscience, because Christ was delivered by the determinate counsel and foreknowledge of *God*: no all the comfort which was administred is *vers. 38. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins*. There is no comfort under the Sun, no balm in the world for a miserable sinner, but repent, and believe that there is abundant mercy in the satisfaction of Christ *Jesus*: and for excuse, that little extenuation of their fact which could be made, is *chap. iii. ver. 17. Ye desired a Murderer and killed the Prince of Life*, but I wote that through ignorance you did it, as did also your Rulers: these are plain and divine Allegations, and there is no colour to help the greatness of their sin either from the determinate counsel, or from the foreknowledge of *God*; not from the determinate counsel, for they had not an eye in the crucifying of Christ to comply with *Gods* counsel, but to satiate their own spleen and hatred; for impious men may execute that which *God* is content should come to pass, and yet they do nothing less than obey *God*; for obedience is not grounded upon the thing done, but upon the readiness and duty of the will in doing: beside, was there any Law that commanded the High-Priests to crucifie our Saviour? for

*Tract. 53.
in Johan.*

*In Act.
Romil. 5.*

for God doth ever reveal his will in some Law. No such Law I am sure, therefore no obedience in this bloody work of the *Jews*. For no man can be said to obey that doth not know the will of the *Lord*, neither doth direct his actions by the Rule of any Commandment; And what had they to do with Gods secret counsel? They had not the least glimpse of it; Therefore my Text chargeth them home, *Ye have taken him, and by wicked hands have crucified and slain him*. It is an error to amaze a man, that reads it in the *Popes Canon Law*, that because it was the counsel of the *holy Trinity*, and the obedience of Christ to humble himself unto death, even unto the death of the Cross, therefore the *Jews* had sinned deadly if they had not crucified him. It was well rejoyn'd by one, that he wondred how the dumb and dead Paper did not stand up, refusing to take that ink wherewith such an abominable blasphemy should be printed, whereby the immaculate *Lamb of God*, in whom there was no sin, is affirmed to be justly and worthily condemned.

Cartm.
Rem. Test.

But will the fore-knowledge of God, and that permission which followed it, plead any part of their pardon? Nothing less; his fore-knowledge compels no man into the way of perdition. God fore-sees iniquity in us because we will be evil, but we are not made evil because he foresees it. There have been always some in the world whom the Devil hath blinded with pernicious error, making them dream of inevitable Fate and Destiny, chiefly knitting this fallacy to fool themselves, that Gods fore-sight cannot be deceived, therefore such sins as he foresaw they would fall into are not to be declined. St. *Austin* reprehended one of his Colledge or religious house for this saying, *Qualiscunque nunc sim, talis ero qualem me Deus presciuit*; Whatsoever I am now, at last I shall be no other than just as God foresaw I should be: Whereas, says the *holy Father*, his saying had been better on this wise, God foresaw I should be such a one, either as I would make myself by sin, or by his grace and piety. If I can I will clear that which makes the Objection seem to be difficult. No man can be condemned for actual sins unless he do commit them through his own wilfulness. But nothing is wilfully done which is inevitably and necessarily done; and freedom is quite taken away unless you take away all kind of necessity. But Gods prevision from all eternity infers a necessity through the supposition of it that nothing can alter from the way, wherein before all time he saw all things lie naked and open before him. This is the Objection, and the Answer is most solid and punctual, though not so clear and easie to common understandings as the Objection. But thus: That which God foresees shall be but presupposing that God saw the effect in its causes that it would be: Therefore it is all one to say, that God sees it that it is, and it is impossible but whatsoever is, when it is must be even so as it is. Yet a little nearer to perspicuity, you may consider an action either in the putting forth and the doing, or when it is past and done. In the doing God foresaw man had power either to do, or not to do, and therein foresaw he was left to his freedom, and the liberty of his own counsel; thus God saw from all eternity that man was not put upon evil or destruction necessarily; then consider that action as foreseen of God to be done and committed, so it is necessary: But no otherwise, than as we know it was necessary that *Lot* was drunken, because that which is past and gone cannot be recalled. You see an Archer drawing his Bow, you see he may choose whether he will let the Arrow fly from him or not, but when it is gone out of the Bow, it is not in his will and power to resume it. So God did foresee the thoughts of the *Jews*, and when they were shooting out their Arrows, even bitter words, yet after the liberty of their own will they might have stopped and refrained; then he saw that they took to the worst, and chose death rather than life, so he let them walk in their own inventions, which made them stumble and fall. Perhaps you will yet plead against God, and say, the Lord knew the ways of wicked men, and he is Almighty, and could have stinted their iniquity, that such hellish effects should never have been wrought. I sweep away this cavil with a word. God was not wanting to put impediments; and very great ones, in the ways of Christs enemies, that they might have desisted and been wise; but if these were made insufficient, know that he is not bound to use Omnipotent means to repress impiety. It is his great pleasure to put his Creature to the trial of obedience, therefore it had not stood with his wisdom either to have made such a Law as man could not break, or to endue him with such abilities as he could not transgress. He will hedge in the way of sin to some, on whom he casts his best good liking, he will remove the objects and occasions of lewdness far from them, they shall not come within the grasp of fearful tentations. He would not let *Paul* kick against the pricks, nor

Lib. de bono
perse. c. 15.

hale men and women, that acknowledge Christ, before unrighteous Judges; but all men are not *Pauls* in God's dearest love and purpose. Some are given over, as these *Jews* were, to a reprobate sense, but according to their own will, their blood be upon their own heads, for God was innocent.

Now it is time to draw this Point into a Conclusion, and in this form and use; Let no calamities or malignities of this world offend us, though the *Church of Saints* goes by the worst oftentimes, let it not provoke our soul to say in its bitterness, is there any Providence above? Is there any knowledge in the most High? *Quia putat esse Deos?* He that will cut a man off, when he begins to narrate a matter, and not hear his tale out, will quite misconceive him, and lose the sense of his Narration: So it happens to them that look rashly upon some miserable events in the world, and search no further; the uppermost part of those things which they see is Satan reigning, Sin increasing, Justice declining, Religion mourning: But the bottom and the nethermost part of this tragical spectacle is *Profundum justitia & sapientia*; eternal Justice revenging these injuries, celestial and inscrutable wisdom drawing peace out of contention, repentance out of sins, content out of poverty, and an innumerable increase of faithful men and women out of bonds, and captivities, and persecutions. They have not the patience to hear God tell out his tale, they will not lend their eyes so long to see him bring his work to consummation, that do not discern into his holy counsels, that at last he will wind up all those things that appear most disproportionable to his honour, to the high advancement of his glory. Was ever the name of God defied in any thing so much as in the shameful death of Christ? *Ab thou that buildest the Temple in three days, come down from the Cross and save thy self.* And again, *He trusted in God, let him deliver him if he will have him.* And yet this that seemed such a blur to Gods renown, was converted into such a good use, that all the blessings that ever we received in this world were not so fruitful, so beneficial to us, as the death of Jesus. Look not upon the superficies of his sufferings, as some do, and no more, a Picture in a glass-window will read you that Lesson; but look into the inward sanctuary, into the bosom of this mystery, that he was delivered by the determinate counsel, and foreknowledge of God.

You have hitherto attended to the first part of my Text, that the ordination of Christs death was from God, and to a good end and purpose; the latter part, which I will but snatch at and away, is, that the execution of his death came from the Devil and his Instruments out of most malignant respects, *Him ye have taken, and by wicked hands have crucified and slain.* Ye have taken, this is no backbiting, no defiance at a distance, where the *Jews* did not hear him, but *κατὰ ἀρεσων ἀντισηναι*, *withstanding them to their face*; as St. Paul calls it. *Βάβαι δὲ τὸν ἐπὶ λυμὸν μεταξὺ τῶν φορευσάντων*, says St. Chrysostome. O how boldly the man of God speaks being compassed about with those murderers! Some are fain in our days into a most ridiculous way of reproof and exhortation if it be compared with this. They will discourse very earnestly what obedience the people owe in the audience of the King; and again, they will preach how the King is tied to justice and equity far from Court in the audience of the People: Inveigh against ingrossers of Grain in the City, and against false Merchandise in the Country. This is a most preposterous course, and no way intended to edifie their Auditors. So St. Peter might have tax'd the Idolatry of the *Gentiles* in the hearing of the *Jews*, and the sin of the *Jews* that they killed Christ in the hearing of the *Gentiles*; but that partition had been very ill divided. For it were like that Paradox in *Chirurgery*, called *Unguentum armarium*, to cure a man without application of the remedy at an hundred miles distance. No, St. Peter had no such Quacksalver tricks in Divinity, but directs his reprehension to them that were before him, *Ye have taken, &c.*

And all the *Jews* were rightly thus accused, (except those few of men and women that were his Disciples and followed him) for if they were not such as accused him falsely, yet they were such as suborned Catives to betray him. If they were not in the plot of betraying, they were in the sin of delivering up to Pilate; if not among those that delivered him up to judgment, yet among those that cried out *Crucifie him* in the time of judgment. Nay, though they did not cry out, nor so much as in their hearts consent to his unjust trial, yet they held their peace, they suffered wrong to prevail and did not resist it. They did not put off the *Roman Soldiers*, and stay their fatal hands; in one respect or other they were all as guilty as St. Peter chargeth them, *By wicked hands ye have crucified and slain him.* Some of the *Jewish Rabbies* flout at these words of St. Peters to this day, saying, the Christians are

are quite mistaken to impute unto them the crucifying of Christ, for they had no such kind of death in their Law, and they did all things *à punto* according to their Law, they crucified no man. They had but four capital punishments for Malefactors, says *Maimonides*, after the tradition of *Moses*, killing with the Sword, stoning to death, hanging on a tree by the neck, and burning. But the infliction of crucifying was unheard of to their Nation. Thus they. And whereas *Cardinal Baronius*, *Cardinal Sigonius*, *Justus Lipsius*, and some other learned men, contradict the *Rabbines* in this, I think they did amiss not to believe their great Doctors in their own Laws and Customs, wherein they were most expert.

The true retortion is, that in the days of Christ the power of life and death was taken out of the hands of the *Jews* by their *Lords the Romans* that reigned over them; therefore they implore the *Roman Magistrate* that he would condemn and execute their Prisoner after the *Roman Laws*, and the *Romans* did deal with him after the rigour of their Laws, which sentenced all those that were convicted of sedition and raising tumults to the bitter death of the Cross. So Christ foretold to his Disciples anon before he entred into *Jerusalem*, That the Son of man should be betrayed unto the chief Priests and Scribes, and they shall deliver him to the Gentiles to mock, and to scourge, and to crucifie him, *Mat. xx. 19*. It was not the custom in *Israel* to strike nails through the feet or hands of any that were hanged up, says *Maimonides*. Nay, the most accurate *Casaubon* says, that there is not one word in all the *Hebrew* tongue for being nailed to the Cross, so little were they acquainted with the punishment. This *αἰσχρογάρτες* in my Text, *affigentes*, which the Vulgar Latine most ignorantly reads *affligentes*, is *heathen* Language, and unknown to the *Jews*. The *Rabbines*, in contempt of our *Saviour*, call him in their Tongue sometimes as you would say *κρεμαδέντα*, he that was hanged; but their Tongue could not furnish them with a word to say, he that was fastned to a tree. There may be divers ways of hanging on a tree beside crucifying; and the *Old Testament* useth ever the general phrase, *Cursed is every one that hangeth on a Tree*. The only place in the *Old Law* which hath respect particularly to the death of the Cross, is *Psal. xxi. 17*. They pierced my hands and my feet. Therefore the *Rabbines* have endeavoured to corrupt that place more than any other in all the Bible. But the *Psalmist* alludes to that which the *Jews* should procure, and the *Romans* execute. One only place selected out of *Sozomen* by *Casaubon* avails *Sozom. lib. 1. c. 18.* much to prove that crucifying was not a *Jewish* but a *Roman* fashion: For *Constantine* thought that no Malefactor was worthy to die on a Cross, because our *Lord* had so suffered, the just for the unjust, therefore he took away that penalty of crucifying used before by the *Romans*, says *Sozomen*.

Therefore the vulgar Latine Translation mistakes the words of my Text, but hits the sense very well, for it hath not *Per manus impias*, by wicked hands, but *Per manus impiorum*, by the hands of the wicked; as if it were in Greek *διὰ χειρῶν τῶν ἀδίκων* with an Article, which would make it personal. But then the meaning is, ye *Jews* have taken him, and by the hands of the wicked, that is, of the *Gentiles*, have crucified him and slain him. So Christ foretold, *The Son of man shall be delivered into the hands of sinners*, that is, into the hands of the *Gentiles*. We that are by nature *Jews*, and not sinners of the *Gentiles*, says *St. Paul*, *Gal. ii*. *St. Chrysostome* understands it two ways, either by the hands of *Judas*, or by the hands of the Souldiers. It is all one; for consider it well, and it is rather the worse on their side than the better: They suborned *Judas*, they importuned *Pilate*, they stirred up the Souldiers. *St. Peter* passeth over these instrumental, accidental coadjutors, and directs his invectives against them that had the chief finger in the murder, that set all the wheels a going; *Ye have taken him, and crucified him*. If *David* could discern the hand of *Joab* in the woman of *Tekoa's* Parable, then be sure the *Lord* doth espy the chief Actors and Complotters of all mischief, and rebellion, though others appear in the fact, whom they have exposed to censure and dangers. *Statists* love to bring about odious projects by the hands of underlings, as the Ape in the Fable would take the Chesnut out of the hot Embers with the Cats foot. But *God* will send his *Angels* to gather up the Tares in bundles, all that were Complices in the same sin shall make one bundle both *Jew* and *Gentile*. For there is no connivence in *God's* justice, no ignorance in his wisdom, no partiality in his sentence, To him therefore be glory for ever. AMEN.

NINE
SERMONS
UPON THE
RESURRECTION
OF OUR
SAVIOUR.

THE FIRST SERMON UPON THE RESURRECTION.

ACTS ii. 24.

Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.



Resurrection Text out of the first Sermon that ever the *Apostles* preached upon the Resurrection, preached in their full vigour of sanctification, immediately after they had received the *Holy Ghost*, to let us know that *Whitsunday* was principally ordeined for this end, to make *Easter-day* famous over all the world: for when God filled *Peter*, and all that were gathered together with that new wine of the Spirit which is mentioned in the beginning of the Chapter; what did it produce in the first instant? what effect did immediately flow from it as an essential property? read and mark from my Text onward to the end of *ver. 36.* this is the nail altogether struck upon; this is the Theme gone over and over, that *God had raised up Jesus*; the Book of the *Psalms* did prove it, and the Disciples were witnesses of it. O mystery of mysteries, and wonder of Miracles! the first lesson of faith, the Corner-stone of the Building, the most necessary Pillar of the Gospel, indeed the bloody passion of our Saviour which was delivered us in the former verse, and the victory over death after that bloody Passion, which I shall instance upon in this verse; these two are the supporters of all Christianity, take away these two Pillars, as *Samson* broke down those that held up the Theatre of the *Philistines*, and you ruinate the whole Tower of Faith, and demolish it to nothing. Very fit it was therefore that all the tongues wherewith the *Holy Ghost* had endowed the *Apostles* with utterance to speak, should concur in this one point, and go no further in their first days labour, namely that *Christ was become the first fruits of them that slept, that his soul was not left in hell, neither did his flesh see corruption.* And because this Sermon of *St. Peters* in the forenamed respects is such an illustrious testimony of our *Lords resurrection*; therefore both *Eastern* and *Western Churches* have selected this Chapter of old to be the second Lesson for the Evening Prayer of this great Festival; so our *Liturgie* reteins it, which never recedes from good antiquity: and where our Church hath gone before me in her judgment, I thought it meet to follow her at this time in my duty, and to parcel out my Text from that great variety which the Chapter affords upon this occasion in these words, &c.

The division that I will give you upon this verse shall be easie to conceive, and that will help out some things which are a little difficult in the handling of the parts. First here is the Resurrection of our Saviour barely and positively affirmed, *whom God hath raised up.* Secondly the complement of it, *God loosed withall the pains* of

of death. Thirdly the necessity of it, for it was not possible that He should be holden of death. He humbled himself, and became obedient to death, therefore He was raised up: He undertook the death of the Cross, being fast bound in misery and iron; but as fast as they bound him God loosed him from those pains: neither were these things arbitrary, accidental, obnoxious to any human impediment, but contrived and fixed by Gods inevitable Decree, ought not Christ to suffer, and so to enter into his glory, says the mouth of truth and wisdom? There is an oportuit upon both, he must suffer, and he must overcome those sufferings. Oportuit, the former must be, and it was impossible he should fail of the latter. Or you compose this Text with the Points of the former Text, immediately connexed with it, and see the amends made by Gods mercy for the Jews fury. Ye have slain that holy one, says the Apostle; but what follows? God hath raised him up. Ye have taken and crucified him, but see the alteration, God hath loosened all the pains and pangs of death: He must not escape your hands, it was permitted unto you from above, he was delivered by the determinate counsel and foreknowledge of God: And he must escape all his ghostly enemies, sin, and death, and hell, for it was impossible he should be holden of them.

Whom God hath raised up. Since the world began there was never any thing opposed so much as this, that Christ rose again the third day according to the Scriptures. For what shall we think of others, when the Apostles of our Lord did not only suspend their belief when tidings were brought of it, but with some disdain rejected it? For when Mary Magdalen, and Joanna, and Mary the Mother of James did tell the Eleven what the Angel had testified, their words seemed to them as idle tales, and they believed them not, Luc. xxiv. 11. Nay, when Christ had appeared to ten of that company, Thomas only being out of the way, they could not all perswade him that they had seen the Lord alive. Was ever any Tenet of faith so difficultly received even into the hearts of the best men? Then you may be sure that when this good seed fell into worse soil it was miserably choaked with thorns. A sudden and a strong Faction combined against it instantly after it began to sound abroad, Acts iv. 2. The Priests, and the Captain of the Temple, and the Sadduces were grieved at no other part of their doctrine but this, that they taught the people, and preached through Jesus the resurrection of the dead. Josephus says, that as long as the Sadduces continued, till they were all destroyed, they became as horrid, and savage as beasts in cruelty, raging against those that affirmed the immortality of soul and body. When that Doctrine spread it self abroad, and came to the Philosophers of Athens, some censured Paul for a babler, some for a setter forth of strange Gods, Acts xvii. 18. And St. Chrysostome says upon it, that Anastasia, which signifies the Resurrection, was accounted a God which the Christians only worshipped. The same Paul opening the knowledge of the Gospel before Festus and King Agrippa, that Christ should suffer, and that he should be the first that should rise from the dead; Festus broke out in reviling at that passage, Paul thou art beside thy self, much learning doth make thee mad. I would the opposition had gone no further, but St. Austin and Epiphanius in their Catalogues of Hereticks rehearse more Adversaries against the Resurrection of Christ than any other doctrinal Point that concerns our Salvation. Simon Magus wrote many books against it. Basilides, a venomous Dogmatist, taught that Christ as he was led to be crucified vanished away by Art and Præstigation, and that Simon of Cyrene, who bore his Cross some part of the way, was put to death in his stead, but that Jesus did never die, and therefore was never raised from the dead. The drops of so many Heresies was stained through these wicked wits, that the Church might enjoy truth more triumphantly after such great resistance.

Acts 26.8

But let me go on with the Apostles question, why should it be thought a thing incredible with you that God should raise the Dead? He that created the soul and body of nothing, doth it not appear much easier to him to joyn them together again in one substance when they are separated? Finemque potentia cæli non habet, & superi quicquid volvere peractum est. To expound that Heathen Poet by our Heavenly Poet, whatsoever the Lord pleased, that did he in heaven, in earth, in the sea, and in all deep places. He that will consider how every day is renewed after the night hath overcast it by the dawning of a new morning; how every year is renewed, after the cold and darkness of Winter, by the return and advancement of the Sun; how the naked Trees re flourish by the Vegetative vertue of the Spring; how Flies, and Moths, and the brood of the Silk-worm have no motion, no quickness, no token of life in them for many months together, and yet instantly quicken again when the warmth of the Sun beams

beams do cherish them : Finally, to end in that chief instance, for the Scripture hath made it so, how the seed of Corn falls into the ground and dies, and then revives again, and brings forth much fruit; he that puts all this together rationally will more easily consent, that it is not improbable that God will shew more wonderful signs of his workmanship in man, being next under the *Angels* the beauty of all his Creatures. *An unwise man doth not mark this*, as the *Psalmist* said, *and a fool doth not understand it*. *St. Austin* says that *Tully* in his 3. lib. *de Repub.* disputed against the reuniting of soul and body. His Argument was, To what end? Where should they remain together? For a body cannot be assumed into heaven. I believe God caused those famous monuments of his Wit to perish, because of such impious opinions wherewith they were farced. But to his slender Argument, the body raised up shall have shaken off all malignancy of flesh and blood, which made it unfit for heaven. And when it is become a glorious body, why not a body inhabit heaven as well as a spiritual coelestial soul converse upon earth? But *Plato* was more *Theological* than *Tully*, and he taught very truly, that souls could not remain separated for ever without their bodies. And though he put not a reason to his opinion, there is a very sufficient one, *Posse perficere materiam est anima hominis essentielle*. It is the essential difference, for ought we know, between the *Spirit* of a man and an *Angel* who is a spiritual substance, that mans soul hath an aptitude, a desire, a natural reference to inform, and actuate a body, and so hath not an *Angel*. Therefore it cannot be that this natural aptitude to dwell in flesh should be in it unto all eternity, when it is separated from the body, and never be satisfied.

Civ. Dei.
lib. 22. c. 4.

Eccl. lib. 2.
Senten. c. 2.

Perhaps some will think that this labour may be spared to shew the possibility of a body to be raised from the dead, for here is that power in act, it is done, it is manifested in Christ, it cannot be controuled, *whom God hath raised up*. Some have wondred at our *Saviour* for his Birth, his obedience to his Parents, his Poverty, his Passion, that he should humble himself so far; but no man can take hold of any occasion to wonder why he should be raised from the dead, and glorified so far! It was conformable to the eternal justice of his Father to exalt him that had humbled himself so much; Lowliness shall not always be left in the dust to be despised. Therefore some of the ancient Writers make those words by Analogy to suit with Christ, *Psal. cxxxix. 2. Thou knowest my down-sitting, and mine up-rising*. And that of *Micah* in the same Key, *Chap. vii. 8. Rejoyce not against me O mine enemy, when I fall I shall arise*. Obedience and patience shall not be forgotten at last. Every Valley that subjeaeth it self under the mighty hand of God shall be exalted. *Jesus Christ* though he was crucified through weakness, yet he liveth by the power of God, *2 Cor. xiii. 4*. Secondly, Satan must make this restitution for the wrong that he had done to an innocent. Death had dominion no further than sin did reign, so that it was a most unjust usurpation in death to seize upon him who knew no sin; the Devil set on his Instruments to kill our Lord, and prevailed, but Hell and the Grave must needs regorge that which they had so unjustly received. That eternal Law which hath destined most several retributions to the pure and impure, would not suffer that he should continue in death, whose soul was pure, and his body undefiled. The Resurrection of us sinners is out of grace and mercy, the Resurrection of Christ is out of merit and justice. Both shall arise alike, as *St. Austin* says, *Similiter surgent corpora, quae dissimiliter orta sunt, Christi, Adami, nostrum*. Bodies that were diversly framed and made as Christs, and Adams, and ours, shall not rise after a divers manner, but have the same kind of Resurrection. Yet the excellency of the head is above the members, (for though the head and members are conformable in nature, yet they are not in vertue.) Therefore I bring it home to my second reason that God is pleased in his loving kindness that we should overcome death, but he consented to his own justice that Christ should overcome death for Satan must make restitution again because he had slain an innocent. That is the second reason upon the main, whom God hath raised up.

August.
Ep. 49.

Thirdly, As God hath turned the sting of death to our benefit, so much more out of the Resurrection of his Son he hath given us a salve of consolation. For if his humility and reproach were our blessing, how much more his glory? Death is two ways abolished, first, by the pardoning of our sins, for it is now become the passage to heaven for all penitent sinners, which before was the gate of hell for all transgressors. Secondly, It is much more abolished by the Resurrection, evacuating all that mortality had caused by the restauration of soul and body into an integral composition. We have three grand enemies combined together against us, sin, and

B b b b

Death,

Death, and Hell: But through the happy victory of Christ of all these Enemies Death doth least harm, and therefore of all our Enemies he is last destroyed. Among the *Heathen* death was their *ποβήσις*, the most amating terror that could be set before a man, the reason, for they knew neither how that loss should ever be repaired, nor what entertainment their Spirit should find in another world when it was departed. But God hath provided better things for us, not to let us fluctuate in these fears and uncertainties: Nay, we are enlightened to know, that the malediction which was in death is extinguished, how that which was at first inflicted as an entrance into perpetual pain is now a *rest from all our labours*, Rev. xiv. Furthermore, that it is a rest from sin, for while we draw in our breath we suck in iniquity, grace doth mitigate our pronity to evil, nothing but death will quite stop and repress sin in us, the wisdom of God providing, that as sin brought death into the world, so death should utterly abolish sin out of the world. So death dissolves the works of the Devil, but the Resurrection dissolves the works of death. It is the last thing that the Saints desire of God to be cloathed again. With that request being heard they leave wishing, and the end of all desires must be the crown and top of all felicity. Finally, to bring it home to the Person of Christ, whom God raised up, much was our benefit by his Death, but much more by his Resurrection. For lay these two in comparison together, to be eased of misery, and to be brought into a state of joy and gladness: Is not the addition of some good thing more thanks-worthy than the taking away of some evil? Why, thus it stands with those two blessings which our Saviour obtained for us, they are the words of St. Austin I think, *Sicut humiliatus est moriendo ut nos liberaret à malis, ita glorificatus est resurgendo ut nos promoveret ad bona.* As he was humbled unto death to deliver us from the evil of death, so he was glorified by rising again that he might bring us to happiness and glory.

And of this great work of raising up enough at this once, this being the tenth of these *Easter Festivals* wherein I have spoken upon the same Argument and occasion before you. Yet I have a little to add before I leave this first Point touching the Agent, and the Patient. God was the Author of this great work, and Christ in his own body returned again to life, *whom God raised up*. May not the Power and Majesty of Christ seem to suffer in this, that St. Peter says, *God raised him up*? For our Saviour did often give the Jews to know, that he would raise himself again from the dead on the third day, *Destroy this Temple, and I will raise it up again in three days*, Joh. ii. 19. And without any Parabolical speech, Joh. x. 18. *No man taketh my life from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again.* Why then doth not the Apostle clearly attribute unto him, that he was the Author of his own Resurrection? Because he spake of his Humane Nature first impotently obnoxious to Passion, and then powerfully restored to life. The Omnipotent vertue to revoke the soul into the body again was in the Divinity of Christ, not in his Humane Nature. Therefore Christ declareth in those words of St. John, that it is not in the power of man to reserve the soul in the body when the pangs of death are upon it; but for his own part, though deadly wounds should be gashed in his body, yet he had power through the union of his Godhead to stay his life, and not to lay it down. Likewise it is far from the ability of man to re-unite his Spirit to his Flesh when it is separated, but the Divinity of our Saviour kept personal union with the body in the Grave, and with the soul when it is flown away, therefore he could bring them together again to remain in incorruption; the ancient similitude was, As a man that draws a Sword out of a Scabbard holds the Sword in one hand, and the Scabbard in another: So the Soul was unsheathed from the body, but the Divine Nature held personal union with them both. And as the Weapon is fit to be put into the Case that held it, yet it cannot sheath it self without the hand of the Owner thrust it in: So the Soul of Christ was restored again to the body, not by any vertue, or activity in the humane soul, but by the Power of God. Christ was made like unto other men in all things, sin only excepted, and re-made, or raised up like other men. *Si homo non vicisset inimicum hominis, non justè victus esset*, says *Irenæus*; The Enemy of man was overcome by a man, else he would have clamoured that he was overcome by Power and not by Justice. Therefore St. Paul, to let us know that Christ was left in death as man to be raised up, says he, *As by man came death, by man came also the resurrection of the dead.*

Him God raised up, him, that man Christ Jesus that was crucified, the self-same body, let me touch upon that, and then I will go on to new matter. The Resurrection of

To let in 10.
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of our Lord is the Samplar of ours, that very same material Flesh that died was revived again in him, and so it shall be in us. The impious *Socinians*, the last and one of the worst and most pestilent Sects that ever was in the Church, teach that we are not bound to believe it as an Article of Faith that we shall rise again in our own bodies. Why then the same dead shall not rise again, for if they want one essential part, and the matter is one essential part of our composition, it is not the same man. Matter is the principle of individuation, or numerical distinction say the *Metaphysicks*. And the old *Pythagoreans* could not deny in their Paradox of *μετεμψύχως*, if one mans soul came by many *transmigrations* into another mans body, it was another man. But leave we the help of humane reason, though that be strong on our side, and come to Divinity. All the Ensamples or Preludiums of the Resurrection both in Old and New Testament were of such as had life restored to them in their own body, the *Shunamites* Child, the Widows Son, *Lazarus* the Brother of *Mary* and *Martha*, the Saints that came out of their Graves in the holy City, and Christ himself that came out of the Sepulchre. And let any equal Auditor judge if *Job* were not an *Anti-Socinian*, *Job* xix.26. *Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall behold for my self, and mine eyes shall see, and not another.* And is it not equity, that the righteous in the same body wherein they have worshipped God they shall be glorified, that the wicked in the same body wherein they have lusted after evil things they shall be punished? I will name no *Fathers* to Patronize this cause, for all concur with one voice, that as God raised up Christ, so he will raise us up in our own bodies.

With the Resurrection of our Saviour, which I have handled hitherto in the first part of my Text, there is adjoyned in the next place the Complement of his Resurrection, the full weight and excellency of it, *having loosed the pains of death. Solvitis doloribus inferni*, having loosed the pains of hell, so the vulgar Latine; and I will now go over the divers interpretations of both readings. The first, which is the reading of our Translation is the right and best, therefore I will begin with that. First, *St. Chrysostomes* judgment upon it is, that when Christ came out of the Grave death it self was delivered from pain and anxiety, *ὁ θάνατος ἑαυτὸν δέσμιον ἔθηκε*, death knew it held him captive whom it ought not to have seized upon, and therefore it suffered torments like a woman in travel, till it had given him up again. Thus he. But the Scripture elsewhere testifies that death was put to sorrow, because it had lost its sting, rather than released from sorrow by our Saviours Resurrection. Secondly, *Cajetan* understands by the loosening of the pains of death, the undoing or taking off those penalties which he suffered in *triduo mortis*, in those three days while he lay asleep in the Sepulchre. But what penalties are those in his construction? Why one thing irksome unto him was that the body and soul should be divided in sunder, the other that the very place of hell, to which his soul descended is in it self ordained for torment? *Et mora in inferno erat pana infamie*, as another said, any stay or delay in hell was a derogation to his honour: and for the body resting in the Grave, though then it have no sense of smart, yet for that while it is *sub mortis victoriâ & imperio*, under the charge and Empire of death. There is somewhat near to truth in this Exposition, as I will manifest by and by, and somewhat clean mistaken. For all the sorrow and punishment of Christ was finished in his death, that was the consummation of all his penal sufferings. Wherefore his body was not kept in the Grave, much less his soul made progress to Hell, to bear any penalty, revenge, or sorrow for our sakes, or to satisfy for our sins, but to fulfill all righteousness, to confirm our faith that he was truly dead, and to captivate the Devil. Therefore his Resurrection did not cut off or mitigate any sorrows which he sustained in death, I cannot consent to *Cajetan* if he mean the contrary. But if he take not sorrows in a proper signification, but Metaphorically for the bands of death, as the *Syrian Paraphrast* reads it, *Solvens funes mortis*, loosening the cords or twists of death, so I think it to be the very marrow and true sense of the Text, that God raised up his Son, not Christ, but God, the sense continuing in the same person, having loosened or unbound him from that death wherein he was detained three days.

But if it agree to the Person of Christ, that he loosed the pains of death, though it be a little violence to Grammer, me thinks then thirdly it comes to this interpretation, that Christ had paid, (you know that is *solvere* too) he had undergone, he had satisfied the pains of death, or a most painful death. So *Beza* says it may be taken here, *Dolores mortis pro morte dolorum*; The pains of death, for a death full

of pains, even all that spight and malice could wreck upon him, *Andradius* likewise in his defence of the *Tridentine* Faith agrees with *Beza*, that Christ after he had given up the Ghost, and paid the debt of Nature upon the Cross, was acquitted or exempted from the sorrows of death, that is, from a death full of sorrows, sorrows that were not only deeply impressed into the body, as far as whips, and thorns, and nails could reach, but exceeding anguish and pain of mind, sighs and horrors that we can not conceive: Thus far only we may peep into it, that God was represented to him most angry at our sins, that He felt the malediction of his wrath lying upon him for our sakes, especially that He was troubled to shed his blood for so many ungrateful wretches that had no regard of it; these were the sorrows of death that compassed him about; but that He should put on the horror of our guiltiness so far, and suppose himself to stand in our person at his *Fathers* Tribunal, even to the forgetting of himself, to the confusion of his reason, to the pangs of desperation, as if He felt hell about him, whatsoever a grave and worthy Author says to this point upon my Text, and in other places, I draw my consent from it. Exceeding sorrows both of body and mind gat hold of him, but they were loosened and finished upon the Cross. But will some man say, why doth *St. Luke* speak of these in order after his Resurrection? I answer, that Christ satisfied the wrath of God to the full upon the Cross, and paid that debt for which He was our surety, to the utmost farthing: Thereby He loosed the deadly sorrows, yet it did not appear so well that He had loosed those sorrows, till the time He rose from the dead, therefore the victory over those sorrows being estated as it were in his rising again, *St. Luke* ascribes it to his resurrection. I have not spared you see to open this third and most common opinion unto you; yet I rather satisfy my self in this Interpretation, that as it was Gods work to raise up Christ, so it was his act to loose the pains of death, *solvere i. e. irritum reddere*, all that the pains and sharpness of death could do was to divorce his Soul from his Body, and God did frustrate and dissolve all that by uniting them again in the Resurrection.

And according to this true reading of the words which I have hitherto beaten upon the Expositions are easie and full of consolation; full of consolation I say; for neither could the Scripture say that the sorrows of death were all paid, neither had it been possible for Christ to have got out of the Grave, if there had been any one sin, though the least in the world unsatisfied. The other reading is strange to the Original, yet admitted by all them that are bound even to the errors of the vulgar Latin Translation, and often quoted and cited for great authority in some Controversies, *solvens dolores inferni*, having loosed the pains of Hell. 'Tis true that *Irenaeus* and some others of good credit of old do use the same; and our Criticks tell us of one antient Greek Copy that concurs with them; and a learned Bishop of our own Church reconciles the seeming difference on this wise, that by death in that place is meant, not the first but the second Death; the second Death you know is eternal punishment in Hell fire, and in his opinion it comes all to one pass to say, having loosed the sorrows of death, and having loosed the sorrows of hell. This will be examined by and by: but first I will premise how some have blundered themselves in this reading.

Ep. 99.

St. Austin in that famous Epistle of his to *Evodius*, propounds it, though very faintly, that it is not improbable that the Soul of Christ went into Hell *in triduo mortis*, and carried away with him some that were there tormented; and if none other were released, yet at least *Adam* was: If the Father can be expounded to mean that Christ blotted out the hand-writing against us, harrowed Hell, and took away all power from it against penitent sinners, and so preserved *Adam* and other just men from that place of torment, his Judgment is right; but if his Sentence be flat for the other meaning, that any of the damned were redeemed of those pains, that so he loosed the sorrows of Hell, then we forbear to give him credit. But you shall hear him in the right anon. Secondly there are more than many that think they have found their so much contended for fire of Purgatory in my Text: for neither the Schoolmen, nor almost any other of the Church of Rome do take the word Hell in the Creed properly and literally as they ought, for the Hell of the Damned, it is their Doctrine that Christ went *virtually* thither, but not *locally*; no in their common Tenent he descended but to the *Limbus* of the *Fathers*, or to the place of temporal sorrows, where some were detained for a while for the satisfaction of some venial sins. Therefore *Bellarmine* having laid his conclusion at first that Christ descended

descended to the nethermost Hell, afterward went from it, and held with their common way, that in his *substantial* presence he went at the most no further than *Purgatory*. This Pill being commonly swallowed among men, it purgeth this fancy out of divers of their Authors, that Christ redeemed not the damned out of Hell, but He released many by a Plenary Indulgence out of *Purgatory*. This is nothing else but to make the Scriptures chime according to that idle conceit that runs in their brains. And thirdly *Aquinas* shuts this opinion out of doors to take in another, to wit, that to loose the pains of Hell, was to loose the pains of the *Patriarchs* and *Fathers*, who were sequestered in a Recepracle of ease, but not admitted into any joys of Heaven till Christ had first ascended: but what pains had these that were to be mitigated, if they lived in quiet refreshment, and in no pain at all? he answers that they were full of sadness and affliction of mind, because their deliverance was so long stopt, and Christ staid so long before He came in the flesh to release them. But I rejoyn, if they were in such a state as they describe, *dato non concessio*, they might be full of desire and expectation, but without any molestation or anxiety. All these opinions which I have rankt formost, as they miss the meaning of the Text, so neither are they right according to analogie of faith.

But the last Paraphrase of the words, though it rove from the meaning of the Text, yet it is sound according to analogie of faith, 'tis thus that Christ loosed the sorrows of Hell, not as if ever He had felt the sorrows of Hell in himself, and shook them off, but He subdued *Satan* for our sakes, and delivered us from those pains, with which we should have been held and captivated. And herein St. *Austin* speaks to this point most intelligently, that it is easie to understand how these sorrows were loosed to set us free, *quemadmodum solvi possunt laquei venantium ne teneant, non quia tenuerunt*; as the snares of Hunters may be untied, not to redeem that which is caught, but that they may never catch any thing. No man will ever deny but that we may be as well delivered from that torment which is deserved, as from that which is inflicted, and to prevent the Devil that he should not tyrannise over us, is to loose and break in sunder the fetters that he had prepared for us, and enough to make us confess with *David*, *Thou hast brought my soul out of hell, thou hast kept my life from them that go down into the pit*. The three-headed Monster that fights against us is the strength of Sin, and Death, and Hell put together: Sin must not reign, Death must no more sever Soul and Body, Hell must have no power to receive and torment us, all these must be vanquished, or else *Satans* Kingdom is not quite destroyed: and Christ subdued them all: but the greatest and most perfect Conquest that He made, whereof we most triumph in this life is, that He overcame Hell, or loosened the sorrows of Hell: For Sin doth remain in us here, though the force be broken; Death also prevails against our body, though it shall be but for a time; but here is the fulness of our Redemption, and of Christs Victory, that Hell is absolutely conquered, and shall never lay hold of them that believe.

And I must go one step further with them that follow this interpretation, wherein my judgment favours them for true Doctrine, that Christ did locally go down into Hell, when He loosed the sorrows of Hell for his Elects sake. *Christus Lib. de An. inferos adiit ne nos adiremus*, says *Tertullian*; Christ went into Hell that we might never come thither: and *Fulgentius* is a great light to this Article of the Creed. It was fit that the Son of God being without sin should descend as far as man had fallen by sin, and so He freed all the faithful of the world from the beginning to the end, that they should never come thither. I will fill the Scale with no more authorities than St. *Austin's*, this is his Sentence, it was convenient that Christ should descend into Hell to procure us freedom from Hell; as it behoved him to die, and to rise again the third day, that we might not die for ever, but rise from death. Some that affect not this way of Christs local descending into Hell, rejoyn thus, that no man denies but Christ delivered us from the power of darkness, and that He spoiled Principalities and Powers, and made a shew of them openly; but it is not certain by what means this was done, by his Divinity, or by his Humanity, or both; by the vertue of his Sufferings, Death, Burial, Resurrection, or by the real Descending of his Soul in that place: nay one *Lutheran* Confession is not averse to think that He went thither both in Body and Soul in the very moment of his Resurrection. I believe by the penetration of the gross body of the Earth they would bring in some succour to help forward their Con-

Ep. predic.

Lib. de An.
cap. 55.De Pas. Dom.
lib. 3.Colos. 1. 13.
2. 15.Confes. Suet-
vica. art. 2.

substantia-

substantiation. The most equal way to try this is the expresse Letter of the Scripture, the clearest exposition of the Apostles Creed, and the greatest consonancy of reason.

The Testimonies of Scripture most firmly to be insisted on is *Ephes. iv. 9. That he ascended, what is it but that he first descended into the lowest parts of the earth.* I know this may well be expounded, that Christ was humbled to be a man upon earth in the form of a Servant. But if the learned and pious *Fathers* that were of old may be the Judges of the interpretation: And who fitter? the lowest parts of the earth are the nethermost Hell. *Beza* hath cited a parallel place out of the *Psalms* to make these words of the *Apostle* agree unto the Incarnation of our Lord, *Psal. cxxxix. 15. My substance was hidden from thee, and curiously wrought in the lowest parts of the earth:* But *St. Paul* doth not use to obscure plain Doctrine with strange Poetical Phrases: and *Estius* hath requited *Beza* with another place out of the *Psalms* to confirm my Doctrine, *Psal. lxxiii. 9. Those that seek my Soul to destroy it shall go into the lower parts of the earth;* that is, the enemies of the innocent should go into the place of the damned: The other Testimony of Scripture, for I will press no more, is *Psal. xvi. 10.* and rehearsed by *St. Peter* in this Chapter, *Thou shalt not leave my Soul in hell, &c.* What pains some men have taken, to no fruitful end that I know, to make these words bear any sense rather than that which is literal; no man that marks their diligence must deny, but the Soul in divers Authors is taken for the Body, and Hell for the Grave, and so they patch it up, Thou wilt not leave my life in the Sepulcher: but why should literal Scripture be so eluded? *St. Austins* rule is, that when the literal sense of the Text sounds somewhat that is sinful or impossible, then discreet and learned Interpretations must mollifie the letter: but it is not to be suffered, where good divinity is contained in the letter, as there is in this: the meaning is, as no flesh in the Sepulcher was ever free from corruption but only Christs, so no Soul in Hell was ever supported and assisted by God, and not forsaken, but only Christs. So *Fulgentius* most divinely, *anima immunis à peccato non erat subdenda supplicio, & carnem sine peccato non debuit vitare corruptio:* Christs Soul knowing no sin, went not to Hell to pay any debt of punishment, for an innocent could not be obnoxious to those flames and torments; and his Body never executing any evil act, could not be tainted with corruption and putrefaction. Is it not therefore consonant to reason to stick to the letter of Scripture, when it bears an Orthodox exposition of faith: and whether we say that *Christ being free among the dead*, to walk whither he would, his Soul being separated in death first shewed it self to the Saints in Joy to their exceeding comfort, then to the Unbelievers in Hell to their woe and confusion; or whether we say He descended, that such as believed may never be thrust into that infernal Prison, or rather that He brought his triumph over death with him before the face of Hell, and brought those unruly spirits under his yoke, *entred upon the strong mans house, and spoiled his house*, as it is in the Parable *Matth. xii.* All these ways are agreeable to Gods word, and to be admitted without contention.

Thus far upon Scripture attended by reason. Indeed *Stapleton* says, that two Articles of the Creed are not to be found in Scripture, this of *Christs descent* into Hell, the other of the *Catholick Church*. I confess in his sense they are not to be found in Scripture, but in ours they are. But last of all attend what light the very Creed it self will give to the confirmation of this Doctrine. The ground that a learned *Father* of *our own Church* lays I take to be most rational. Thus take these words properly and not figuratively, as it is fit in a short abstract of faith; next let them have a sense different in matter from all other Articles, or else they were a superfluous repetition; then let every Article keep a true consequent order of time one after another, or else it would make a strange confusion, and all other Expositions will give place. Some of the Romish and some of our own part have taught, that when Christ was crucified he sustained the pains of Hell: but observe against them how this Article should come in most preposterously after his death and burial, which was in time before. Others make this sense of it, that he was dead, and detained in death; others to be no more but that he was buried; but according to these opinions there shall neither be property of phrase, nor difference of matter in this Article from them that went before. To be dead and buried are as plain speeches as be in all the Creed, and should these be explained by an enigmatical Phrase to descend into Hell, rather to obscure than to explain the former. Observe how our *Church of England* hath differenced it from death and burial,

rial, art. 3. *As Christ died for us, and was buried, so also it is believed* (mark, that's another point) *that He went down into Hell.* And the thirtieth Article of the Church of Ireland doth not satisfie me, that this line is in one comma, I know not whether by the negligence of the Printer, He was buried and descended into Hell.

I cannot come to the third part of my Text, and I have done as much as the time will permit upon the second; only let me add, let weak capacities be no ways discomfited, though they cannot explicitly understand the meaning of this controverted Article of the Creed, *Christ's descending into Hell*: they must believe that Christ vanquished the Devil for our sakes, that's necessary both for their comfort and salvation. And all Articles of Faith are not equally necessary and fundamental. *Gregory Valenza*, and many others, I think not imprudently, hold that the main and necessary points for unlearned simple people to believe, are the great works of God remembred in the principal Feasts of the year, *Christ's Nativity*, his *Passion*, *Resurrection*, *Ascension into Heaven*, and the coming of the *Holy Ghost*. And though this Article of the Descent into Hell contain an excellent mystery of Faith, yet it comes not near the excellent knowledg and use of the former. *Suarez* the Jesuit writes confidently, that if by an Article of Faith we understand a Truth which all faithful people are bound explicitly to believe, so he did not think it necessary to reckon it among the Articles of Faith. The *Nicene Creed* in our Common-prayer Book hath left it out. *Ruffinus* says that after 400 years it came into the *Latin Church*, and like enough, for *St. Austin* expounds the Creed five times, and *Chrysologus* of *Ravenna*, ann. 440. six times and never glance it. For that Creed called the *Apostles*, was not so drawn up by the *Apostles*, for ought we can find in good antiquity, but called so because it contains the sum of all Apostolical Doctrin: one part of it was laid too after another, and this I believe was the last addition of all. Therefore it is a main arm of faith, that Christ loosed the sorrows of death, and a Truth it is no doubt, though not of such *prime consequence*, that He descended into Hell to loose those sorrows for our liberty: but the main Pillar of Faith is the first Comma of my Text, that *God raised up Jesus from death, and it was impossible He should be holden of it.* AMEN.

THE

THE SECOND SERMON UPON THE RESURRECTION.

JOHN xi. 43.

*And when he had thus spoken he cried with a loud voice,
Lazarus come forth.*



Among all the miracles that our Saviour wrought this suscitation of Lazarus, or raising him up from the dead, it was his true *Benoni*, or Son of sorrow. None came off with so much anxiety, none cost him so dear in all the Gospel. Twice he groaned in Spirit, and once he wept, his Passions were as variable as the life and death of Lazarus. Look back to the fifteenth verse, and you shall see it wrought comfortably, *I am glad for your sakes that Lazarus is dead.* Look unto the 35 verse and you shall see it wrought

*Serm. de
temp. 104.*

*Abulen. in
21. Mat. 9.
56.*

bitterly, *Jesus wept.* What alterations are there, says St. Austin? *Gaudebat propter discipulos, flebat propter Judeos; horum fides confirmabatur, horum incredulitas augebatur.* It joyed him for the Disciples sake, that their faith would be confirmed and revived: It grieved him for the *Jews* sake, whose hearts were hardened. The preparation then of this Miracle was not without sorrow, but the event and sequel was worst of all. For although the Counsel of the *High Priests* stomach'd at our Saviour long before, yet they wish't his life no hurt till he had wrought this wonder which all the world were amazed at. From that time *Caïaphas* began to talk like a Wizard, *That one man must die for the people, and Christ must suffer.* Now you see good cause why our Lord might groan and weep, *Israel* shall pass over into *Canaan*, but *Moses* must die upon Mount *Nebo*, the birth of *Benjamin* shall be *Rachels* funeral, *Lazarus* shall be revived, and *Jesus* crucified.

Yet I can tell you one thing, Beloved, how the Son of God shall neither groan nor weep for *Lazarus*, but rejoyce in Spirit and be glad, even at this day be glad, as he stands at the right hand of God, and it lies upon you to do it. Did he then groan for the infidelity of the *Pharisees*? Then sure he will now rejoyce if we believe in his works, and have faith in the Resurrection. Did he then weep because his own death was contrived for doing good? Then he will now be comforted if you take heed that you do not again crucifie the Lord of life. *Tollite lapidem.* as it is in verse 39, *remove the stone*, the hardness of your heart, and joy will follow in heaven for the conversion of a sinner. Do you consider that the days past were a time of mourning and sad contrition? Why, here is a Text which was not preach'd without Christs mourning and lamentation. Do you remember his Passion but the other day? Why, this is the Text which was an occasion to bring him to his Cross and Passion. What do you meditate upon this day but our Saviours issuing out of the Grave? Why, here is *Lazarus* broke out of the Tomb, *Lazarus come forth.*

Which words, as I have read them, rise up into two eminent heads like *Tabor* and

and *Hermion*. You shall perceive that the business in my Text is a work of great dignity, that is one part, and a work of great Divinity, that is the other part. The dignity consists in these two Points: 1. In that which *Christ* had spoken before, when he had said thus; And what was that? He pray'd unto his Father; wherefore it is *dignum oratione*, a work worthy of a Prayer for the preparation. 2. It is *Dignum proclamatione*, it was cried with a loud voice, and fit to be published to all the world. The Divinity appears in these three circumstances: 1. *Exeat mortuus*, that a dead man is summoned to appear. 2. *Exeat Lazarus*, *Lazarus* after four days departure comes forth. 3. *Exeat ligatus*, one who was bound hand and foot with Grave-cloaths walks upon his feet. O strange Divinity! the Monuments which were shut did open, for *Christ* did call who had the Key of *David*. The dead who lay in silence could hear his tongue, for it was the same voice which makes the Hinds bring forth young ones, and called *Adam* from the dust of the earth. The body which lay putrified four days gave no offence in the smell. *Christ* was at hand, who is a sweet savour for us unto *God*. The feet which were bound with Grave-cloaths could walk before him, for *in him we live, and move, and have our being*. Was not this excellent work worthy of a Prayer? So far we have gone this day in our morning Sacrifice. Was it not worthy of the proclamation of a loud voice, fit to be preached that the world may hear of it, and believe, and be saved? And that is the business which doth now take up your attentions. With these two circumstances of the Miracle I must first begin, the preparation of our *Saviours* Prayer, and the promulgation of his loud voice or preaching, And when he had thus said, &c.

That is, when he had prayed unto the Father. *Dimidium facti qui bene cepit habet*; And he that begins his work with Prayer, as *Christ* did, hath half dispatch'd it. *Vox clamantis*, the voice of a Crier was the fore-runner of *Christ* when he came upon the earth: *Vox orantis*, the voice of Prayer must be the fore-runner of our necessities when we look for any thing from heaven. As the people shouted when the foundation of the Temple was laid, *grace grace* be unto the first stone of the building, so let the foundation of every thing be laid with shouting and strong Ejaculations to our *God*, that he may say upon the moving of the first stone, *Grace* be to the building. In *Gen. xii.* *Abraham* removed three times to several quarters, and still before he pitcht his Tent he built an Altar to *Jehovah*; remove not, stir not, enter upon no new task before you have built an Altar. *ὁπῶς αὐτὸς ἐνυχὲν, ῥάθ' αἶ*, says *St. Chrysostom*; wheresoever you are pray, and your own heart is a Temple, or the Alter of *Jehovah*. Religion is the Bow, and the heart is the String, but Prayer is that which bends the Bow, Religion is unbent as it were, and the Shafts cannot fly untill Prayer dispatch them.

Well might *Peter*, who was prompt of tongue, and ready to speak upon all occasions, be counted a chief *Apostle*; for Prayer, which is the tongue of Religion, and our Consciences Orator, is the chief of all our virtues. *Debilem facito manu, debilem coxâ, pede*; no matter for infirmities in the feet, for diseases in the hands, so the dumb Devil be not in our tongues. The penitent Thief had no hands to hold up, they were nailed to the Cross, no knees to bend, for his legs were broken, he had a tongue to say, *Lord remember me when thou comest into thy Kingdom*, and it did him service enough to open Paradise. O the delusions of the Devil! For all this that I have said, you shall sooner make ignorants and vain people believe that Diseases are curable by insignificant Charms, by unhallowed mutterings, than by godly Prayers: As if the Devil could go further with Non-sense than a good Christian with Faith and Prayer. One Talent in the Gospel could do no good, for it was but one Talent upon the return, but one single Petition will fructifie like a grain of Wheat into stalks and handfuls. For as it is said of the nine Muses, *πᾶσι δ' ἐνοικίον μῆτις ἐπὶ τένομα λέξουσιν*, call but upon one by name, and all her Sisters beside will assist the invocation; so call but for one blessing piously, and though you ask but for a drop, much abundance of waters of comfort will gush out when the spout is opened. Fear not *Zachary*, says *Gabriel*, when he came to tell him of the birth of *John*, for thy prayers are heard, *Luk. i. 13.* Why surely, says *St. Austin*, he prayed for the whole Congregation at that time, and not for Children. Not for Children, for his Wife was old and barren, he despaired of Issue. What of that? He prayed for the publick good; and *God* gave him joy in particular, he prayed for the Congregation, as it was fit for the Father of a Flock, and *God* made him the Father of a Son.

Such notice was taken of this solemn Prayer which our *Saviour* made for *Lazarus*,

C c c c

Lazarus,

Tom. 7. τίς
τίς Λαζάρου.

Pliny Paneg.

ΛΑΖΑΡΟΥ, ὅτι ἡ θάκη τῆ Λαζάρου ἔχονεν ἐκκλησίαν, says St. Chrysostome; a Church was built from the ground in that place, where the Monument of *Lazarus* had been before. For who would not flock to pray in that place where *Jesus* had prayed unto his *Father*? It was an Oratory wherby the *Prelates* of the highest state might learn to officiate by *Christ's* example, and execute in their place. Alas of too much contempt to pray in the Congregation. The proud *Emperors* of *Rome* did so perswade themselves, *Ut sibi viderentur Principes esse desinere, si quid facerent tanquam Senatores*; They thought it did derogate from the Magnificence of a *Prince*, to employ their pains toward the publick good like *Senators*. So to mutter Mass once a year is enough for the *Roman Bishop*, to bless the people with so much breath as to pray for them by the Book; O it is too mean a Function for a dignified person. What? And was it a disparagement to the *Son of God*, to pray among the people, when he raised *Lazarus*?

The *Arrians* indeed did object against *Christ's* Divinity in this place, for making a Petition in the behalf of *Lazarus*. Where was the vertue of his own *Godhead*? Where was his Omnipotency? Say those graceless Hereticks, is it not a token of infirmity to ask that of another which we are not able to do by our own efficacy? And doth this offend them that *Christ* should pray that he might conjoyn with us in our infirmities? But to give a larger resolution to the doubt. Says *Martha* in the 21, 22 verses before, *Lord, if thou hadst been here my brother had not died, but I know even now whatsoever thou dost ask of God, God will give it thee*. *Christ* then had no need to pray for *Lazarus* to support his own power, but οὐκ ἦν ἀδύνατος τῆς γυναικός, to satisfy the desire and weakness of *Martha* he betook him to a prayer. Says the *Centurion*, *Lord, only say the word and my servant shall be healed. Be it so*, says *Christ*, and he went no further. O says another, *Come and heal my daughter*, vouchsafe your presence to the sick person; Why, *Christ* came and healed her. Could they ask any more? Not only the diseases were remedied, but οὐκ ἦν ἀδύνατος ἀνθρώπων ἡ βίη, it was done in what fashion or circumstance they pleased: Will *Martha* have her brother raised with a formal supplication before? She hath her will, and *Jesus* prayed unto the *Father*. It was not done then for *Lazarus* his sake, it needed not: not for *Martha's* sake only, but for the people that stood by; nay, that's not all, not for them alone, but for us, and for as many as shall hear the *Gospel* preached to the ends of the world.

For as the beating of the wings, and the crowing of the Cock raised up *Peter* when he was buried in the sins of the High Priests Hall, so the knocking of the breast, and the voice which cries unto the *Lord* before the morning watch is that which must raise us up from the luxurious beds of sensuality. Some Orders of *Mendicant Friars* wander about, and present themselves to the eyes of men, but say not a word for an Alms to make themselves known to the ear of the charitable. This is rather sharking than begging for benevolence. Let them bear the badge of *St. Francis*, but we the badge of *Christ*, ask and pray for a quickning spirit if you would be raised up to newness of life. *Hezekiah* having emptied his heart of some words which were well disgusted out, as if he had opened a vein in each eye to let out tears, by that means saw fifteen years more after a desperate sickness. *Ahaziah's* Child perchance had gained twice fifteen years, if the *Father* had done as much, but it lived not fifteen hours after the King had sent for Physick to the *God* of *Ekron*. Like *Coriolanus*, whom the people thought worthy of any favour, if his proud heart would have stooped and asked for favour. Not long before the destruction of *Jerusalem*, the great Gate toward the *East*, fast barr'd and lock'd, opened of its own accord, says *Eusebius*. This is good luck said the more confident Priests, *Deus aperuit nobis portam bonorum*; *God* hath opened unto us a gate of good fortune of his own accord. Nay, said the more wise, *Hostibus introitum patefecit*; He hath opened a gap for the enemy to come in, and that proved to be the truest Divination. Dearly Beloved, if a blessing fall into your lap, when you were dissolute, irreligious, and never thought of *God* to give it, the gates of your heart being barr'd and fastned, do you dream, like the foolish people of *Jerusalem*, that a gate of good fortune is opened of its own accord? No, no, beware the after-clap. It may be pleasant, it may be rich which comes without a Prayer to usher it into the world, but, like a base-born child, it is seldom prosperous. Me thinks I should be very much afraid if *God* had sent me any blessing, for which, either in special, or in general I had not earnestly prayed. Whatsoever good thing you possess, and never pray'd for it, I pity your title, you came to it by robbery.

And

Ensch. lib. 3.
Hij. c. 8.

And so much for the first dignity of this work, it had the preparation of a Prayer. *Jesus first cast up his eyes*, and opened his lips to heaven before he stooped to the Corps beneath, and opened the Monument, before he cried with a loud voice, *Lazarus come forth*. He cried with a loud voice, and that is the dignity of the publication.

When our Saviour issued out of the Grave the third day, it was done early in the morning, the stone was rolled away, and no noise was heard, that which was done, was done with wonderful silence. Why doth *Lazarus* come out with a loud voice? Nay, why shall the Angel at the Great Day call the dead out of the earth with the blast of a Trumpet? ἀγγέλῳ σαλπίζει, says St. Paul, meaning, no doubt, some shrill clamour, because the Son of God would have his Resurrection an Article of the Creed, and Faith is of things not seen. Yea, because he did meditate nothing but to abase and obscure himself, and to do us honour. O glorious voice which summoned *Fishermen* from their Ships, *Publicans* from their trade, *Matthew* from the Custom-house, *Paul* from the bloody City of *Damascus*, and *Lazarus* from the Tomb. To hear him pray, there was *Rhetorick* in that to incline every heart unto Piety: To see *Lazarus* reviv'd there was *Logick* in that, a demonstration of his Divinity: To hear him cry aloud there was *Musick* in that, no note was ever so sweet, no tune of such a relish as the voice of our Saviour. In *Demosthenis scriptis*, magna abest pars *Demosthenis*; It is said, that much of *Demosthenes* is lost in his Writings, because the matter was set forth with such a graceful utterance. And surely, unless we supply it with faith, much of our Saviours Miracles is lost to us for want of living in that Age, when we might hear that loud voice which commanded the Miracle.

It is not a superfluous phrase, when we read it often, that *Jesus opened his mouth, and saith*; *Aperuit os suum, qui in veteri lege aperire solebat ora Prophetarum*; God did open the Prophets mouths in the old world, but he opened his own mouth, and told his own tale in the Gospel. O what contention of spirit? What earnestness our Saviour did use when he did watch a good turn for any of his poor Members? He would venter to break his own sides rather than not to break the gates of death which did lock up *Lazarus* whom he loved; as *Antigonus* rent his Lungs, and so died, with encouraging his Souldiers. *Duritia vincenda est non suadenda*, says *Tertullian*; you must not use fair means and persuasions to them who are in a Lethargy of sin: Like old *Eli* to *Hophni* and *Phinehas*, *What my Sons? I hear an evil report. Qui timide rogat negare docet*; he that asketh any thing faintly teacheth you how to deny him; *Qui timide redarguit peccare docet*, and he that chides faintly teacheth you to despise him, and puts on audacity to sin the more. Where is the courage of *Elias*? Where is the tongue of St. *Chrysostome*, ἐσπέρουν λόγῳ, ἀσπέρουν ἔλω, *His life was like a flash of lightning, and his doctrine like a clap of thunder*. As fast as the Pharisees could throw stones at St. *Stephen*, he threw darts of rebuke at them. *Stiff-necked, uncircumcised in heart, despisers of the Law*; this was to speak against sin like a Commander and a Magistrate, not like a Petitioner. This was to cry with a loud voice, to speak as it were under correction against Sacrilege, usury, corruption and the like, to touch them as if you were loath to be understood, *God will say it is not Preaching but Libelling*.

What labour? What contention was this? The softest whisper had it not been enough to command *Satan*, and *Hell*, and the Grave? As *Pompey* said of his own power in *Italy*, *Si tellurem pede pulsavero copia militum prodibunt*; So soon as he did but tread upon the earth it would serve him with a puissant army: So *Christ* if He had but trod upon the Serpents head, upon the Grave stone, would it not have sufficed to have ransomed *Lazarus*, and all the bodies that were buried? Yes it had sufficed. But this is *dignum proclamatione*, fit for a loud voice to proclaim it. Prayer, like a good Angel, went before it: Publication, like the Trumpet of Fame, comes behind it. You know it well, says *Paul* to *Agrippa*, speaking of the Resurrection, it was not done in a corner. Two Angels appeared in the Tomb where *Christ* rose from the dead. *Angelus nuncius Dei & resurrectio erat annuncianda*; Angels are the Messengers of heaven, and this is the prime and principal message, *Go tell Peter, go tell my brethren*. How solicitous was *Christ* to have it told? Every one he met was sent to publish it. And they that nestle in their Cells and forget this office, summon them like dead men to come out of their Monuments, *Lazarus come forth*.

This was matter for a loud voice then, and business for the Pulpit now, the

Plut. in vit.
Lucul.

suscitation of *Lazarus*, but do you not disgrace the dignity of a Preacher, when every petty vain occasion doth challenge the honour of a Sermon before it? If ever there were τὸ δὶον ἐν ἐπὶ τοῖς δέοντι, a good work marr'd for being done unseasonably. Now it is when grace before meat will not serve the turn, but every luxurious feast must have the Benediction of a Preachers pains before it. *Quis te ferat canantem ut Lucullus, concionantem ut Cato?* Much less is it to be endured, that some body must make a Sermon, because *Lucullus* hath made a Supper. It is such a flout upon our Calling me thinks, as the *Chaldeans* put upon the *Jews* in their Captivity, they in the height of their jollity must have one of the *Songs of Sion*.

I have done with the Dignity of this work, I proceed now to the Divinity thereof, which is brancht out into these three powerful circumstances, *Mortuus excitatur*, a dead man is raised. 2. *Lazarus* four days dead is raised. 3. *Lazarus* who was bound is raised, and comes forth. *Mortuus excitatur*, behold that principally, a dead man is raised.

De Temp.
Ser. 104.

It is noted in *Hierusalem*, that she was implacable against the Prophets of the Lord, for twice our Saviour called upon her, *O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee*; and yet her anger would not cease, no not for a double Admonition. It is noted of *St. Paul*, that his mind was most bitter against the *Saints*, for *Christ* was fain to toll on both sides, once and a second time to summon him by his name, *Saul, Saul, why persecutest thou me?* The persecuting Rage of *Hierusalem* was invincible, the Malice of *Saul* was hardly bridled, both more headstrong than Death it self: *Non sustinuit mors secundas voces Domini*, says *St. Austin*; Death was obedient at the first Command, our Saviour called but once and no more, *Lazarus, come forth*. Could you blame *St. Peter*, whose heart earned and was sorrowful, that *Christ* said the third time, *Peter, lovest thou me?* One word is enough to make *Hell* it self fly open. O Lord, are our Hearts more hard than *Hell*, that thou hast so often spoken, and still they are shut up?

Comin.
p. 208.

Lewis the 11th of France was wont to say that he passed away his time in making or marring of men: an honest confession: for whether they be *Kings* or meaner persons, their power is prone as well to root up as to plant, as well to pluck down as to set up a Building. But *Christ* hath not only passed away time, but meditated from all eternity how to make the World and Man especially, how to remake him and restore him again, being consumed to ashes. And therefore says *Beda* very well, *Mirati sunt discipuli de exiccatione arboris, quia omnia ejus miracula antehac erant ad bonum*; the Disciples did marvel exceedingly to see the Figtree cursed and wither away; our Saviour did never meddle with any thing before, but it was the better for him. The *Jews* talkt of their priviledg to have one Prisoner let loose against the Feast, and that was a sweet one, the seditious *Barabbas*: the true King of the *Jews* did let loose a Prisoner indeed against the Feast, and that was holy *Lazarus*: for this Miracle was wrought not long before the dolorous day of his Passion, as you may see by the sequel of the Gospel: *ἰδοὺ ἡ ἡμετέρα σωτηρία συνίσταται*, says *St. Chrysostom*; as who should say this was but an introduction to make the world believe in that great sign which followed the resurrection of the dead. *Non est admirationi una arbor cum tota sylva in eandem altitudinem excrescit*, says *Seneca*: no notice is taken of one tall Cedar, when all *Lebanon* is full of the like; so we do not spend much admiration now upon the raising up of *Lazarus*, because many dead bodies arose, and appeared in the holy City, yet upon the first delivery of this man from the Goal of death, having been four days dead, it was a thing not heard of, and a matchless Miracle.

Tom. 7. α.
is τὸν Δάζα.

Plut. in vit.
Dem.

Demetrius, as he was a most devillish Statesman, so this was one of his Maxims as bad as any, whosoever they be that stand in your way cut them off: it is *ὡς αἱ γεωμετρικαὶ ἀποδείξεις*, like those things which must be granted in the Art of *Geometry*, before they can proceed any further. The *High-Priests* and *Pharisees* had got this godly Lesson from their Father the Devil; and because all the world did stare upon *Lazarus* as upon the great work of *Christ*, needs must they consult how to kill him. Was there ever a more foolish Senate? when they saw *Christ* could raise him again as oft as he pleased, yet the Projectors of the *Sanhedrim* set their wits and their cunning how to put *Lazarus* to death. O happy man if he do fall into their hands, if *Christ* will give them leave to cut him off. Four days together hath he been dead, that *God* and his blessed Son may be glorified in his suscitati-

on;

on; once already did he loose his life for the honour of his *Saviour*; let him be tormented, be imprisoned, be crucified the second time for Christs sake, and who was ever so happy as *Lazarus* to make one poor life serve for a couple of Martyrdoms, indeed it were an hard case, as *St. Austin* sets it down, *ut idem homo semel nasceretur & bis moreretur*, to be born once, and to die twice; and therefore *St. Chrysostom* would mollifie the matter, that at this time of four days sleep *ἀντὶ τῆς ἡμέρας τεσσάρων*, he was rather reposed in his Mothers Womb, than in a Sepulcher, but his condition in very deed was not pitiful but very fortunate, to be born but once, and to die twice for Gods honour.

But here is one question first, and more will follow. Was *Lazarus* stone dead, as we say, the Soul quite separated from the Body, and the spirit departed? or was it *anima sopita*, but a Soul laid a sleep, the functions being discharged from working for a time, and no more: If it were not so, yet it is able to pose a man, why Christ should say unto *Mary* and *Martha*, *non est infirmitas ad mortem*, this sickness is not unto death, in the 4. verse of this Chapter; to the Question afterwards, to the Text in the first place. The Scripture would be satisfied, and so it shall: *Mors non imminabat ad mortem, sed ad miraculum*, says *Lira* very well; how shall I expound it to you? the languishment of his sickness did not encroach upon him, that death might close up his eyes for ever, but to disclose a Miracle. As *Aristotle* said *2. Phys. c. 2.* he would have death called *μικρὸν θάνατον*, but not *τέλειον*, the termination of life, but not the end; as if we liv'd only to die: so this infirmity was not unto death, as you would say, to make it the end of the work, but that God and his Son might be glorified. To the Question then: *Totus Lazarus de monumento exit, qui totus ibi non erat*, says *St. Austin*; dead he was then, and his Soul undoubtedly departed; his Sisters that had tried their best for his recovery, would not send him forth rashly to his Grave, but that all conclusions, whether any breath remained were first examined. Nay should you take a living man and bind him with grave Cloths head and foot, enough to smother him, and lay him in a cold Rock of Stone so long in such sharp weather, (when after this time the High Priests had a Fire within doors in their Hall,) enough to starve him, and let him want food four days, enough to famish him; I say, though he had been laid in quick, you would never more have heard of him till the general Resurrection; and therefore *Jesus* said unto the Disciples plainly in verse 14. *Lazarus is dead*. No Parable, no figurative speech, alas it was too true, our Lord himself wept, his friend *Lazarus* was departed, *Jesus* said plainly, *Lazarus is dead: Profundè mortuus, sed altus est Christus in misericordiâ*, Christs mercy was deeper than the grave, or he had never seen the day more. Do not graceless Sinners, the accursed seed of *Cham*, do they not tremble at this, says *St. Austin*? *Serm. 52. Si amicus Christi moritur, inimicus quid patiatur?* He is descended into the Grave whom *Johan.* our *Saviour* loved, whither shall they go, into what Bottom shall they be cast (if there be a bottom) whom he hates and refuses?

There is yet another Problem riseth up in this Text as well as *Lazarus*, What say you to the Disciples that caught the words from our *Saviours* mouth as if *Lazarus* had been cast into a slumber, our friend *Lazarus* sleepeth, but I go to wake him. I go to wake him? What, so far as *Judea*? It is strange to think that the Disciples would believe a man went so far to raise up one that slept: And yet when Christ spoke like a Divine they answered him like Physicians, *If he sleep he shall do well*. *Utrumque verum Christus dixit, Lazarus mortuus, Lazarus dormit, mortuus vobis, dormit mihi*; all was true that Christ said, both ways he spake good Divinity. *Lazarus is dead*: he was so; dead to them that could not recover him. *Lazarus is asleep*: he was so; no more than in a sleep to him that could restore him. Do you not a little marvel that the Apostles should so misinterpret Christs meaning, and take his words in at the left ear? Why were they so slow to understand, that to awake from sleep was to rescue from the power of the Grave? Blessed are these days, Beloved, to whom much is given: the Book is unclasped, the Mysteries are open, we are now as well instructed that the dead shall rise again, as that the Trees shall put forth in the Spring, which stood upon the ground like withered trunks in the Winter: Or that the day shall break in the Morning, when it is but the first crowing of the Cock, and darkness upon the face of the earth; but until Christ was risen, and ascended, and that the Holy Ghost had filled them with an Evangelical Spirit, the Resurrection from the dead was a language they understood not. The ancient Church had a Ceremony to light but one Candle on the Altar on Easter Eve, all the rest standing by it were put out, to signifie that the whole faith of the Resurrection of

Abulen. in
Pres. Mat.
9.14.

Plut. in vit.
Dion.

of the Son of God, for that time was only in the *Virgin Mary*, and in no other *Apostle*. *Fides explicita resurrectionis in solâ virgine remansit*, was a common opinion; and surely the Resurrection from the dead was one of the latest Articles which was explicitly believed. And at this time they were but ill prepared to make good Believers; no face is well seen in a troubled water, and no mystery of faith can sink in deep when the mind is fearful. Alas, say they, *Master, spare thy self*, it is death for you and us to go into *Judæa*, let *Lazarus* sleep, his Sisters will be careful to awake him. Fear is but an evil Counsellor. There was resolution in our Saviour, such as you might expect from the Lion of the Tribe of *Judah*. And as when *Syracusa* was oppressed *Dion* bethought himself how he might safely attempt to succour them, at length most generously broke off that demur, *Me de meipso consulere non decet pereuntibus Syracusanis*; It was too late to consult how he might save himself when his dear Countrymen the *Syracusians* perished: So it was out of time to tell our Saviour of sparing himself when *Martha* was discomfited, *Mary* wept, *Lazarus* dead and gone, let them take up stones to cast at him, but first *tollite lapidem*, take away the Grave stone, that his friend may live again. Like *Homer's* bird that fed her young ones and was her self an hungry, *ἰκανὸς δὲ τῶν ἐν πλάτῃ αὐτῆς*, So Christ, like the loving Dam, will hatch the young ones in the Shell, yea, in the Tomb, though himself be taken. Though it is sure they will shortly cry out, let him be crucified, yet will he come to *Judæa* and cry with a loud voice, *Lazarus come forth*.

Terent. in
Phorm.

Spart. in
Adrian.

But as the stone is in the Plum, so the most difficult question is inmost, and now to be handled. Four days the body of *Lazarus* lay without life and sense, the soul was parted: But where did the soul rest in *quatrigeno mortis*? What place had it to rest in for four days, until it returned to the ancient habitation? *St Paul* was wrapt into the third heavens, there all knowledge is to be had, all mysteries to be expounded, and yet he knew not how he came thither, whether in the body, or out of the body, he leaves it altogether uncertain. And shall I tell you, but a worm upon earth, what became of another man, when *Paul* in heaven knew not what became of himself? Look among the bold conjectures of the Schoolmen, and as the old man said of his Advocates, who did rather puzzle him than instruct him in his cause, *Incertior sum multò quàm dudum*; The farther you go on with their Problems, the further you are from resolution. And so many places have they allotted to receive souls, that *Adrian* may well make a doubt, *Animula vagula, blandula quæ nunc abibis in loca*; it is hard to say by their rules, at which end of the Town a soul should go out to take a journey.

Origen would say, that all souls were created from the beginning of the world, and are sent in their turns to take bodies upon them as *God* disposeth. That the soul of *Lazarus* when it flitted out, being to be presently united to the flesh again, returned to the place where souls expected to be committed into bodies, as if it were a new birth, not a Resurrection. This favours of *Plato* rather than of the Scripture, and therefore I rather dismiss it as a Fable. And yet it helps not much to say his soul was translated to the place where *Enoch* was first reserved, and then *Elias*. *Enoch's* translation was not as they imagine, in a solitary Tabernacle, where he was reserved by himself in the outward Courts of heaven, for then was *Adam* in a better estate in Paradise. *God* did make him an helper to keep him company. Surely, if *Enoch* were not among the blessed that did see *God* face to face, he was more happy upon earth when he walked with *God*, *Gen. v.* wherefore there was no such thing as recessus *Enoch* if these conjectures fail not.

What other Closet have they thought upon to hold the soul of *Lazarus*? Why, Infants which die unbaptized, mark the argumentation, who are charged with no fault but Original sin, which in their Divinity is but the privation of grace that should have been conferred, are allotted to a place called *Limbus infantum*, where they are not in torment, but are excluded from seeing the glory of *God*, a punishment like unto their sin, not of sense, but of loss and privation. Yea, but how know you that *Lazarus* was unbaptized? One of an holy Family, much endeared to the love of Christ, it were strange if he had neither gone out to *John* into the Wilderness to partake of the Baptism of Repentance, nor could be so much beholding to the *Apostles* to give him the Baptism of Christ. Shall I press it further? The foreskin of his flesh was circumcised after the manner of the Jews: and the Circumcised were in the Covenant as well as the Baptized. What say you now? Doth not *Limbus Infantum* smell of a forgery?

But

But what think you of the commodity of *Purgatory*, thither run many of the later Expositors, and say that the soul of *Lazarus* went before them. Like the Quadrature of a Circle, so is this cleansing Lake, a thing of much discourse and no appearance. As *Geographers*, when they do not know what inhabitants possess a Country, they fill the empty place with the Pictures of *Lions* and *Tigers* and wild beasts, so the *Papists* not knowing what kind of coast this *Purgatory* is replenish it with hideous Ghosts, and tormented Spirits. But surely, if *Lazarus* had been removed among those souls of little ease, would Christ have delayed his coming to the fourth day? Since the *Schoolmen* grant that the pains of *Hell* are no greater than those of *Purgatory*, only that there is more comfort in these, because they shall have a determinate ending. Nay, *Martha* was an unkind Sister, and so was *Mary*, that never spake for his deliverance from pain, if these pains be so unsufferable. Some of the *Fathers*, I do confess, speak ambiguously, as if his soul had retired *ad inferos*, which is no other than *Hell* it self, although they speak of no dolor or calamity going with it. Some place of darkness there may be, say they which expound them, where pain is not heard of: And to little purpose is that fancy of Poetry cited out of *Prudentius*,

*Sant & spiritibus saepe nocentibus, Panarum celebres sub Styge feriae,
Exultatque sui carceris orio. Umbrarum populus liber ab ignibus.*

where there is no desperation nor worm of conscience there is no *Hell*, those are worse than fire and brimstone. Desperation and an evil conscience were far from this man, and therefore no unknown dark corner of *Hell* could be a retiring place for the soul of *Lazarus*.

Now as the servants of *Elisba* would needs go look for *Elias* whether he were fallen upon the Mountains or the Valleys, all this while *Elias* was ascended up into heaven. So to seek out the Spirit of *Lazarus* either with *Enoch*, or in *Limbo*, or in *Purgatory*, or in *Hell*, it is but lost labour; for the Spirit of one whom *Jesus* loved so dearly, why was it not all this while, as well as the soul of the repentant thief, in the joys of Paradise? Nay, but, say the Adversaries of this opinion, once a comprehender of the joys of heaven is a comprehender for ever, and never more turned out to be a weary Pilgrim in the state of misery. When the soul is once ravished with that unspeakable joy of the Beatifical Vision, it is impossible to draw it back from that object. *Angeli non sic foras exeunt ut visione Dei priventur*; The Angels when they came upon messages to the Sons of men were at the same instant possessed of the Vision of the divine glory in heaven, at the same instant that they did officiate upon earth. So that the Spirit of *Lazarus* if it were once in Paradise it would never yield to return to mortal flesh, but to a glorified body which stands always before the face of God. I answer, The eternal Godhead of the holy Trinity, which makes the beholders so happy, it is not *speculum naturale*, but *voluntarium*; man doth not see into it what he would see in the vehemency of his own desire but what it pleaseth God to reveal, and so far forth as he doth enflame the heart of man to desire it. Why might not God lay his hand upon him as he did upon *Moses*, and cover his face, deferring the felicity of the highest degree until the more full times of refreshment were accomplished.

O but you will say, had he been but in the Cliff of the Rock with *Moses*, and suffered there to see nothing but the hinder parts of God, yet who would not rather still abide in the Cliff of the Rock than be translated into the throne of a Monarch? Grant him but a door-keepers place, the worst share in heaven, grant him but a good passage out of this vexatious world, and what benefit can it be to return again? Were he no higher than the Orbe of the Moon, yet he were better there than in *Canaan*, a Land flowing with milk and honey. *Quis non exhorreat & morietur, si rursus ei proponatur aut mors perpetuanda, aut rursus infantia.* Civ. Dei. lib. 21. c. 14. Who would not rather choose to die, says St. *Austin*, than live again but the age of infancy, wherein we remember not any evil we received. But when *Lazarus* was passed the danger of Tentations, quit from storms, put safe into the Haven, was it not an injury to be brought back again to try the danger of the Seas? When *Monicha* was drawing to her end, What should I stay for here any longer my Son, says she? *Confes. lib. 8. c. 10.* There was one thing that made me desirous to live, to see you a Catholic Christian, this I have seen, now I desire to be dissolved: So might *Lazarus* say, I desired mine eyes might see my Redeemer, and I have seen him; to be beloved by my Lord, and

and he hath called me friend ; to see him entertained in our poor Cottage, and my Sisters have received him ; it is but loss to me to stay. Yea, shortly my *Saviour* is to be crucified, shortly to ascend into heaven, and should I return to earth to lose him? Nay, what good to be done in such a place, where there will be nothing but the envy of the *Pharisees*, and the blasphemy of the *High Priests* against my *Saviour*?

Dearly Beloved, I can quickly dispatch an answer to this, and shew that the soul of *Lazarus* was happy to recoil again from heaven into the body. There are degrees in the habitations of heaven one above another, and one Star differs from another in glory ; put case that the righteous *Abel* was the first Saint dying in *Gods* favour. But *John Baptist* was the greatest that was born of a woman ; and the *Blessed Virgin*, the *Mother* of our *Lord*, was a most glorified Vessel, which all generations shall call blessed. These living and dying four thousand years after *Abel* came later into the Kingdom of heaven, yet as late as they came, both being crowned with a more excellent Crown than *Abel* was, which of them obtained the more desirable felicity? Without question the *Blessed Virgins* Lot was the better ; for what are four thousand years reckoned in the time before to such an increase of joy for ever and ever. Here is *Lazarus* his case. Few days had he seen, three years were the most that he had resorted to our *Saviour*, perchance he had suffered not so much as ignominy for the name of *Christ*, to bloud I am sure he had not ventred or resisted, yet his eyes being closed according to the measure of his faith he is received into *Abrahams* bosom. Let him there abide you will say, if *Christ* love him truly let him return no more to mortality. Nay, not so, *Lazarus* come forth, see the days of thy *Saviours* Passion and be not offended ; confess his name and be scourged, take your possessions once more into your hands and spend them upon the poor ; preach the *Gospel* as if the *Angels* had sent you back to bring more souls to bear them company, die not in your bed the second time, but upon the Cross as your Redeemer did, then return the way which you know so well to the fellowship of *Saints*, and bless the mouth which said *Lazarus come forth*, for the second life I may well assure my self hath gained joy of a thousand fold increase in the life everlasting. The first voyage was short and safe, but not of the greatest profit ; the last was long and dangerous, but as if you went for Gold to *India*.

Thus I have shewed that *Lazarus* was verily dead, the soul quite fitted from the body, that no other place but heaven did receive it, that it was no miserable fortune to assume flesh again upon earth, but an occasion to promote him to a far abundant exceeding weight of glory. Now a word of the power of *Christ* which coupled again those parts divorced the soul and body, not by breathing a new life into the body, but by breathing out a loud voice, *Lazarus come forth*.

Such as had been but banished their Country in the days of *Caesar* the Dictator, and were restored again by the grace of *Augustus* and *Antony*, were called *Charonites*, as if they had been waisted back again into this world, when they were quite extinguished. Those *Roman Potentates* would be esteemed *Gods* of another world, that could unlock a man from the fetters of banishment ; needs then must he be greater than the Kings of the earth, whose authority can break the bars of death, and bring the Prisoners forth from the captivity of corruption. The *Scythians*, says *Lucian*, swear by these two Idols as the *Gods* of the world, *διὰ τὸν ἀνέμῳ καὶ ἔλεῳ*, by the Wind, and by the Sword. *Hic spirandi est autor & ille moris* ; The one gives breath to live, the other takes life away. Now that which gives life, and that which takes away life can be no less than a *God*, say the very *Scythians*. These heathen knew no more of *Gods* power than to give life, and to take away life : Had they known what it was to restore life again, that would have been the chief power of divinity even in their estimation. *Majus est restituere quam dare, quantum miserius est perdidisse, quam omnino non accepisse*, It is more admirable to restore the soul again than to create it at the first, because it is more miserable for the body to have lost a soul, than never to have received it. The great Clerks the *Athenians* could not tell what to make of the infinite power of the Resurrection. It is pretty that *St. Chrysostome* observes upon them, *Acts xvii.* when *Paul* preached unto them, and mentioned *ἀνίστασις*, or the Resurrection of the dead, they thought this *ἀνίστασις* had been a *God*, the unknown *God*, at whose *Altar* they did worship.

Evil men can abuse that which is good. *God* can make good employment of that which is evil. Death upon the first sin was named to be a punishment : It is *Meritoria in Martyribus*, and I may say, *Gloriosa in resurgentibus* ; it is made an instrument of great

Fuit Episcopus & Martyr. Abul. Reg. 17.9.

Plut. in vit. Anto.

Lucian in Toxaride.

Tertul. Apol.

Selden. de Dijs Syris.

p.38.

Aquin. 2. 2.

Q. 164. ar. 1.

Civ. Dei.

l. 15. c. 2.

2. c. 83.

a. 111.

great reward unto the Martyrs, and the passage to an Article of faith to believe in the Resurrection. We call them that are dead in the Lord, *Abraham*, and *Isaac*, and *Jacob*; alas there are no such now, *Abraham* dissolved into dust is no longer *Abraham*, the soul cannot be called *Abraham*, only the whole man both soul and body, but so stedfastly do we trust the dead shall rise again, *Quod defunctorum animas nominibus suppositi appellamus*, says *Thomas*; We speak of the dead as if they were now alive, because they shall live again, even as *Christ* spake to the corps of *Lazarus*, *ὡς ζῶντι Λαζάρῳ*, *Chrysostom* *Tom. 7. α.* not as to a Corps, but as to one living, not as to one that was dead, but as *τῷ τῷ Λαζάρῳ*, to ears that could hear, *Lazarus* come forth. And it is well, says the *Father*, that among all the Corpses in the dust *Christ* pickt him out by name; as who should say, now I will have none but *Lazarus* to come forth, others shall appear in their time, otherwise all the Legions of the dead had come to light, and stood thick upon the earth from the *East* unto the *West*. Indeed the souls under the *Altar* cry out, *Quousque Domine*; fain would they stand before him like *Enoch* and *Elias*, so eager they are and vehement instantly to have tongues to speak, and hands to hold up, and knees and heads to bow, as if they were not contented that their days to come for those things were days of eternity. We shall meet together all in the same Livery, cloathed with bodies of youth according to the measure of our *Saviours* Age, *Eph. iv. Alexander* out of a surly Magnificence, *Soli Antipatro & Phocioni salutem scripsit* *Plut. in vit. Phoc.* in *Epistolis*, never wrote in the top of his Letters I wish you long life and prosperity but only to *Phocion* and *Antipater*. But *God* will direct his voice to every member of his Church, one summon shall call forth *Abraham* and *Isaac*, and all the world, which at this time begins for a relish of faith, but with this person alone, *Lazarus* come forth.

And thus much for the first thing wherein the power of his *Divinity* appeared, *Mortuus excitatur*, a dead Man was raised. Now that *Lazarus* after four days was raised, that he which was bound came forth of the Grave is discourse for some other time. Thus much only in a word upon the present occasion. The next thing that you shall read concerning *Lazarus* after he was raised is this, he sate at Supper with our *Saviour* in the second verse of the next Chapter. Why, behold the Supper of the Lord, there is the next place where you are to meet with *Christ* after you are risen from your sins, and the preparation of this Table to replenish your hungry souls with grace is as great a testimony of our *Saviours* *Divinity* as to raise up *Lazarus*. *Tu das epulis accumbere Divum*; it is the highest power of *God* which he confers to his Church upon earth, to give them leave to meet together before the food of *Angels*. As *Manna* melted away with the Sun-rising, and new store fell upon earth the next morning which is a kind of Resurrection; so you that have quenched *Gods* Spirit, that have melted away his grace, and let it putrifie for want of good employment, this is the Morning, this is the Season to gather a new *Omer* full, that you may cherish and increase your faith. Which that you may do, &c.

THE THIRD SERMON UPON THE RESURRECTION.

JOHN xi. 44.

And he that was dead came forth bound hand and foot with Grave-cloaths, and his face was bound about with a Napkin.



His is an *Easterday* Text, notwithstanding that the party intreated of is *Lazarus*; for as *John Baptist* was born a little before the birth of *Christ*, and *John* was the Forerunner of his Nativity: so *Lazarus* rose from death but a little before *Christ* rose, and was the Forerunner of his Resurrection. The *Jews* Passover was nigh at hand, so you shall read in the 55. verse of this Chapter: certainly it was not long before *Christ* the true Paschal Lamb was offered upon the Cross, that this Miracle was

Ludolphus.
pa. 2. c. 17.

done, *Feriâ sextâ ante Dominicam de Passione*, says one, the *Friday* before *Passion Sunday*, which is nine days past. *Ἰδὲ αὖτ' ὁ δαυὶδ τοῦ δαυὶδα τοῦ μαρτζε*, says *St. Chrysostom*; he put them into admiration with this work, before this great day of admiration came.

Serm. 63.

Nor have we a *Preludium* only how our *Saviour* should conquer death, in this Chapter: but you shall resent, and perceive some resurrection wrought upon every person that had interest in this story. First the news of *Lazarus* death was brought unto *Christ* beyond *Jordan*, his Disciples being with him. What did this advantage them? why, *Mors Lazari cum Lazaro, & discipulorum fides surgit cum sepulto*, says *Chrysologus*. *Lazarus* was translated from death to life, and this did increase the Disciples faith, which lay half dead before. 2. *Martha* solicits for her Brother: and 'tis strange that *Christ* came to *Bethany* on purpose for *Lazarus* sake, and yet spent more time with *Martha* than with them all. The case is plain, says *Theophylact*, *νεκροποιήσαν τὴν πίστιν αὐτῆς Μαρία*, alas her belief was near unto death, almost quite gone, and *Christ* came especially to quicken her with his grace, that was *Martha's* resurrection. 3. Her Sister *Mary* was a woful woman, and she falls down in compassion about our *Saviours* feet; *St. Austin* takes her to be the very same *Mary* that was the publick sinner, which washt his feet with her tears, and wip'd them with the hairs of her head, *Luke 7.* whereupon he infers, *Maria peccatrix magis resuscitabatur quam Lazarus*, *Mary* the *Sinner* was more revived when she was made a penitent *Saint*, than *Lazarus* was when he was made a living man; that was *Marries* resurrection. 4. Here were divers *Jews* that came to comfort the two Sisters, they were witnesses of this work, and did glorifie *God* and believe; *Christ* thanked his *Father* for it. Whereupon says *St. Ambrose*, *Non unum Lazarum, sed fidem omnium suscitavit*; it was a Resurrection day not for *Lazarus* alone, but for the faith of all the multitude that were present, whether they were the Disciples,

Tractat. 49.
Johan.

or

or *Martha*, or *Mary*, or the multitude of the *Jews*, they had not been as they were, if *Christ* had not made one in every part of the Miracle: wherefore let us make a difference between them that came to gaze, and them that came to believe a Miracle, from the twelfth of this Gospel, and the ninth verse: *The Jews came not only for Jesus sake, but to see Lazarus also*: We come not together this day so much to see *Lazarus* reviv'd, as to see the strength of *Jesus* above the power of death.

I have entred once before into this verse and the former, both which rise up into two eminent heads like *Tabor* and *Hermon*. First it is a work of great Dignity, that's one part, and a work of great Divinity, that's the other part. The Dignity consists in these two points: First in that which *Christ* had spoken before, when he had thus said: and what was that? *he prayed unto his Father*, wherefore it is *dignum oratione*, a work worthy of a Prayer for the preparation. Secondly, it is *dignum proclamatione*, it was cried with a loud voice, and fit to be publisht to all the world. The Divinity appears in these three Circumstances. 1. *Exeat mortuus*, that a dead man was summon'd to appear. 2. *Exeat quatrduanus*, *Lazarus* after four days departure comes forth. 3. *Exeat ligatus*, he that was bound hand and foot with Grave-cloaths, and his face with a Napkin, he comes forth of the Monument. O strange Divinity! the Sepulchers which were shut did open, for *Christ* did call, *who had the key of David*: the dead who lay in silence could hear his tongue, for it was the same voice which makes the Hinds to bring forth young ones: the Body which lay putrified four days gave no offence in the smel, *Christ* was at hand, who is a sweet savour for us unto *God*; the feet which were bound with Grave-cloaths could walk before him, for in him we live and move and have our being. Was not this work worthy of a Prayer? was it not worthy of a Proclamation? so far I have gone already, as likewise into the first Circumstance of the Divinity, that a dead man was raised up. As *Elia* says of the *Sybarites*, that they invite their Guests to a Feast a just year before the day of the Feast, so long is it since I promised you the dispatch of this Text, and now I am come to perform it: you see what remains for this hours employment, the two latter Circumstances: *Quatrduanus excitatur*, *Lazarus* is raised up, after he had been four days in the Grave, and 2. *ligatus excitatur*, it was he that was bound hand and foot with Grave-cloaths, and his face with a Napkin: two strange parts of his resurrection, not lightly to be passed over: for to speak of a Miracle suddenly, and in a word, *non dat lucem videntibus, sed pavorem*, *Chrysol. Ser.* it is like lightning says one, the flash that glides by of a sudden, it may terrifie 64. the eye but not enlighten it.

First of *ille quatrduanus*, he came forth alive, who had been four days asleep in the Monument. It is hard to perswade death to part with any thing it hath gotten. The Devil strove with the *Angel* about the Body of *Moses*, think you that Death would not strive with *Christ* much more about the Soul of *Lazarus*? what, a Guest of four dayes continuance, and let him go? I may say to the Grave as the Prophet said to *Ahab*, for letting *Benhadad* escape? *Why hast thou let a man go out of thy hand, who was appointed to utter destruction?* Wherefore *St. Chrysostom* brings in Death to complain of this fact for a sore grievance on this wise. *Elias* rais'd up a Child whose soul was departed for a time; *Elisba* did as much likewise; this I took for a violence done to nature *ὅτι κλέπτει ἀπὸ τῆς φύσεως καὶ κλέπτει τὸν χρόνον τῆς σωματικῆς ζωῆς*, but here's a Conqueror that's more violent than them both, he takes a dead man out of my chaws, who stinks, and hath been four days in the Sepulcher. The same *Father* replies again, this is a small thing to raise up one from burial after four days, do you complain of that? what if he were putrified? what if he were dry bones? what if he were dust and clay? yea what if that dust were converted into other creatures? *Adam* shall be cloathed again with flesh; *Noah* hath lived in two Worlds, he shall live again in a third: And according to the *Basil Edition* of the 72. *Job* was one of those that rose and appeared in the holy City unto many, *Matth. 27. Si attendamus quis fecit, delectari debemus, potius quam mirari*, says *St. Austin*: If we do but attend who it is that doth all these things, we shall rather break out into a passion of Joy than into Admiration. For *Christ* that died for us, and rose again for our Justification; he hath the Keys of Life and Death, and therefore we shall not see corruption for ever. *Martha* had a faith that *God* could raise up her Brother again, and that He would do it if *Christ* would pray unto him; I know even now, whatsoever thou wilt ask of *God*, *God* will give it thee. O Woman, says *Chrysologus*, thou art yet but of little faith, *Judex ipse est quem tu postulas Advocatum*. Wouldest thou make *Christ* thine Advocate to plead thy Cause? Nay, Comfort is nearer

at hand, he is the Judge whom thou wouldst make an Advocate; It is in his own power to raise up thy Brother after four days.

Treatat. 49. Two days our Saviour abode beyond Jordan after Lazarus was dead, and after he
Job. set forward to Bethany, he made two days Journey of it before he came to the place; all this while the Prisoner was fast lockt up under the Gates of Death. Be-like Lazarus could not be released till Christ came unto the Cave where he was laid: No such necessity, Beloved, *Ubique Christus steterat, patebant inferi*. Hell must open her mouth in any place where Christ did set his foot; nay in any place where he should but say unto the Grave, I will, be thou opened. Therefore another Reason must be given why Lazarus staid until the fourth day for his Enlargement. *Οὐκ ἔχρη δέλον ὅτι τοῖς σωτηριοῖς χάρισμα ἐξουσιάζει*, says St. Chrysostom; Jonas and Lazarus both were Servants, they must not jump with Christ in the same Privileges in every thing, then the Servant should be equal with his Master. Jonas came out of the Whales Belly the third day, so did Christ out of the Tomb; but Jonas was alive, and Christ was dead, there was the Difference between the Servant and the Master. Christ rose from the dead, and so did Lazarus; but Christ the third day, and Lazarus the fourth; there's the Difference between the Master and the Servant. The Resurrection of the dead is an Article of the Creed ingendred in the heart by a very strong Faith, 'tis *mirabilium mirificentia*, as one says, The astonishment of all admiration; and when it shall be reported by the Women, that an Angel told them it, the best of them all will doubt, Thomas and many more will flatly deny it. What deny that Christ could quicken himself the third day, when he raised up Lazarus the fourth?

Lazarus was unto Christ, as Aaron's Rod was unto Aaron: The Sedition of Dathan and Abiram opposed Aaron, and would not acknowledge him to be the High Priest; That shall be tried, says the Lord, and Aaron's Rod, which was a dry stick, budded buds and bloomed blossoms, as if it had been living, more than all the other Rods of the Tribes of Israel: So Lazarus was laid up in the Cave, like the Rod of Aaron in the Tabernacle; and when his life was restored the fourth day, it proved that Christ could build up the Temple again in three days, which they had pluckt down before. What shall we say then? That the Resurrection was more wonderful in Lazarus by one day, than in Christ himself? Nothing less. For Christ was raised up by his own power, and Lazarus by the power of Christ. Christ's death was violent, his very heart, as some think, was digg'd through with the Souldiers Spear. Lazarus his death was natural, and no principal part of his body was wounded, or impaired. *Si aliud videtur vobis mortuus, aliud videtur & occisus*; if it be one thing to die in the peace of nature, and another thing to be made away by violence, *Ecce Dominus utrumque fecit*, here are examples of both that returned to life, Christ the third day from the death of violence, Lazarus the fourth day from the death of nature: both are from the Lord.

Plantus. As a Servant said of an unlucky day wherein all things went cross, *huic diei oculos eruere vellem*, he wished the Sun had never shined upon it. So this fourth day hath not a little troubled Satan: Upon the fourth day, Gen. i. 14. God set lights in the Firmament: to what end? to divide the day from the night, and the light from the darkness. *Peristi Satana*, this is a fatal day with the Devil, who would have mingled night with day, and darkness with light; but now his works are discovered: The fourth year hath been as *climacterical* unto him, and as much out of his way in the 13. of St. Luke and the 7. verse. *These three years, says the Lord of the Vineyard, I have lookt for fruit, and find none*, now I will cut down the Vine: nay says the Dresser of the Vineyard, stay but this year also, and the fourth there are hopes it will bring forth grapes and please the Lord. To say thus much for our Evangelist St. John, the fourth Evangelist gave the shrewdest blow to the stratagems of Satan, and hath so prov'd the Divinity of Christ, almost in every verse, that Ebion and Cerinthus were confounded, and Heresie is proved a lyar to her face for ever. Even so was this number critical unto death in the Resurrection of Lazarus, three days he was given for lost, and upon the fourth day Christ cried with a loud voice Lazarus come forth.

There is a moral sense besides that whereof I have spoken, and that is like fine flower boulded out of the Letter, and it yields like the bread which our Saviour broke to the multitude, and will satisfie thousands. Death was the reward of sin. In that Lazarus was dead and buried, I read the Parable of a sinner upon his Sepulcher: In that he was four days dead he must be *magnus peccator*, says St. Austin,

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no small offender can be meant by that, but a grievous sinner. Where have you laid him says *Christ*? O what a dreadful question is that? *Lord* know me for one of thy children; but know me for a sinner, rather than not know me at all. Let it not be said unto me, *Depart from me, I know you not*, *Projectus sum à facie oculorum tuorum*, says *David* in the person of a castaway, *I am cast out of the sight of thine eyes*. *Perditum nescit ubi sit*, it is *God's* language, he pretends he sees not them, he knows not them that were lost. *Adam* where art thou says *God*. O *Adam*, that question had confounded thee, if *Christ* had not answer'd for thee, *Loe I come*. Where are the other nine says *Christ* of the Lepers, *de ingratiss quasi ignotis loquitur*, ungrateful men were not in *Christ's* Book, he knows not what becoms of them, nor whither they wander; so to enquire of *Lazarus*, as if he knew not where he was laid, is to set him forth as the similitude of a great sinner; *ubi posuistis?* where have you laid him? nay but this agrees not perchance with his Sisters message, *He whom thou lovest is sick*; and again, *See how he loved him*. Yes it agrees full well. *Si peccatores non amaret, Deus de caelo non descenderet*, it was out of a most compassionate love that *God* descended from heaven to save sinners. Behold he lov'd him: and yet *Lazarus* stands for the Parable of a sinner.

That foundation is laid, and then you shall know the better what is meant by lying four days in the Sepulcher. First we are all dead born; man as soon as he sees the light his heart is in darkness, he brings the seeds of original sin with his frail flesh into the world, and then he is dead one day. 2. Nature hath dictated a Law unto us. The *Gentiles* are a Law unto themselves says *St. Paul*: and when we do those things which Nature her self is ashamed at, and blusheth, then we are dead the second day. 3. *God* gave us a Law by *Moses*, for the spark which he had kindled in nature was almost put out, and it was time to dig that into stone which was worn out in flesh, and he that violates the Law of *Moses* is dead the third day. 4. Sin is grown strong by the Law, Precept upon Precept made us the worse; corruption in the soul is like an ill affected body, it desires that most which is forbidden: And therefore *Christ* gave us *Legem Evangelii*, a short Lesson, *Repent and believe*, which is called the Law of the Gospel; and if we violate that Law, it is the fourth day of death, and we begin to stink in the Sepulcher. What an hard task hath *Christ*? what a troublesome work have we put him to? to diminish the power of original sin, to rectifie the impairs and decays of Nature, to satisfy for the Law, but above all to mollifie a stony heart that will not believe, to quicken an unrepentant heart, this is *dignus vindice nodus*. *Martha* and *Mary* sent to *Christ* when their Brother was sick to come and help, now he had more need of *Christ*, *quatrduanus est*, this is the Parable of a sinner that will not believe the Gospel. Help *Lord*, and raise us up, for who else can do it but the *Lord*?

Five Miracles you shall meet with in this Gospel of *St. John*, four of which are recorded by no other *Evangelist*, every one is greater than another, but this is the Master-piece. The first was turning of Water into Wine at *Cana in Galilee*. *Christ* Joh. 2. at the first conversion makes us quite other men than we were before, cold water becoms warm and chearful wine. 2. Follows the scourging of the Buyers and Sellers out of the Temple, that signifies contrition and compunction of the heart, when theevish fancies, such as steal away our soul, are cashiered from the holy place. 3. A man was healed at *Bethesda* that had been sick of an infirmity 38 years. Joh. 5. Custom in sin, and want of devotion is a sore languishing sickness, it is more to cure them, than to cast the den of thieves out of the Temple. 4. A man born Joh. 9. blind was restored to his sight; he that languished 38 years had enjoyed health before, but he that was born blind was never better, and it exceeded all the rest to dispel ignorance, and blindness, *quando synteresis extincta est*, when the light of the conscience was quite put out. But fifthly, what talk we of sickness or blindness, the dead man, the Graves Tenant for four dayes, dead by original sin, dead by imperfection of nature, dead by disobedience to the Law, dead by unbelief and want of faith in *Christ*, dead four days is raised up. *Tollite lapidem*, says *Christ*, away with the stone, *removete legis pondus, & gratiam predicate*, away with the burden that lies heavy upon him, preach grace, and remission of sins unto him, and he shall live.

Behold another Moral of the same Authors in the Sermons *de tempore*, if they be *St. Austins*. Sin when it is made very sinful, grows up by four degrees, *titillatione, consensu, facto, consuetudine*. 1. By delighting in the suggestions of sin (not but that suggestions of sin are sin; but I speak of the growth of sin, and not the root.)

root.) 2. By consenting to those delights. 3. By committing the evil whereunto we consented. 4. By continuing in the custom of delight, and consent, and committing evil. Delight is the rotting of the seed in the ground, Consent is the blade, Commission of evil is the grown fruit, Custom is the root that fastens it to the ground: the seed may quickly be pickt up, the blade may be blasted, the fruit may be cut down, but the root lies deep hidden, you must plow, and turn up the earth, and dig deep before you can get it out. In the 3 former parts the waves of ungodliness are coming up, but custom is the inundation of iniquity, the stream that goes over our head. It was said of one *Mandrabulus*, that the Oracle of *Apollo* pronounced against him that he grew worse and worse. For out of a thankful mind for all his happiness received, the first year he offered up a *Gold Cup*; he repented him of his cost, and the next year it was a *Cup of Silver*; yet he thought he was too bountiful, and the third year it was a *Bowl of Wood*; the fourth year he thought he had been thankful enough, and gave just *nothing*. Now, says *Apollo*, is *Mandrabulus* as bad as *He* can be. So the heart which pleaseth it self with vicious cogitations is much corrupted, yet *God* may still have the better part. The heart that makes a bargain with *Satan* to do injustice is half the *Devil's*, yet the Body is not defiled with the act. The body also may be an instrument of uncleanness, then the heart is even lost and gone, yet it may detest the fact, and return unto the *Lord*. But when custom hath as it were sealed the Covenant to the *Devil*, and delivered up the Deed, the case is very desperate, all the heart is in the enemies hand. *Lazarus* is under a Grave-stone four days. *Difficile surgit quem moles male consuetudinis premit*, he will hardly swim above water again that is cast into the bottom of the Gulf with a Millstone of evil custom about his neck. Yet *Christ* can quicken him, as he did *Lazarus*, I do not deny it: but let no man treasure up sin, as it were to prepare himself to repent of such a mass of iniquities: but let no man despair of that repentance if frailty have overtaken him. If you feel your self incline to presume of repentance, says *St. Austin*, oppose against it the uncertain hour of death: if you feel your self incline to despair of repentance, oppose against it the abundance of grace. Moderation is the best. When sin doth pass from delight to consent, from consent to act, from act to custom, yet after four days, says *Christ*, *Lazarus come forth*.

So much of that circumstance, *Lazarus quatrduanus*, that being four days dead he was raised up to life. It follows to be considered, *Lazarus ligatus*, he was bound hand and foot with grave-cloaths, and his face with a Napkin. He was laid like a pledge in the grave, and bound for security. *Christ* was willing to release him, some bonds he cancelled himself, and some he left to be untied by others. As for the bonds of death *God* did bind them, and unloose them; as for the bonds of the grave-cloaths let them unknit them that made the knot, *God* did unty that which *God* bound, let men unty their own work, and then they are sure there can be no deceit. As if our *Saviour* had said, I know you will say of *Lazarus* as you did of the man born blind, *This is not he*. Will you deny it? But here is your own bond, can you deny that? Is not this *Lazarus*? See but what infirmity *Christ* pretended in the beginning of this work, and how powerfully it ended. *Jesus wept* in the 35 verse, as if it were a pitiful case indeed, but he could not help it. He asked *where they had laid him*? *Lord*, dost thou ask for the grave which was hard by, and yet knowst thine own self, no man told thee, being two days journey from *Bethany* that *Lazarus* was dead? Then he ask'd for help to take away the stone, *Debile initium miraculi*; a weak beginning, *God* knows, how should we expect that he should open the gates of *Hell*, that with a word doth not command the Sepulchers to open. Doth this offend you? What and if you see not only a dead man after four days raised to life, but also to walk before you, when his feet and hands were bound? As if he moved like an *Angel*, rather by the will of his own Spirit than by bodily instruments. This was the conclusion of the Miracle, and whatsoever the beginning was, the end was admirable. As *Samson* went away with the Pin and the Web, *Judg. xvi. 14.* which were tied to his hair, whatsoever *Delilah* bound him with still he walked: So *Lazarus* went away with his bonds, as if he had triumphed over death, and carried the Ensigns away, that is the grave-cloaths with him.

Acts 12.

Peters Chains fell off from his hands, and so he avoided the imprisonment of *Herod*. *Peter* thought so strangely of this to walk when his fetters were off, that a great while he wist not it was true that was done, but thought he saw a vision. What did *Peter* think of *Lazarus* then? For he was one that stood by. His eyes were

were blindfold that he could not see his way; the hands are the blind mans Candle, and serve to feel out the way, and they had Manicles. The feet had Shackles that should tread the way: Yet as if he had flown out of the Grave rather than walked, *Lazarus* came forth, he was in the Sepulchre, shortly to be brought forth as if he had been hatching in his mothers womb rather than in a Cave of interred men. He was, says *St. Chrysostom*, ὡς τὸ πρὸ βρέφος ἀπαργάνης συνελθὴν, like a babe new born wrapt in swadling clouts, rather than like one in a winding sheet. But when he walk'd without the use of feet or hands, he was like *Paul* wrapt up into the third heavens, whether in the body, or out of the body he knew not.

It is a great comfort unto us, says *Irenaeus*, that *Lazarus* came forth *cap-a-pe* the same man that he was laid in the Grave, nothing altered about him, *igitur eadem animā, eodem corpore sumus resurrecturi*; it shall be our own body, it shall be our own soul in the Resurrection, no substances newly created. *Lazarus* could best speak for the soul that it must be his own, because his former fancy and remembrance still remained: And his Sisters could speak for the body, they knew what they had foulded up, and what they found when they had unfoulded it. And therefore some think that it was unto *Martha* and *Mary* that *Christ* spake in the end of this verse, *Loose him and let him go*. When *Elias* raised up the Son of the Widow of *Sarepta* to life, he gave him to his Mother; when *Elisba* restored the *Shunamites* Child to life, he gave him to his Mother; when *Christ* raised up *Lazarus* from the Grave, he puts him into the hands of his Sisters, that they may unty what they had bound before; nay, when he rose from death himself, he appeared first to *Mary Magdalen*. What is the reason that at every turn the women had the Resurrection first declared unto them? Because they did first occasion death, therefore to shew that by faith they were excusable of the fault, they had the first news of the life of them that rose again. Lord, says *Martha*, if thou hadst been here my brother had not died. She put all the fault upon the absence of *Christ*. Nay, woman, says *Chrysologus*, *Nisi tu fuisses in paradiso*; If thou hadst not been in Paradise thy brother had not died. But *Lazarus* is bound that you may unty him, and give him breath, who first did stop his breath by eating the forbidden fruit.

Exiit ligatus, he came forth bound. *Lazarus* was not glorified in body by this Miracle as the *Saints* shall be, yet here you shall see one of the properties of a glorified body; and they are reckoned up to be four by the Schoolmen, *Claritas, incorruptibilitas, spiritualitas, motus agilitas*. 1. There shall be an exceeding brightness in those bodies, as our Saviours body shined so white at the Transfiguration, that no Fuller could make a thing so white. 2. They shall be *incorruptible*. Summer and Winter, Fire and Sword could do them no violence, as *Christ* said unto *Mary*, *Touch me not*. 1 Cor. xv. 44. 3. They shall not be gross like our bodies, and sustained with meat. *It is sown a natural body, it is raised a spiritual body*. 4. It shall be nimble in motion like an Angel, flying as *Philip* did from *Gaza* in the Desert to *Azotus* suddenly, gliding upon the wings of the wind, not depending upon feet as we do, and to prefigure this property in a glorified body hereafter, *Lazarus* came forth bound.

The vulgar Translation puts in a word to make the Miracle more strange, *Statim exiit*, that *Lazarus* came instantly forth without delay, though his feet and hands were bound, and his face with a Napkin. ἔβηκε νεκρὸς ὀδόντις, says *Nonnus*, he came not out like one that was shackled, and halted because of his impediments, he ran swiftly before them all. For *Christ* useth not to do his work lamely, and by halves. *St. Chrysostome* makes this comparifon: As a horse and his Rider listen at the Race when the word shall be given, and take it at the first syllable to be gone. So says he, as soon as *Christ* had but said, *Lazarus come forth*, ὡς πρὶ ἐν συνθήματι ἰσπνέει, he started out like the horse at his game, and came on with speed and chearfulness; ὡς φύλαξ μᾶλλον ἢ νεκρὸς, like one that watch'd the Sepulcher rather than the Corps. *Chrysologus* brings in the Devil who is the Jaylor of death wonderfully amazed, that our Saviour called for a dead Corps, and makes him to speak thus: Let him have the man he calls for, let him have him bound hand and foot if he will; let us not stay so long as to unty the knots, make no delay, *Ne dum tardius unum referimus, omnes cogeremur afferre*, lest while we prolong the time to restore one dead man he should call unto the Graves to restore them all. As *Luther* called upon the Pope at first to have but one error amended concerning indulgences, and while he trifled, and hung off to do that, *Luther* cried so loud, that he caused divers Churches most happily to mend twenty more: So death hastned away *Lazarus* being bound, lest

lest if he staid more would follow him. As the Egyptians hasted away the Israelites at midnight to be gone; let them go with their Jewels and Riches which they had borrowed, for if they staid they were afraid to lose lives and all. Thus much of the literal sense, that *Lazarus* came forth bound, and that instantly says the Latin vulgar Translation.

Now for the Moral which is the Use of this Point, wherein thus I will proceed: 1. What it is to come forth. 2. What it is to be bound. 3. Concerning the binding of the feet and hands. 4. Concerning the binding of his face with a Napkin. Briefly of these, that we may make such haste from the Text as *Lazarus* did from the Tomb.

What is it to come forth? Do we first question that? *Penitet, & surgit: Confite-tur & prodit*, says *Burgensis*; To repent of sin is to rise from it, to come forth is to confess it which was hid before. When *Jonathan* and his Armour bearer appeared to the Philistines, the Philistines derided them, saying, See how the Hebrews come out of the holes where they hid themselves. So, profane men will laugh at you if you betray your self so much unto any man as to confess your sins and imperfections; but God is well pleased when you do not disguise your self in hypocrisie. When the Publican smote his breast, *Arguebat aliquid quod latebat in pectore*, says *St. Austin*; He pierced his own heart, and gave it vent to draw out that acknowledgment, God be merciful to me a sinner. Why hast thou eaten of the tree that I forbad thee, says God to *Adam*? What is this that thou hast done, says he again to *Eve*? He calls both them to an account, that they may make an humble confession, and be pardoned. *Serpens persuasor qui non erat revocandus ad veniam, non est de culpâ requisitus*, says *Gregory*; but the Serpent was never questioned. It was bootless for him to confess, and give an answer, because God never thought to pardon him. To accuse our selves of great disobedience what is it but to magnifie his mercies who remits our sins? *Si nos accusamus, & Deum laudamus, bis Deum laudamus*, says *St. Austin*. Then if we condemn our selves, and praise him, what is it but to give double praise unto his name?

As gall and bitter humours come off from the stomach with great distaste unto the mouth: So, it doth not please our Palat, it offends our tongue to bewray those vices which our heart would fain conceal. I, but all this while *Lazarus* is in the Tomb, he is close kept, and stinks, said *Martha*. While you would not be known of that which is past, *Non te Domino, sed dominum abscondis tibi*; You do not keep your self close from God, but you keep God from your self: You take a course, a woful course, that you may not see his face that sees all things in the world; but you cannot bring it about, that he who sees all things in the world may not see you. *I have not covered my transgression*, says *Job*, as *Adam* did, by hiding my iniquity in my bosom; a testimony of a sound conscience howsoever his body was diseased. *Vir iste magnus in virtutibus suis, mihi certè etiam sublimis apparet in peccatis*, says *Gregory*. *Job* was a man of eminence in his virtues but I renown him in his very sins, because he opened them to him that will have mercy.

The confession that we speak of is thus amplified further in my Text, that *Lazarus* came forth when another called him. Many take a pride to descend to so much humility as to impeach themselves, but if another condemn them, and provoke them to acknowledge their faults, they deny it with indignation. You must not say that he is a Swearer, though himself confesseth he is a Blasphemer: You must not say he is Intemperate, though he confess himself to be Luxurious. You must not say that he is uncharitable, though himself confess that he hates his enemies; thus while we arrogantly defend our selves against reproof, it is manifest that we did accuse our selves but out of arrogance, or for fashion sake, or out of hypocrisie. In this vitious Age I admire Chastity, and Justice, and charitable works, but considering the stubborn imaginations of mens hearts, I do not so much wonder at those virtues, as I do admire the humble confession of a sinner, when he is chid and reproved by him that hath the charge of his soul. It is not so hard to shun some sins before they are committed, as to cry guilty when they are committed. And therefore to teach us to come out of the close dens of sin by confession, *Christ* says *Gregory*, did not say to this man *revivisce*, but *prodi foras*, not *Lazarus* live again, but *Lazarus* come forth.

Secondly, Let us learn what it is to be bound; it is to be plunged in sin like *Simon the Sorcerer*, who was in obligatione iniquitatis; In the bond of iniquity, *Acts* viii. 23. As debtors are in bonds to pay what they owe, or else to yield their bodies to imprison-

imprisonment. Wherefore our trespasses are called our debts in the *Lords Prayer*, *Mat. vi. Lex a ligando*. It is good to keep the Law of God, there is no greater freedom in the world, but they that take freedom to have their own swing, and to do what they list, are held unto the greatest slavery in the world. Man is born like a wild Asses Colt, says *Job*. The wild Ass is not bridled, and he taketh his pasture where he will in the Wilderness; but such beasts as are of use and service must be tied unto the Yoke: So the natural man gives his lusts and desires what they ask, no command controuls him, but he is held with the cords of his own sins, saith *Solomon, Prov. v.* And who is such a Vassal as he that can deny the lust of his own concupiscence nothing? *Herod* was bound by promise to *Herodias*, and so he could not save the head of *John Baptist*, who might have cut off the head of *Herodias* had he been a free man. *Judas* had taken Prefs-money of the Devil, and he must betray his Master. More than forty men had bound themselves by oath to kill *St. Paul*, O what a Tyrant is *Satan*! He binds Kings in chains, and Nobles with links of Iron. And when the hand of one Ruffian might have killed a silly weak Apostle, he knits above forty men with one knot to eat nothing till they had dispatch'd him, as who should say, You shall starve if you will not be Murderers.

Job 11. 12.
Greg. Moral.
lib. 10. c. 15.

God hath set bounds unto the Ocean Sea, and hath said unto it, *Hither thou shalt go, and no further*. Can any man say so to his own lusts, thus far I will sin, and no more? You fools that gaze upon beauties, and put your feet into unchaste doors, and say that you will go no further into wantonness. You doating Covetous, that think it nothing to corrupt your selves with one base reward, and say you will leave at that. *Idem facis, ac qui è monte se precipitans velit sistere*. says *Tully*; You are unwise as he that did cast himself headlong from a steepy rock, and thought he could stop before he lost his breath. Sin hath no moderation. *Qui facit peccatum est servus peccati*; He that commits sin is the servant of sin, you cannot play fast and loose with the Devil. If you be once bound, it will ask you plenty of tears, and many groans of repentance that Christ may make you free. Sin is not like the green withs that tied *Samson*, and brake like a thread of Tow; but like the fetters cast upon poor *Joseph*, The Iron entered into his soul, says *David*. It is such a long captivity as the Jews suffered in *Babylon*, it trusseth you up, as the tares were bound in bundles for everlasting fire, *Mat. xiii.* Can the Ethiopian change his skin? Or the Leopard his spots? Then may ye also do good that are accustomed to do evil, *Fer. xiii. 23.*

Now because sin is a bond, especially sin that is enormous and scandalous, not only *Satan* by inclining them to evil, but God in his justice holds them fast to it that they cannot get loose. For the Priest he casts another bond upon that, *Quodcumque ligaveritis*, whatsoever you bind upon earth; they bind none but incorrigible and contumacious sinners that is one bond for another, and then the Lords bond is thrown upon them both, whatsoever you bind upon earth it is bound in heaven, the bond of iniquity is upon the sinner, the bond of Ecclesiastical Censure is upon the bond of iniquity, the bond of Gods judgment ratifies the bond of Ecclesiastical Censure. How can the planchers fly out when they are thus hoopt about? A threefold cord is not easily broken. *Ligantur pœnâ qui ligati fuerunt culpâ à bonis operibus*, says *Lira*; *Super Mat.* They are bound over to eternal punishment in the life to come, who in this life bound themselves from doing good.

Thirdly, Let us understand what it is for a sinner to be bound hand and foot. *Manus non extensa ad eleemosynam, pedes tardi ad bonum*, so says the Gloss. Hands that were shut to the poor, and gave no Alms, feet that have not frequently walked to the house of God, these were bound in this life when they should have executed their Function, and then follows, Take him, and bind him hand and foot, and cast him into utter darkness, *Mat. xxii.* The hand is the principal Engine of all other instruments, and if it be bound, we may direct much perchance, yet can execute nothing. But there is no musick in that eloquence, where the tongue perswades enough, but the hand is like the hand of *Jeroboam*, dried up and withered. He that takes upon him to teach, and direct, let his hands be loose, that he may give a demonstration of his Doctrine in his own works, and then it is powerful. *Dux consilio, miles exemplo*, as it was said of *Caesar*: He gave the counsel of a General, he did the work of a Common Souldier. The Sun under a Cloud looks as if his glorious beams were shut up and imprisoned: So it is a dark and a gloomy Profession of Piety to cast no beams abroad; let your light shine before men that they may see your good works. If your hands, I mean your good deeds, be bound up, the bonds are such as *Lazarus* had, and worse, the swadling bonds of eternal death. *Pedes sunt affectus*

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sensuales

sensuales qui terra adherent, that is the usual Moral, by feet are understood our sensual Passions, and Affections, which cleave unto the earth. Indeed *Lazarus* will walk better with those feet, when they are obedient to reason, and bound to her Law than when they are loose, and run their own ways. Excellent Servants to be guided, but unruly Masters to command. O let your affections be set upon heaven above, and not fix themselves upon earth beneath, and then you may say with *David*, *I will run the way of thy Commandments*. So much for the binding of the hands and feet.

The last Point, and that which shuts up all, is to open this Mystery, that *Lazarus* his face was bound with a Napkin. *Lazarus* came forth with his winding-sheet about his body, with his Napkin about his face; here again is the Resurrection of *Lazarus* distinguished from the Resurrection of *Christ*. As for *Christ's* grave cloaths *Peter* look'd in, and saw them wrapt together, when his body was without. And what caused this difference Beloved? Why, first to answer a false rumour which belied both *Christ* and his Disciples at once, even for that cause our *Saviours* linnen cloaths were left behind in the Monument. You will say his Disciples came by night, and stole him away. But if they took out the body, why did they leave the linnen cloaths behind? Had desperate thieves such leisure to uncase him, and to fold up several parcels by themselves, when a guard of Souldiers were round about them? Now when as no such objection should be made against *Lazarus*, he came forth with his winding sheet knit about his hands and feet, and his face with a Napkin. 2. *Lazarus* rose out of the Grave, but to die again, he was *virbius*. One poor life served him to change it for two deaths; and therefore he came abroad like a mortal man, with his raggs wrapt about him to cover his nakedness. But *Christ*, says *Nissen*, rose to immortality, and therefore left those clouts in the grave which had been cast about him. That blessed life which we shall enjoy needs not garments to cloath the body. In the days of innocency *Adam* and *Eve* walked naked, and were not ashamed, they saw no uncomeliness in it. Then shall apparel much less be an ornament to a glorified body. And therefore *Elias* mounting up to heaven in the fiery Chariot left his Mantle with *Elisba*: But he in our Text returned to the estate of frailty and corruption, his face was covered with a Napkin.

Thirdly, says *St. Austin*, *Lazarus* in the Tomb was the figure of a sinful man, *Lazarus* coming forth was the type of one that was born again, and is regenerate. But as touching a man new born and regenerate, still there remain in him, *Vinculum peccati*, & *velum ignorantie*; The intanglements of some sins, and the vail of ignorance. The bonds about the feet, and the Napkin about the face. But as for *Christ's* linnen cloaths in whom there was nor sin, nor ignorance, but a soul full of grace and truth, why should he carry away his Shroud, or his Kercher? No, he bequeathed them to the earth, and left them to the Monument. Let us be wise unto salvation, and not too curious in searching these things, the Text doth admonish us. For why was *Lazarus* his face covered, though his Spirit was returned unto him again? *St. Austin* answers, *Quod in hac vita per speculum videmus in anigmate, postea autem facie ad faciem*; Because in this life we see darkly as in a glass, but hereafter we shall see God face to face. As concerning natural Causes and Effects, says *Aristotle*, we see into them, but *ὡς τὸν περὶ τοὺς ὀφθαλμοὺς*, with Owles eyes by day, that discern nothing clearly, but as concerning the Mysteries of Godliness, we look upon them as *Moses* did upon the Land of *Canaan* when *Jordan* was between; we are in one Country, and see afar off indistinctly the prospect of another. As *Rebecca* took away her vail when *Isaac* came toward her, that she might see his face, so this vail shall be taken from the Church, which is the Spouse of God, when he draws near unto it: Now *Lazarus* his Napkin is about our face. O that thou wouldst rent away this vail O Lord, that we might see thy glory! Behold, as the eyes of Servants look unto the hand of their Masters, and as the eyes of a Maiden unto the hand of her Mistress, even so our eyes wait upon the Lord our God until he have mercy upon us. A M E N.

Salmer. To.
11. tract. 10.

Orat. 2. de
Resurrect.

Orat. 3.
quæst. lib.
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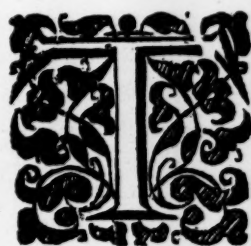
1 Metaph.
c. 1.

Psal. 123.

THE FOURTH SERMON UPON THE RESURRECTION.

JOHN XX. 1.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulcher, and seeth the stone taken away from the Sepulcher.



His is the day which the Lord hath made; and thus begins the Gospel appointed for this great day of the *Lord*. A Gospel of which I may say it is full, even to the brims, of Divine Meditations. For here are those two Christian Pillars that uphold the *Church of God*, such as shall never be removed, *Fides & Fidelis*, the faith of the Elect, and relatively an elect Vessel that receiv'd the faith; a principal Article of our *Creed*, that *Christ rose again the third day from the dead*; and a very illustrious instance of *Mary Magdalene*, who was brought to believe in that Article. 1. *The Faith* which must be believ'd, to sanctifie our contemplations; 2. *The Faithful* that did believe, to bring us to a godly practice. So the Spirit of God hath led *Mary Magdalene* to the *Sepulcher*, to see that *Christ* was risen from the dead; and the self-same Spirit hath led us, to see the love and piety of *Mary Magdalene*. And as this devout woman hath obtained a place of memorial for her name among the blessed of the New Testament, because the example of her zeal did shine before us; So our names shall find a place among those that are recorded in the Book of Life, such honor shall they have that follow after.

My Text begins a story concerning that first witness to whom our *Lord and Saviour's* Resurrection was revealed. Now upon so much of the Story as is recorded in this verse five things shall be handled. First the Condition of that Witness before whom our *Lord* did first appear, after he came out of the Grave, *Mary Magdalene*. 2. You may note the Constancy of her love, that she remembred him after death, and came unto his Sepulcher. 3. It is to be ascribed to her Faith, that she chose the right season, *the first day of the week*. 4. The Expedition which she made, is a token of restless diligence, that she came *early, when it was yet dark*. 5. An Accident of admiration encounters her; that *she seeth the stone taken away from the Sepulcher*. No Witness more classical for Gods use, than *Mary Magdalene* a repentant Sinner: No love more expressive, than to shew affection even after death; no season so fit to be watcht as the same which *Christ* foretold, how the third day he would rise, which fell out on the first day of the week: no fruit that doth better become Faith and Love than vigilant diligence without sloth; Repentance, Love, Faith, Diligence shall ever be thus required, that *God* will shew them a sign from Heaven beyond their expectation.

The condition of the person is the first thing that we encounter, *Mary Magdalene*,
Ecc 2

dalene cometh unto the Sepulcher. She came not alone, but other Associates did bear her company, such as were devout women, and loved our Lord. But our Evangelist knew a reason that she alone was worth the mentioning, instead of all besides; and upon her name only his Narration runs, that *Mary Magdalen* came unto the Sepulcher. The Scripture hath not forgot some of those that were her Associates, in other Gospels; St. Matthew says, *Mary Magdalen* went forth as it began to dawn, and the other *Mary*; St. Mark names three, *Mary Magdalen*, and *Mary* the Mother of *James*, and *Salome*; St. Luke speaks of an indefinite number; but every Divine Writer begins with *Mary Magdalen*, she and *Joanna*, and *Mary* the Mother of *James*, and other Women that were with them. But this Woman in my Text was more fervent and passionate in the cause, she incited all the rest to go with her to the Sepulcher, wherefore she is remembred by our Evangelist in a kind of singularity above all the rest; *John* himself was the Disciple of Love, and was careful to eternize her name in this story, which did abound in Love above all her Fellows. Some ancient Writers knew not how so good a Work could be done, wherein many religious Women conspired together, without the most Blessed *Mary* the mother of our Lord. Rather than it should turn to her disesteem to stay behind, *Sedulius*, *Nyssen* and *Nicephorus* were willing, I think, to mistake, that the Woman whom St. Matthew calls the other *Mary*, was the *Holy Virgin*. The disadvantages which this Opinion brings with it were not thought upon, that another name should stand before hers, to be past over with such an easie mention as the other *Mary*, and not the mother of our Lord, a thing which especially St. Luke useth not to forget. And what an instance of moment were this, that among all others our Lord did first appear to *Mary Magdalen*, after he was risen from the dead? Surely his mother had been partaker of that sweet Vision as soon as any, if she had been in place to behold him. *Bernard* invents a reason to satisfy himself (though perhaps it will not satisfy all men) why the Blessed Virgin did willingly absent herself from coming to the Sepulcher the first day of the Week; because her Faith abounded more than all the rest. She was constantly persuaded that *Christ* was risen upon the third day, even as he had spoken before, and she would not go to the Sepulcher to seek the living among the dead. But if any man should cast a doubt, that the Holy Scriptures would not have concealed such a superexcellent strain of Faith in the Blessed Virgin, if she had believed the Mystery of the Resurrection, when the Disciples and all other were mistaken: besides that none of the Church did perfectly understand the Scriptures, until the Holy Ghost fell down upon them at the Feast of Pentecost; I say, if any should cast in such a doubt, I know not how it would be resolved. I have no Warrant to affirm any thing in this point, neither doth the Scripture express when *Christ* did appear to his mother after his Resurrection, to shew he was no acceptor of persons in way of carnal Affinity. He did appear to more than five hundred brethren at once, doubtless she was one of them; he did appear to the eleven, and to them that were gathered together with them. Luk. xxiv. 33. I may suppose the Blessed Virgin was there, because she was *John's* charge to take her with him: but certainly she was none of that Train, which came early in the morning with *Mary Magdalen* to the Sepulcher.

Lib. de Pass.
Dom.

Then let us proceed and say from hence, that God hath done great honour to this Sex, to make them the first Instruments that should know and declare his Resurrection. Where were the Apostles at this time? Alas, they were terrified, and had yielded like Men to the Passions of the Flesh; they were shut up close for fear of the Jews, and durst not shew their heads; only a few Women which had followed *Christ*, were more adventurous than all the rest; and as if it irked them to care for their Life any longer, since the Life of the World was put to death, *una salus nullam sperare salutem*, they step out boldly, let come what will. Wherefore to give you St. *Austins* words, *Munus Apostolicum viris creptum ad breve tempus eis resignat*, the Apostolical Office was taken from the Disciples for a time, and it was given to them to preach that wonderful work of God, *Christ* risen from the dead. *Audentes in Christe juvas*, you shall lose nothing to be courageous in a good cause: that great glory, to see the Son of God in a vision, now alive again, was given to them that did adventure to find him. Secondly, none wept so much for his death as these tender-hearted souls, the Daughters of *Jerusalem*, they were the first that mourned, and they are the first that be comforted, the greatest partakers of grief for his passion, are made the first partakers of joy for his Resurrection. *Blessed are they that mourn, for they shall be comforted*. And if there be any that repine much at their own daily misfortunes,

misfortunes, who say they have but little joy in this world, let them strike their hand upon their breast, and say it is because they have taken but little grief. *Jesus* is our *Passover* that was sacrificed for us: but you heard the Ceremony read to day, which *God* appointed; the Lamb must be eaten with sower herbs, or else you must not taste of the *Passover*. *Christian*, whosoever thou be, that art taught this day, what a victory thy *Saviour* obtained against the Grave, and against the nethermost Hell, if thy heart be not replenished with joy upon the tidings, if it do not assure unto thee the seal of the Divine Promise, which is the earnest of thine inheritance, it is because thou hast not eaten sower herbs with the *Passover*. Thou hast not yet afflicted thy voluptuous heart sufficiently as *Mary Magdalen* did, and the other women before they came unto the Sepulcher.

Thirdly, women are the first witnesses in daily Childbirths how we are born into this world *children of wrath*, and *God* hath revealed to their knowledge in the first place, how we shall be made alive again, and become heirs of salvation. For Resurrection is the birth of the dust, and when the Grave had given up the dead body of *Christ*, these women came, as it were, unto the labour, much about the time that the Monument did groan, even when an Earthquake had gone just before it. Once it was their curse to have a woe pronounced upon them, *In dolore paries, In sorrow shalt thou bring forth Children*, Gen. iii. 16. Now they see another manner of travel, that *God* can quicken us to life again not miserably, but triumphantly; and the earth shall give up the dead with joy and gladness. Fourthly, we may well know him to be the same *Christ* who was crucified, and rose again the third day, because he chose no better witnesses than these were for so great a mystery. The world, it may be, will condemn such simplicity of the Spirit, but, because it so pleased our *Saviour*, *Mary Magdalen*, and the women are most authentick witnesses; and beyond all exception. Shepherds address unto his cratch where he was born, Women unto his Tomb where he was risen from the dead, that you may see how *Satan's* method of deceiving is quite contrary to *God's* method of saving. The Devil dealt all by craft to tempt our first Parents in the shape of a Serpent, and *Christ* deals all by simplicity, and innocency, through the testimony of Shepherds, through the testimony of Women. If you be hard to believe the things which were very strange at his Nativity, and at his Resurrection, examine these persons and ye shall have plain truth without tricks and turnings. A righteous cause needs not a supportance by Art and subtilty; a piercing wit may find a way to make a bad action seem good, but when the action is without controversie good already, the devices of a sharp wit will never make it seem better, for truth is least suspected when it is not varnished over with Policy. Lastly, To end this Point, among all other women *Mary Magdalen* the great sinner is with the first that comes unto the Sepulchre, to refresh our conscience, which is oppressed with the sore burden of iniquity, that our *Redeemer* liveth, to gratifie repentant sinners in especial wise that fly unto his mercy. If it were fit for *Mary* to bury her sins in that Grave, it will be fit likewise for thee, and me. Repentance may be described to be the Resurrection of the soul from the death of sin. And this Resurrection from sin, which I may call Metaphorical, hath a fast interest, none so sure as it, in *Christ* as he comes forth from the darkness of the grave, and shines upon the world. All men shall be restored to life, just and unjust; for the *Son of God* redeemed the whole nature of man from the corruption of the Grave; and the Devil did utterly lose *his mortis* the whole dominion of death, because our *Saviour* being an innocent was put to death, over whom he had no dominion: But the glory of our *Saviours* victory was to conquer two at once, *Hell* and *Death*: So the Prophet *Hosea* cries out in form of an *Epinicium*, *O death where is thy sting? O hell where is thy victory?* And from his own voice he declares his glory, *Rev. i. 18. I am he that liveth, and was dead, behold I am alive for evermore, and have the keys of Hell and of Death.* Therefore this great Festival is the penitent sinners holy day, for whose sakes both the Keys are turned, for whose sakes both the Gates are opened, that the soul may pass from the judgment of Hell, and the body from the rottenness of corruption. And thus it appears, why *Christ* was first seen of Women in his bodily manifestation after death. It was granted to their couragious attempt, that durst come unto the Sepulcher, it was for the consolation of their Antecedent grief. It was to shew them a difference between their bringing forth a child to life, and *God's* resuscitating our dead bones. It was expedient to have a testimony from such harmless Witnesses. And *Mary Magdalen* is supereminently named above them all, for she was a most contrite penitent

nitent, and *Christ* died for their sins, and rose again for their justification.

Luk. 24. 6.

Calvin. Har-
mon. Mat. 28

It is my course now according to the Propositions of my Text, to remove forward to the meditation of her love, which was so constant, even after death, that *she came unto the Sepulcher of our Lord*. A faith, though it be never so weak, never so languishing, yet it will produce some effect which is worth the noting. For instance, as I cannot maintain but there was a defect in this womans faith, so according to that little faith, no man shall deny but there was a great deal of love. As concerning faith, it is apparent that she mistook the *Scriptures* in two things: First, that she thought to find *Christ's body* in the *Sepulcher*, as if it were possible he could be held of death longer than the third day. The *Angel* gave an item to the women that their coming was a vain labour, *why seek ye the living among the dead? Remember what he spake unto you when he was yet in Galilee*. He did foretel it so expressly how he would rise from the Grave after three days, that all his enemies took notice of the saying, but those women were hard of belief, or else they had forgot it. Secondly, It was *Maries* error, and common to all her Partners to bring Spices to anoint our *Saviours* body, the other *Evangelists* express that they came with such preparations, purposing to apply them to the Corps that it might not putrifie. It seems they understood not *David*, *Thou shalt not suffer thine holy One to see corruption*. It was not thought upon, as it fell out, that the flesh of *Jesus* was not like ours which is rank and sinful, his was pure and undefiled, which had never deserved to suffer rottenness and putrefaction: And they ignorantly come to the Sepulcher with Spices to embalm him, that his body might not be polluted. But is there no way to excuse this forgetful and deceived faith? It is a good mixture of praise and dispraise which a certain Author puts together. It was an error not to be defended to think that *Christ* was held of death, and lay still in the Sepulcher; but because the custom to anoint dead bodies was an assured hope that the flesh should rise again to immortality, therefore setting their particular error aside touching the person of *Christ*, in general their respect was full of faith, and honour, and devotion toward the Resurrection of the body, which general notion of so good an Article of faith won them pardon for this particular incredulity.

But I said before concerning this little faith, no man must deny but she shewed a great deal of love. As *Thomas* noted into what danger our *Saviour* imbarcked himself, when he told his Disciples *Lazarus is dead*, and we will go unto him; *Let us also go and die with him*, says *Thomas*. So there was Souldiers abroad to watch the Sepulcher, Spies in every corner from the *High Priests* to mark who did confess, and honour our *Saviour*, to go to his Tomb was in effect to say, let us go and die with him, we care not for our lives. True love esteems it sweet to suffer for his sake, to whose memory their affection is constantly devoted. And why did she address unto the Sepulcher? A stone was rouled upon the mouth of the Grave, and it was sealed with *Pilates* Seal, she could see nothing; but she drew near to that which she loved to see, *ἀπὸ τοῦ τύπου παραστάσαν πρὸς εὐαγγέλιον βυλῶν*, says *St. Chrysostome*. It did her good to walk in that Garden where the body of the *Son of God* was laid, such a Garden which inclosed him who was the *Flower of Jessai*, saies the Prophet. This was a *Paradise* to overmatch that Garden, which was once in *Eden*, by how much the *second Adam* risen here from death to life, was better than the *first Adam*, who fell there from life to death. This was such a place as could not chuse but strike her with reverence: as *Moses* stood before the bush which burnt with fire, and the bush was not consumed; so *Mary* came to stand before the Sepulcher, where that divine body lay, the first fruits of them that ever rose from the dead, the Spear had entered his heart, the whips and thorns had torn his flesh, yet by his own power he lived again, the bush was not consumed. Think with thy self, if thou wert now kneeling by that Cave of the earth, where thy *Saviours* body lay, what abundance of tears it would make thee shed for thy sins? What a desire of heaven it would beget in thy soul? What a contempt of this loathsome earth? I do ever rise up from those relations which I read, or which Pilgrims make of those places with a mortified heart. Certainly *Helen* the Mother of *Constantine*, *St. Hierom*, and *Paula* made an admirable use to enflame their zeal, by frequenting this very place which *Mary* did. And my knowledge and Religion are in a dream, or else Devotion without superstition is the most heavenly thing in the world. We come into the *Capitol*, sayes *Tully*, only to please our eyes with looking upon that *Bench* in the *Senate*; where the renowned *Orator Crassus* was wont to sit. So *Mary Magdalen* came with a resolved opinion, that it would give her great consolation to come near that place where *Joseph* had interred her *Saviour*.

St. John's

St. John's History is brief, and hath made him omit this clause of the Story, remembered in St. Luke, *That they came with Spices which they had prepared; with sweet spices that they might anoint him*, says St. Mark. Why Joseph and Nicodemus had bought an hundred pound weight of Myrrh, and Aloes, and wrapped them with the body of Jesus, was not that enough? Pardon them if they over-do their part, *Amor non credit satis esse factum nisi ipse faciat*, says one; cordial love thinks all is not done that should be, unless it self be at the doing. This chargeable spicing and anointing the dead was in use among the Gentiles, for so they interred their deceased friends, who are men of renown and Nobility. So the Greek Poet reckons this Ceremony in the Funerals of Patroclus, *ἀνέστη δὲ πάλιν αὖτ' ἐλαίῳ*, so Virgil's *Misenus*, *Cornusque lavant frigentis & ungunt*. Donatus the Grammarian gave no other reason but this, *Ut cadavera mortuorum citius flammam conciperent*; To make the Carcasses consume to ashes the faster when they were put upon a pile of wood to be burnt. Although others gather out of the Heathen, that they esteemed it Piety to wash away all filthiness from the Corpses of the deceased; and the Officers that took the care of such things were called *Pollinctores quia pollutos ungerent*. But, among divine Writers, all do embrace this as a strong conjecture, and indeed not to be denied, that the Servants of God embalmed, and anointed the dead both in the Old and New Testament in honour of the Resurrection. So Joseph commanded the Physicians to embalm his Father: So certain devout Widows washed the body of Tabitha, and laid her forth in an upper Chamber, Acts ix. 37. Let me not omit how Christ himself did approve of that Ceremony while he was living: A woman broke a box of Oyntment of Spikenard very precious upon his head; and when some had indignation at it, he forbade his Disciples to trouble her, saying, *She is come aforehand to anoint my body to the burying*, Mar. xiv. 8. That woman spent her cost upon him, when he was alive to give her thanks. Mary came to pour her Spices upon his Grave when she thought he was dead; true Love is munificent to them who are dear unto it when they live, but more abundantly when they are deceased.

Now carry your attention with you to the third part of the Text, that no season was so fit to be watch'd as this, which the women laid hold of, *The first day of the week cometh Mary Magdalen*: This coming was upon the third day after Christ had been laid in the Grave; and it was upon the same day, which from thenceforth was called the *Lords day*, wherein our holy Assemblies every week do meet together; these two things are fit to be examined before I leave the Treatise of this Point. From the beginning of the world was there never any thing of so great expectation, as the success of this day, whether that, which Christ had so often foretold should come to pass, that he should die, and the third day he would rise again. How busie were the women to come abroad, and try what they could learn? And I verily think the waves of the Sea rowl not about so fast in a Tempest as the thoughts of the Disciples beat within their heart, and earned within them between fear and hope, whether the day were like to prove glorious, or uncomfortable; well, God did rather go beyond his own word than come a whit behind it. He made this third day the most memorable Feast that ever the Sun shined upon. It was a third day when Joseph released his brethren out of Prison, Gen. xlii. 18. On the third day in the morning, after the people had come to Mount Sinai, the Law of God was delivered, Exod. xix. 16. On the third day Esther put on her Royal Apparel, and stood before Ahasuerus, and desired him to be good to her Nation, Esther v. 1. On the third day Abraham came to the place where his faith was tried, and Isaac was restored back again alive, when the sacrificing knife had been at his throat, Gen. xxii. 4. To come near to the mark, the third day Jonas was cast safe upon the Land out of the belly of the Whale; and that was the sign which Christ gave to the Jews, able to convince all infidelity, as Jonas was three days and three nights in the belly of the Whale, and then came forth alive, so Christ burst open the Monument the third day, and appeared unto many.

Reason may be busie to enquire why the Son of God prefix'd such a space of time for his Resurrection, before he would quicken his flesh, rather than any other. Certainly, there is but one modest conjecture, which is this, he would lie no longer, than some hours of a third day in the grave, lest he should keep the weak faith of his Disciples too long in suspense, yet sooner he would not open his monument, lest his enemies the Jews should pretend, he was but cast into a swoon by the sharpness of pain, and not truly dead. These following I will allow for ingenuous allusions and no more; that our Redeemers body was bereaft of life unto the third day, to appear

appease the offended justice of every Person in Trinity, God the Father, Son, and Holy Ghost; to signifie that we were dead in sin by thought, word, and deed. To bring unto eternal life them that believed either under the Law of nature, under the Law of Moses, or under the new Covenant of grace. To restore the three parts of spiritual life unto us Faith, hope, and charity. *Tria sunt omnia*, says another, three days are the sum of mans life both here and for ever. A day of labour in this World, a day of rest in the Grave, a day of reward in the Resurrection. If there be any Son of Adam that would have a fourth day *Dies otii in hac vitâ*; A day of ease and pleasure in this life, such a one is *Lazarus quatrduanus & putet*. It may be said of him as the two Sisters said of Lazarus their Brother, *He hath lain four days in the ground and begins to smell*. Three days are all, labour, rest, and reward, these are allusions, I said, to the Resurrection of Christ upon the third day. One thing is very observable, to match this circumstance of the New Testament, and an accident which fell out in the Old. Even this very day wherein Christ arose, and gate dominion over death, the same day, which was the third day after the eating of the Paschever, Moses brought the Children of Israel through the Red Sea unto dry Land, certainly intimating that they went through death to life, and so did Christ.

St. Peter hath a Text, 1 Epist. 1. 10. which doth authorize me yet to search further, and more diligently about the time of this Resurrection. Saies he, *The Prophets have enquired, and searched diligently, what manner of time the Spirit of Christ did signifie, when it testified before hand the sufferings of Christ, and the glory which should follow*. And surely, there is a great mystery coucht in the circumstance of time, that the Evangelists have differently set down other observations, that concurred upon the Resurrection, but all of them in one phrase do agree in these words, *τῇ μὲν σαββάτῳ*, that this wonder was wrought upon the first day of the week; *τῇ μὲν σαββάτῳ*, *Una Sabbati*; The Jews gave such honour to their Sabbath, that every day following had the denomination from it, the first, second, and the third day after the Sabbath, and so unto the sixth. The Latine Church in their Liturgies hath given the same honour to Easter Day, for Easter day by principallity being called *Feria*, the Holy Day; The Latines from it call the days of the week *primam*, *secundam*, *tertiam Feriam*, and so unto the sixth. Our vulgar English calls the first day of the week Sunday, and all other days following are denominated from some of the Planets, we received such Language in this Island from our Forefathers who were Paynims, and knew not God, but we differ from them in the intention; they did it out of Idolatry to the Sun and Moon, &c. we to signifie that God made the Host of Heaven, and all the Stars thereof. Moreover, *Una Sabbati* litterally rendred is not the first, but one day of the Week, because one is the first ground to begin numbring; and Theophylact says the Lords day is called the one day of the Week, either because it is the only day, from whence the blessing is procured for all the rest; or besides it is a figure of the life to come, *Quando una tantum dies est nequaquam nocte interpolata*; when there shall be but one day for ever, and no night of darkness to interrupt it. Thus much of the words.

In Apol. 2.

The matter of the Point is of a more profitable use. And hence I begin, that as God the Father upon the first day did begin to make this visible world of Creatures; so Christ rose the same day from the dead, to signifie that a new Age was then begun. *Resurrectio est alterius mundi spiritualis creatio*, says Justin Martyr, The Resurrection is well called a creation of a new spiritual world. On the first day of the Week God said, *Let there be light*, and he divided between the light and the darkness. Verrily on that wise on the first day of the Week God brought the light of the world out of the darkness of the Grave, and the life, says St. John, *was the light of men*. Now this infinite work to tread death under feet, and to bring all flesh out of corruption into the state of immortality, being more eximious than to make man in a possibility at first to die, and perish, therefore all Christian Churches have desisted to meet together at holy exercises upon the Sabbath of the Jews, and the first day of the Week is the day appointed to sanctifie out selves unto the Lord, for what reason I will now unfold, and it is a case of no small perplexity.

And let me auspicate from the Text and Authority of Holy Scripture, and these places following do conspire to verifie the Truth. Acts xx. 7. Paul abode seven days at Troas, the seventh day of his abode was the first day of the Week, then (and not before it seems) upon the first day of the Week, when the Disciples came together to break Bread, that is, to partake of the Lords Supper, Paul preacht unto them. This seems to approve, that in the Apostles time it was no more in use for their

their Disciples to meet upon the *Sabbath*, but as well to honor the Resurrection; as to separate from the Rites and Customs of the *Jews*, in the Spirit of God they did convene together on the first day of the Week. From Preaching and Administering the *Holy Communion*, let us come to Collection of *Alms*. 1 Cor. xvi. 2. *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* How can this be expounded, but that distributions were made to the poor upon the first day of the Week in their most solemn Assemblies? For if the meaning were, that every man should set apart a share of his own gains upon that day in his private Coffers, and not in the publick Treasury, when their Congregations were together, then Collections had been to be made from house to house, when Paul was to come, who desires it might be laid up in readiness, as it were in one stock, before. 'Tis pity we are fallen from that good order, but in the most antient Church, I find that they never mis'd to carry the Poors Box about every Lords Day, witness this place of St. Cyprian; *Locuples & dives, & Dominicam celebrare te credis, qua Corbanam omnino non respicis?* De oper. & Eleem. Thou that art rich and wealthy, dost thou imagin thou keepest the Lords Day as thou oughtest, and dost cast nothing into the Treasury? Thirdly, as the last day of the Week, when God rested from his works, was called the *Sabbath* of the Lord, so it is of much moment to the point, that the first day of the Week is called the Day of the Lord or the Lords Day. Rev. i. 10. *I was in the Spirit on the Lords Day*, as it appears, Rev. i. 13. John was walking on the Sea shore meditating upon holy things in the Isle of *Patmos*: Very probable that there was no solemn meeting to praise God, as it ought to have been, among those Pagan Islanders, otherwise John had not betaken himself to solitary Meditations; but see how he was recompensed, *Nactus est Doctorem ipsum Deum, quando fortasse deessent quos ipse doceret*, Bright. Revel. ca. 1. when he was disconsolate, because he wanted Auditors to teach, God preached unto him the Mysteries of the Age to come. But to enforce the Text forenamed for an Argument; we have but two things in the New Testament called the Lords; the Sacrament is called the Supper of the Lord, 1 Cor. xi. 20. and this day of Christian Assemblies is called the Lords Day, (the Lords Prayer and the Lords House are good Phrases, but our own, not the Scriptures) but as we keep the Feast of *Paschever* no more, but instead thereof eat the Lords Supper; so neither do we observe the *Jews Sabbath* any more, but instead thereof we keep the Lords Day.

Thus far I have prest the Authorities of Sacred Scripture: The Authority of the *Primitive Church*, and so downward to this Age, will convince it clearly against any that is obstinate. Ignatius was St. John's Scholar, and as if he had learnt of his Teacher, he writes thus, *Let every lover of Christ celebrate the Lords Day, which is dedicated to the honor of his Resurrection, the Queen and Princess of all days.* Epist. ad Magnes. Justin Martyr commands the same day to be kept holy to the Lord every Week, in his 2. Apolog. So doth Tertullian more than once, and I cited St. Cyprian before. The Council of *Laodicea* speaks thus resolutely: *Anathema to all those that rest upon the Sabbath; let them keep the Lords Day, when they observe a vacancy of labor, and do as becometh Christians.* Canon. 29. The great Council of *Nice* doth not command the first day of the Week to be kept holy, but supposeth in the 20. Canon, all good Christians would admit that without scruple, and then appoints other significant Ceremonies to be kept upon the Lords Day from *Easter* to *Whitsontide*. I need not reckon downward after the *Nicen Council*, because, in one word, I have not heard or read that it was opposed by any of the Fathers. They knew that an appointed time must be allotted for every necessary Duty; and certainly upon the abrogation of the *Old Sabbath*, not Man, but God did appoint a time for so necessary a thing as the religious Service of his Name. Christ made an end of all *Sabbaths* by his own Sabbath, lying all that day and night in the Grave; and to hold that the Sabbath, which is but a Shadow, is to continue, is to hold that Christ the Body is not yet come; yet that being laid apart, let us allow God a seventh day for sanctification, so much is divine in the fourth Commandment: and what seventh day, but the same which Christ sanctified in his Resurrection, which is the new Creation of the World, the same which the Scriptures point at, the same which the Church hath constantly kept in all successions. *Salve festa dies, toto venerabilis anno*, says Lactantius; and Origen says that Manna did begin to fall down about the Tents of the Israelites the first day of the Week, and in the same day you are bound to bring your Omer to gather Spiritual Manna in your holy Assemblies, that your Soul may eat and be satisfied. When the Proconsuls of

several Provinces enquired who were *Christians*, to punish them; you shall find in the *Acts* of the *Martyrs* this was their Question to descry them, *Dominicam servâsti?* What, do you keep the *Lords Day*? The good man being persecuted answers, *Christianus sum, intermittere non possum*, I am a Christian, and cannot intermit it.

Do we differ from the *Jews* then in nothing but exchanging day for day? Yes, Beloved; as in sanctifying *Gods* name we are to go beyond them, because the Spirit is given to us in more abundant measure than it was to them; so in nice Points of rest and cessation from all bodily labour and exercise, we are not tied so strictly as they were. I wonder from whom they had their Doctrine that teach the contrary. I know they will not say they had it from the *Fathers*, I know they cannot say it justly. I appeal to the best lights of this latter Age. Out of the *French Reformed Churches* I cite *Beza*. Thus he: The keeping of the *Lords day* is an Apostolical, and a divine Tradition; yet so, that we are not tied (he means by *Gods Law*) to observe the *Judaical* cessation from all kind of work, for to observe the *Judaical* rest were to change the day, and not the *Judaism*. Imperial Laws, made by *Constantine* and other godly Princes, did first interdict, that no open and usual buying and selling, or other Merchandise should be used; for it is fit for the better sanctifying of the day that we should sequester worldly affairs, and be altogether vacant to *God*. Thus far he. Out of the *German Reformed Churches* I will cite *Paræus*, This is his Argument; Who first approves that the *Lords day* is to be kept with a decent cessation from manual labours, and that it is very scandalous to pollute it with usual secular affairs, but if any will run further, to impose upon *Christians* the Rites and Ceremonies of the *Jewish* rest in their *Sabbath*; thus he convinceth them. The observation of the *Jewish* rest was figurative and typical; and all those figures of truth were to be kept under pain of severe judgment, because the figure was the pledge and Protestation of the truth which should come to pass; now there being no such figurative dependence upon the sanctification of the *Lords day*, we are tied only to such rest as shall adorn and beautifie our Worship of *God* upon that day, I mean both our Morning and Evening Sacrifice. Beware therefore to be a *Jew* in opinion, but beware to be a dissolute Libertine in practice. Violate not this day, nor any the like in the whole year with Negligence, Idleness, Luxurious Pastimes, or Riot; give thy body rest, that the soul may be more busie in the holy work; *ἵνα ἡ ψυχή σου πνεύματος διακονῇ*, rest which is not employed in the fear of *God* is the Mother of all wickedness. I cannot end this Point better than with those words of *St. Basil*.

Let me adventure with your patience upon the next Point, and I will defer the handling of the last. That which I mean only to speak of is *Mary Magdalens* expedition, her restless diligence, her watchfulness without all sloath, *She came early, when it was yet dark*. Every hour seemed seven to this pious Matron, till she came to the body of *Christ*, the *Sabbath* of the *Jews* was but now ended, and she had much ado to refrain coming before it was done. The Stars of the night had not yet run their courses when she set forth toward the Monument, for it is probable she kept the *Sabbath* at her own Town, and she dwelt at *Bethany* two miles from *Jerusalem*, yet by Sun-rising, when it was yet dark, she was come to the Sepulcher, a journey of two miles, and had brought her Spices with her. She had no sleep I believe fell upon her eyes for thinking of her Saviour. I am sure she had no leisure to paint her face, to powder her hair, or to dress her self with finical curiosity. We had divers, I confess, that came early this morning to the *holy Sacrament*, when it was yet dark, I praise them for it. We have others that seldom or never find the way to Church till the Afternoon, you may know by their vain Attire, trickt up in Print, what they were doing all the Morning. At last we have their company scarce with half a thought to please *God*, but with their whole heart to be praised of fools, and to please such wanton and adulterous eyes that gaze upon them. What a coil is here with this carion flesh? Ye are but painted Sepulchers, full of rotten bones, and not worthy to come with *Mary* to the Sepulcher of *Christ*, much less to come to the Communion of his body and blood. O proud mortality, they that make their Looking-glass all the *Text* which they take out in the Morning, little think that the Grave may be the Pew in the Church wherein they shall be placed before Evening. Now they walk abroad so strong with sweet smells, that they are able to perfume a Sepulcher with Spices; in less than four days all this delicacy may turn to stink and rottenness. Come early to the Sepulcher, that is, think of death in

you,

*Beza in
Apoc. 1.*

*Euseb. vit.
Constant.
lib 4. c. 16.*

*Basil. Hex.
komil. n.*

your young blossoming years, how suddenly ye may be cut off, then leave to fashion your selves after this *French*, or that *Italian* dressing, and spin a poor shrowding sheet which may wrap you up in the earth against the day of the *Resurrection*.

I hasten. Was it yet dark when *Mary* came, when *St. Mark* says punctually it was *at the rising of the Sun*? What an intricate case some have made of this objection, which is nothing in it self! For the *Evangelist* doth not mean, it was so dark that the women could not see about them, for then all they reported would be taken to be fancy, and not a known truth: But the *Sun* newly rising some obscurity of darkness remains in some places, especially it might be so about a Monument which was cut of a Rock in the Earth, and the Monument in a Garden where shady trees do not suddenly admit light, and the Garden perhaps lying under an Hill, and compassed about with a Wall, some dusky darkness may incloud such a place early in the Morning. They shoot wide therefore that expound the darkness figuratively, that the *Scriptures* were not opened as yet how *Christ* should rise the third day, and all the World was benighted in the darkness of incredulity. There is no need to strain the Text so mightily; and yet *Chrysologus* hath invented a more forced Serm. 82. Interpretation. Thus he. As the day was shortned at our *Saviours* Passion, and the *Sun* did set in an Eclipse a long time before the natural Evening of that season, so at his *Resurrection* the *Sun* rejoyced, and was so officious to attend him that he rose certain hours before the natural season of the day. Therefore according to the natural rising of the *Sun* it was very early when *Mary Magdalen* came, but if you consider the extraordinary appearance of that glorious Lamp upon the Earth before the time, so the *Sun* was risen, and yet it was the time of darkness. This is more subtil than solid, my first interpretation was the sure resolution.

I will ask but one question more to clear a doubt, and so conclude. All the *Evangelists*, no doubt, do purpose to set out the diligence and watchfulness of *Mary*, that none have omitted to describe what an early Pilgrim she was. Had they no other end in it? Yes surely, to express the timely *Resurrection* of our Lord. As *David* sings it, *Exurgam diluculo; Awake my glory, awake Lute and Harp, I my self will awake right early*. But how can you then inch out the time to say resolvedly, that he lay three days in the belly of the Grave? Beloved, you must measure the days by a *Synechdoche*. He was buried toward Evening upon the *Jews* day of preparation, and so lay interred some part of the Afternoon, and all the night. Upon the *Jews Sabbath* he rested in the Sepulcher all day and night, upon the *first day of the week* he continued in the state of death some hours of the Morning, and very early he came forth an eternal Triumpher; he fulfilled the *Scriptures* therefore, and withal made haste to fulfil his Promise, to rise the third day. *Euthymius* expresseth it more elegantly than I can. *Quod citius quam sit constitutum efficitur potentia est, quod tardius imbecillitatis. Christus non solum promissum explevit, sed etiam gratiam velocitatis addidit*. To be tardier than our promise is a sign of some let and infirmity: To be beforehand with a Promise, is a sign of power and efficacy. The Promise of the *Son of God* was that in three days he would build up the *Temple* of his body again: He did so, and more than so, soon after the third day was begun. Behold the prestation of his Promise, and the acceleration of his favour joyned unto it; so we have seen both his truth in the Promise, and his love in the speediness, doing even above his Promise, *To whom be honour, praise, and glory for ever. A M E N.*

*Euthym. in
Mat. 28.*

THE FIFTH SERMON UPON THE RESURRECTION.

MAT. xxviii. 2.

And behold, there was a great Earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sate upon it.



THE greatest matter which we preach unto you throughout all the year is that of this great Festival, Christ is risen from the dead. All that we preach beside holds of this in chief, skore out this line and ye blot out the contents of all the Gospel. St. Paul says it, *If Christ be not risen, then is our preaching in vain,* 1 Cor. xv. 14. You hear of what great consequence it is to preach of the Resurrection, and yet I cannot tell you from any part of holy Scripture at what moment of time, or after what manner our Saviour rose from the dead. Thou knowest

it O Son of David, who dost open, and no man shutteth, who dost shut, and no man openeth. He opened the Grave, nor Death, nor Hell, nor Pilates Seal could shut it against him: He shutteth up this mystery from us, when he came out of the Grave, and no man is able to open it. Is this the reason, because his Disciples, and the very best of his Chosen were incredulous upon this day, and it would not enter into their hearts how he was risen from the dead, though he had often foretold it, and therefore he did punish them to conceal the manner of his Resurrection from them, though no doubt they did much desire to know it? Or was it for this respect, as another says, *ἀλλὰ τὴν ἀνάστασιν καὶ ὡς ἐδούρετο παρ' ὧν,* we know not the hour when he rose from the dead, neither is it possible to know the time when we shall rise from the dead? Now it was obscure, when he came again to life, and it will be as much obscure when he will come to judge the world at the general Resurrection. Or was it rather to inform us, that since we receive this principal Article of our Creed plainly, and not examining many needless particulars, so must we receive all the Tenets of Faith naked and uncloath'd from all questions of curiosity.

*In Catena
Græc. Pat.
ἀναστῆναι.*

The secret things belong unto the Lord our God. Yet thus far we may dare to in-croach, that the Resurrection of Christ fell out within the compass of the words which I have read unto you. It came to pass *very early in the morning on the third day,* I told you so the last year at large, now I come nearer to the Point. For all that say any thing to the incidency of time agree in this, that about the time the earthquake shook the place, or about the time the Angel descended, or about the time the stone was rouled away, among these Circumstances one or other, he awoke out of a sleep, and came forth of the Sepulcher. Needs then must you hear from hence some good tidings of joy and triumph. The last words of my Text are memorable

to this purpose, that the Angel sat upon the stone, *Quasi fidei doctor, & Magister* Homil. 74. *resurrectionis*, says *Chrysologus*. Upon these concurrencies, presently the Angel sat down like a Doctor of faith in the Chair of Authority, and like a Master to teach the Resurrection. Where the Angel sits him down to teach, the case you will presume is worth the hearing. The two things generally in which I fix my thoughts are these, *motus* and *quies*, a motion, and a quietness. Of motions there are three: 1. The foundations of the Earth opened, and behold there was a great earthquake. 2. The Heavens were opened, for the Angel of the Lord descended from heaven. 3. The door of the Grave is opened, He came and rouled away the stone. But albeit these things are turbulent in the doing, great tranquility shall follow. Surely, the earth presently was settled and stood still, for the stone was steady, the Angel composed himself at rest, and sat upon it. To these I will add such explication as God shall give me leave to utter.

An Earthquake was a royal trumpet to proclaim this victory, the greatest that ever was obtained against an enemy. The deep murmur and hollow sound which came from beneath the earth gave notice at one blast to Heaven, and Hell, and to all *Judea*, that the Son of God about that instant (as I do verily believe) did break the gates of Brass, and smite the bars of death in sunder. It was heard to heaven, and the Angel came down at his qu, as soon as ever that triumphal sign was given, wherein I have given you my opinion, and not mine alone, but of sundry others; that the coming of the Angel was not a cause, but a consequent of the Earthquake. *Tremuit terra, non quia Angelus descendit de caelo, sed quia ab inferis dominator ascendit*. The ground trembled, not because the Angel descended from above, but because the Conquerour ascended from beneath. And I know not a prettier diversion in all the Scripture to put off that which might be expected than this is. Who would not look that the story should run thus? Behold there was a great Earthquake, for Christ arose from the dead. But the Holy Ghost, to keep that Circumstance out of our knowledge at what time he arose, did divert it in this manner, Behold there was a great Earthquake, for the Angel even at that instant and occasion came down from heaven. And as heaven did partake of this noise when the earth was moved, so I doubt not but the horror of it went down to Hell, and troubled the Spirits that abide in chains of darkness for ever. In all likelihood this great body of the world did quake from the Superficies to the Center of the Earth. And Luther was possessed with this pious credulity, that in this Earthquake the ground was parted with a large *Hiatus* from the Sepulcher to Hell, and in the moment of that concussion of the ground our Saviour arose to life, descended visibly to Hell, made shew of his Resurrection there that Satan and Death were under his feet, and presently came out of the Pit, which could not shut its mouth against him. As Luther may enjoy his own conjecture, so thus far we may concur, that the terrour of the Earthquake did penetrate to the Kingdom of the Devil. And how far the Inhabitants of *Judea* were affrighted at it, it appears in the most couragious, in the band of Souldiers, who were tumbled to the ground at the noise like the stone which was rouled from the mouth of the Sepulcher; and no marvel, for St. Hierom either by his own perswasion, or by tradition delivers, that the rumbling of the earth was so great, *Ut cuncta concuteret, & eversionem terra funditus minaretur*; That it josselled every thing together, and threatned the subversion of this Universe.

To what end have I amplified it thus far; but to make you conceive it fell out immediately through the wonderful hand of the Almighty? *Philastrius* in his 54 Heresie enrolls it for an Heresie, *Si quis terram moveri putet naturaliter*; If any man shall say, that an Earthquake comes to pass by naturall causes; there he went beyond the Line; for it appears evidently in *Philosophical inquisitions*, that exhalations, and hot air may be intrangled within the bowels of the earth, and seeking a way for a larger room, or else to get forth, it breaks out with a terrible violence, and removes some parts of this heavy Element. To deny this were to put out the eye of reason. Yet in this Earthquake that pertains to my Text, I assest that there was no preparation of natural causes to produce it: For just when our Saviours soul went out of the body at his Passion; and just, I think, at the moment when his soul returned again into the body at the Resurrection; the earth was smitten in a wonderful manner, that the world might take notice that the like was never heard or seen. And as I do resolutely conclude, This motion of the Earth was supernatural, so I hold off from the usual opinion, that the Angel was made Gods instrument

*Paræus.
Chrysolog.
hom. 74.*

*Gerardus
barm. de
Resurrect. c. 2.*

*Salmeron
tracti. 8.
tom. 1.*

*Hier. qu. 6. ad
Hedibiam.*

Homil. 77.

instrument of the execution, the manner, the consequence of it so great, that I am perswaded it was immediately the work of *Christ* himself. *Leo cubile in quo habitat tremere fecit*, says *Chrysologus* rationally, and elegantly; The Lion roused himself up from sleep, the Lion of the Tribe of *Judah* roared, and made his own den to quake. Inferiour operations are committed to the Creatures, the chief abide in God. When *Lazarus* was raised from the dead, says *Christ* to the *Disciples*, *Take ye away the stone*, and afterward being come forth of the Cave, *Do ye loose him, and let him go*. So the *Angel* was an actor in the noble work of this day, to rouse away the grave-stone, to dismay the Souldiers, to comfort *Mary Magdalen*, and the other women to preach the mystery to all: But it was *Christ* himself that shook the ground from the Superficies to the Center, this *Ecce*, this *Behold*, me seems bids us behold how it came from God, and not from his Minister the *Angel*, and behold there was a great Earthquake.

I remove forward to that which is more useful to be taught, from the *efficient* to the *final cause*, for what purpose was this great trembling and concussion of the earth at the Resurrection of our *Saviour*? I will set forth *six reasons*:

First, it makes us conceit that there was a great struggling, and a combate between *Christ* and *Death*; *Death* was brought unto the Bar, impleaded before *Almighty God*, divested by just judgment from all power, found guilty because the guiltless and innocent was slain. It was permitted to seize upon us Prisoners. But it spared not the Judge himself, which is *Christ*. We that are slaves and servants were put under the dominion of it, and *Death* presumed to offer violence to our *Lord*; it was suffered to rage against men, and it was bold to assault *God*. *Death*, according to the great Doom, was the wages of sin, how justly is the yoke of its tyranny broken when it became the murdurer of righteousness? But how hardly would it lay down the authority which it had so long usurped over all mortal flesh? So many Patriarchs, so many Prophets, *Quo Tullus Dives, & Ancus*, so many Princes and Kings whose bodies crumbled into dust, and their ashes were never made whole again, and when this Law, which had so long continued, was to be broken, what could be expected but that the earth would groan and struggle against the Resurrection? When I speak of *Death*, you know that I mean the Devil, who had the power of death, he had deluded himself with this fallacy, *Cruce vivus non descendit, quomodo sepulchro mortuus ascendet?* *Christ* came not down from the Cross when he was alive, how will he be able to come out of the Grave when he is dead? He that had so much cunning was best able to deceive himself; but with what resistance and murmuring the Prey was taken out of his mouth it is best set down thus briefly instead of a large description, *Behold there was a great Earthquake*.

Salmeron.
tom. 11.
tract. 3.

Diog. Laert.

Hag. ii. 6.

Eze. xxxvii.
7.

Secondly, It betokens what noise and tumult there shall be in all the Elements at the last and great Resurrection. There is a day to come, *when the earth shall disclose her blond, and shall no more cover her slain, Isa. xxvi. 21*. Then shall the whole earth shake, and be dissolved as when one wipes a dish, and turns the other side, says the Prophet. And therefore *Diogenes* the Cynick in a flout would be left above ground when he was dead; for one day, says he, all will be turned topside turvy, and then I shall lie right. *Haggai*, speaking of that great and dreadful day, expresseth it by Earthquakes and Commotions. Yet once is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land; and I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with glory. Such a clashing and perturbation shall precede our future happiness, that the sudden change may the more affect us, from extremity of amazement in the twinkling of an eye to extremity of glory. Instead of many places this of *Ezekiel* will fit us for all, *Ecce commotio, & accesserunt ossa ad ossa*; Behold a shaking, and the bones came together, bone to his bone. If it were nothing else but so many Monuments of stone cracking asunder, so many Graves yawning, so many Bones grating one against another, this would make a strange sound in mens ears; how much more when the dust shall be shaken from the very Center, that the Dead since *Adam* may have all their limbs again? When the Elements shall melt with heat, and the Heavens pass away with a noise; when the Impenitent shall howl, the Unjust skreek out, the righteous lift up their voice of thanksgiving, and the *Angels* sing *Halleluja*, all this together in a medley will make a strange commotion, which is prefigured in the antecedent of our *Saviours Resurrection*, Behold, &c.

Thirdly, It signifies that the Majesty of the Lord was upon the earth to defend his people, that he came down, and trod upon his footstool, that he alone is terrible against

against all other terrors that may trouble us, that he is present to protect all those that love the coming of our Lord Jesus. When he came down to deliver the Law the earth shook, even as *Sinai* also was moved at the presence of the Lord, at the presence of the God of Jacob; the Mountains owed that homage to tremble when the glory of the Lord was upon them. And though it was dreadful, yet so long as God was present in the midst of them the Host of Israel knew they were in safety. So the Monuments did quiver and tremble when Christ did break forth of the Grave in triumph, which did at once beget these seeming contrary passions in them that believe, an awful reverence, and a bold encouragement. This the Fathers collect because *Mary Magdalen*, and the other devout women were now upon their journey when the Earthquake began, yet they went not back, neither stopt in the way, but advanced with chearfulness to the very mouth of the Sepulcher. When a blazing Star appeared in the days of *Vespasian*; says he, It threatens not fatality to me, but to the King of Persia, who nourisheth long locks, like the streaming flame of a Comet: So those holy women did truly apprehend that the buzzing of the Earthquake was their protection, and bad mens confusion.

And here a fourth reason offers it self, the anger of the Lord did roar out of the earth against those Jews who thought to prevail that death should devour him, against *Pilate* that allowed his Seal to this conspiracy, and against the Souldiers that watcht the Sepulcher. An unexpected judgment of which they did not dream that the earth, which is a most dull and silent Element, should burst into many pieces to chide their infidelity. *Pittacus* the wise man had such confidence in the stability of the earth, that it is delivered for his saying, *περὶ μὲν γὰρ ἀπὸ τοῦ θαλάσσης, you* might trust the Earth, it would do you no harm, but the Sea was not to be trusted. Foolish wise man, that understood not how terrible a vengeance the shaking of the earth is when the Lord is angry. In the fourth year of *Nero*, which was the twenty seventh year after our Saviours Passion, more than one quarter of the City of Rome was beaten flat with an Earthquake, and all the Inhabitants slain. And six years after that, three the most famous Cities in all Asia were ruin'd by this judgment, *Heraclis*, *Laodicea*, and *Colophe*. The same fatality hath swallowed up the Cities of *Colossus* and *Nice*; it were endless to rehearse particulars. And although Christ would not interject such sadness with the joyfulness of his Resurrection-day, to procure death and ruine to his enemies by this Earthquake, (we read of no such mischief done by it in the Text of Scripture) yet I believe it is unutterable how this accident did shake and apall the Souldiers. *Miseri quos tunc percussit pavor mortis, quando securitas vita redditur*; Unhappy wretches, who at that time were most of all stricken with the fear of death, when Christ did give us this demonstration to be secure of eternal life. I leave it to you to consider, how an evil conscience diffused chilness and quaking into all their bones. They must needs reel, and totter, and fall down desperately to the Earth who are weighed down with the Plummets of their own guiltiness. And what a miserable folly was this, to tremble because they were loth to die, yet their office was at this time to be *mortis satellites*, deaths guard, appointed to be adversaries to life, and to hinder the Resurrection?

Now because the Consciences of these evil men were only wounded, and no other harm done by the Earthquake, therefore fifthly some say, that the place round about did rather dance for joy than quake for trembling. As when Israel came out of Egypt, the Psalmist says, *The Mountains skipped like Rams, and the little Hills like young Sheep*, Surely under that Hyperbole is to be understood that the motion of the Earth did bewray some gladfome entertainment. As the Disciples prayed the place was shaken where they were assembled, *Acts iv. 31*. It is expounded generally, that the Earth did move with gladness, and reverence, because the Saints kneeled upon it. *Horum sub gressibus ergo lata movetur humus*, says *Arator*. And as the Child sprang within *Elizabeth* when the Blessed Virgin came unto her with our Saviour in her womb, and says she, How is it that the Mother of my Lord doth come unto me? So the Earth did rejoyce and tripudiate when our Saviour came forth alive out of the belly of the Grave; as who should say, O dust thou shalt be ennobled, and compacted into an incorruptible body. And how is it that my Redeemer comes forth, and lives for ever? I will put no more Oyl into this Lamp than *Beda's* words, distinguishing between the two Earthquakes, the one at the Passion of Christ, the other at his Resurrection, *Terra qua in passione concussa fuerat horrore, jam pro gaudio exilire videtur*. The whole Land of Judaea did quake with horror when he hung upon the Cross, but it danced for joy when he rose out of the Grave; so I have rendred the fifth reason.

The

Acts ii. 37.

Acts xvii.
27.Chrysost.
homil. 74.

The *sixth* is *Allegorical*, and thus in brief, that our hearts must be shaken, and inwardly troubled with compunction and repentance before we believe stedfastly in the *Resurrection* of *Jesus*. *Peter* preacht, and they that heard him were prickt in heart, and said to him, and to the rest of the *Apostles*, *Men and brethren what shall we do?* There was an heart-quake before they believed. *Paul* and *Silas* prayed, and sung praises to *God*, and suddenly there was a great Earthquake, then the *Jaylor* came in trembling, and fell down before *Paul* and *Silas*, and said, *Sirs, what must I do to be saved?* Here was an heart rent and torn, a commotion in his conscience greater than an Earthquake, and then he believed. When *Eve* took and eat the forbidden fruit, says an eloquent *Father*, there was no Earthquake, no horror to affright her. O that the *Pallie* had possess'd her fingers, O that her teeth had chattered, that she might not have eaten, but *vitiis semper serviunt blandimenta*; All was hush and still, nothing but fair allurements do minister to our vices: But at *Christs* *Resurrection* the sound of an hideous noise was fierce, and terrible to the ear, *Virtutibus austera & fortia sunt amica*; Harsh and austere occurrences are best agreeable to vertue. Roul the thoughts of your heart up and down like a tempestuous Sea if you mean to make a fair voyage to heaven; the commotion of a troubled spirit will breed eternal peace. As *Paul* was smitten down before he believed, so faith must be beaten into us with violence, and therefore behold there was a great Earthquake at the *Resurrection* of *Jesus*.

Unto the motion of the Earth I conjoyn the next circumstance of my Text, which I called the motion of the heaven; it were like *Copernicus* his fancy in *Astronomy*, to think that the Earth did only move, and the Heavens stand still at the operation of this Miracle. No, the everlasting doors were set open, and the *Angel* of the Lord descended from heaven. Here is one Keeper more than the *Jews* look'd for about our *Saviours* *Sepulchre*, one more than *Pilate* appointed. One mighty *Prince* of that supernal Host, whose countenance was able to daunt a *Legion* of the best *Roman* Souldiers; perhaps there was a multitude with him to celebrate the *Resurrection*, as there was a multitude that appeared in the fields of *Bethlem* to rejoyce at his *Nativity*. But this *Angel*, I may say determinately, was one of the most royal Spirits that stand before the face of *God* for ever. To make short, I will not defer to give my reasons presently, how sweetly the eternal Wisdom did dispose to let an *Angel* shew himself openly both at this place of the Grave, and upon the celebration of this great day.

First, Those ministring Spirits had been attendants upon all the parts of our *Saviours* humility, and reason good they should be occupied upon all occasions of his exaltation and glory. Since we read of *Angels* that gave all diligent attendance at his birth, the holy Spirit of *God* knew that men would look for their company at the *Resurrection*, I mean, that we who know him now by faith would expect their mention upon this occasion in the Book of *God*. Besides, his *Resurrection* is a birth, not called so because of a resemblance how man is brought to life out of the womb of his mother in natural Generation, but properly in it self according to the phrase of *Scripture*, *Acts* xiii. 33. For *Paul* preaching at *Antioch* that *God* had fulfilled his Promise in raising up *Jesus* again, says he, *As it is written in the second Psalm, thou art my Son, this day have I begotten thee*. So that these Phrases, it seems, are equivalent, this day have I raised thee up from the dead, and this day have I begotten thee. And surely, as a *Father* of our own *Church* says very well, the news of his birth, if *God* had so pleased, might well have been brought by a mortal man, it was but the entrance into a mortal life: But the news of his *Resurrection* do become the mouth of an immortal Messenger, because it was an entrance into life immortal.

Secondly, The women came out of doors to embalm *Christs* body with a great deal of confidence, they never thought how many difficulties were in their way, and such difficulties as could never have been mastered if the *Angel* had not been sent to facilitate all things for them. They mind not how the *High Priests* would excommunicate all those that professed to believe, or do good to our Lord and *Saviour*; they came to touch a dead body, which was pollution by the Law, they stand not upon that: The *Sepulchre* was guarded with Souldiers, who would permit none to come near it, they would try that. The Grave was sealed with *Pilates*, perhaps with *Casars* Seal, which none must cancel on pain of death, they would venture that; The *Grave-stone* was exceeding heavy, as much as twenty men could move, says *Nicephorus*, and barred strongly with Iron; and they were out of doors, and far on their way before they thought of that; then they ask,

Quis

Quis removebit? Who will roul us away this stone? As who should say, *God* will send us some assistance in so good an enterprise, we will put on, and hope for that; and the *Lord*, to make their Pilgrimage prosperous, sent an *Angel* from heaven to remove away the stone. *Scipio Africanus* besieged a City in *Spain* well fortified every way, and wanted nothing, and no hope did appear to take it. In the mean time *Scipio* heard many caules pleaded before him, and put off one before it was ended, to be heard three days after; and being asked by his Officers where he would keep his next *Court*, he pointed to the chief Cittadel of the besieged City, and told them he would hear the Cause there, in that space he became Master of the Town, and did as he had appointed. He was not more confident to enter into a City rampar'd against him, by his valour, than these women were to enter into a Sepulcher by faith sealed and shut up, but the *Lord* is present with couragious attempts, and he sent his *Angel* to assist them.

Gellius Noct.
An. lib. 6.
c. 1.

Thirdly, This shewed, says *St. Chrysostome*, that he who had been buried there was *God* as well as man, *Cum ad sepulchrum tanquam in caelo ubi Deus habitat assisterent*, for *Angels* were as officious at the Sepulcher as they use to be in heaven, which is the throne of *God*. If men be laid in their Tomb the worms attend them, corruption goes to corruption: But the body of *Christ*, even when the soul had left it, was still united in one person with the *Godhead*; as when a bow-string is snapt in twain, yet both parts of the strings do still remain in the nocks of the Bow. So the body of our *Saviour* was holy and venerable, because it retained the personal union of the *Godhead*, and the Sepulcher where it was reposed deserved the attendance of an *Angel*.

Fourthly, If not an *Angel*, who else would be believed in so great a matter as this was? Tell me, who could give testimony beside that would be credited? The *Disciples* were never so tardy to conceive, never so unapprehensive in any thing else as in this; They knew not as yet what the rising from the dead did mean. Observe the talk of *Cleophas* and the other *Disciple*, *Luk. xxiv. 21*. And gues at all the company beside. They confess *Christ* had been a Prophet mighty in word and deed, whom *Pilate* and the *Rulers* had condemned to death and crucified, but we trusted that it had been he which should have redeemed *Israel*. As who should say, being he is dead there is an end of our hope, we look for no more redemption from him. *God* loves to have better witnesses than these in all his works, that we may not say he takes us unprepared, we were not well wrought to credulity. *David* said it in his haste, what if he had said it upon premeditation, *All men are liars*? It was not fit so fundamental an Article of faith as this was should be preacht at first time by lying lips; nay, rather by an *Angel* who was confirmed in grace that he would not lie. And how little had the authority of any man swayed *Mary Magdalen* to believe, when albeit an *Angel* had told her the truth, how *Christ* was risen, yet she distrusts, and runs to *Peter* and *John* with a quite contrary tale, that some body had taken away her Masters body, and she knew not where they had laid it; and therefore because an *Angel* could not put that faith into her, *Christ* took it in hand and disclosed himself.

Fifthly, An *Angel* appears at the mouth of the Grave after *Christ* came to life again, who is the first fruits of our Resurrection, which is in effect to promise that we shall be exalted after death to the society of *Angels*. Thus a worthy Author observed it before me. The finding of an *Angel* in the place of dead bodies, is for a pledge that there is a possibility and hope that dead bodies may come into the place of *Angels*. Why not the bodies in the Grave to be advanced in heaven one day as well as the *Angels* in heaven to be about the Grave this day? And I pray you mark it with me. There are many Apparitions of *Angels* recorded in holy Scripture, yet this one time and no more (if I be not mistaken) an accurate description is made, what manner of Robe and Garment they did seem to wear. *His countenance was like lightning, and his rayment white as snow* in the next verse to my Text. The Holy Ghost would never have instanced in the bright colour of the Garment, but to shew with what *Angelical* shapes we shall be cloathed in the Resurrection.

6. Lastly, *Angels* desire to be present at every thing wherein mankind is benefited, that they may rejoyce with us. No envy, no malignity in them, that we shall be made perfect in both parts of nature both in body and soul, and so in that respect exceed them, who are only spiritual substances. For they that rejoyce when one sinner is converted, how much more do they rejoyce that all mankind shall be

deliver'd from the Prisons of death, and beautified with immortality: they fought with the *Devil* about the *Body of Moses*, they will strive with death and corruption about the restauration of our bodies. For *God* will send forth his Angels, and they shall gather his Elect from the four corners of the earth; this is meant of their Ministry to rake up our bones and dust together at the great day of the Resurrection. *Surgente Christo terrenis redditur caeleste commercium*, now Angels came down in bodily shapen, because Christ had exalted frail flesh unto incorruption; now they talk familiarly to *Gods* servants as with the tongues of men, because our tongues shall be made Psalteries of the divine praise for ever.

I have done with the Angels descent from heaven, and now I come to the third motion, which was particularly about our *Saviours Sepulchre*, *He came and rolled back the stone from the door*. When you hear that the door of our *Saviours Sepulchre* was a great stone, and a stone rolled upon it, you must not conceive the manner by such Tombs and Monuments as we have now adaies: Neither will I refer you to those types and Medals, which are printed now adaies, and taken from the fashion of the Sepulchre which at this day is to be seen in the *Holy City*, and is kept by certain Orders of *Friars* with great reverence. For with what assurance can I say it is the same Sepulchre wherein our *Saviour* lay? when *Eusebius* says, that in the reign of *Constantine* the Emperor, the place was nothing but a rude heap of earth, so that there was no memory remaining of our *Saviours* Burial place. But those of the learned that seem to me to speak probably say thus. *Jerusalem* was seated upon a rocky place, so that all their chief Monuments were digged out of stony Quarries. Every Family of noble reputation (as the learned *Casaubon* notes it out of the *Rabbies*) had a Sepulchre proper to it self, with a certain number of hollow places, or excavations, to receive the Corpses of that Family: Some say there were wont to be thirteen in every Vault, some say but eight: In such a Vault belonging to *Joseph* of *Arimathaea* was *Christ* laid; a rocky stony Monument it was, lest some should say he was digg'd out by some secret Mine; a new one, wherein never any had been laid, lest they should say not *He*, but another body rose: a Tomb not belonging to himself but to another man, because he neither died nor was buried for himself, but for us men, and for our salvation. *St. Cyril* helps us further to know, that the Monuments of the *Kings* of *Juda* and *Israel* were raised a little above the ground, but the Tombs of all others of that Nation who were under the Princely rank, were hewn out seven cubits under ground. *Eusebius* very directly says of his Tomb it was a Cave; but none so pat as the *Prophet Jeremy*, *Lam. v. 53. They have cut off my life in the dungeon, and cast a stone upon me*. An hollow descension into a low place is called a Dungeon. And as we cover a Wells mouth with planks of wood, or with lead, so in sundry places of *Scripture* it appears, that they rolled great stones upon the mouth of their Caves: And surely *Joseph* of *Arimathaea* barr'd this Sepulchre with a stronger stone than ordinary, that our *Lords* body might not be abused by the malice of his Enemies. Howsoever it was charm'd by *Gods* protection, that man should not meddle with it; a celestial Minister turn'd it aside from the mouth of the Pit. A *Cherubin* in the *Old Testament* shut up *Paradise*, and stop't the way of joy against us: An *Angel* in the *New Testament* opens the Graves of sorrow. *He came and rolled back the stone from the door*.

'Tis certain that the *Scripture* gives no reason why the Angel did it, but this was one end, to declare the truth of the *Resurrection*; for after the Stone was cast aside, says he, *Come see the place where He was laid, He is not here*. It is not from the power of man, but from Angelical help, from Divine grace, that we are led into the knowledge of the mysterie of the *Resurrection*. The Law of *Moses*, says one, was written in Tables of stone, and therefore was likened unto a Stone, a Millstone, which if *Christ* did not bear off the weight, would grind us to powder. Now the comfort of Redemption in *Christ*, his Passion, Resurrection, Ascension, the Coming of the *Holy Ghost*, are mystically delivered in the *Old Testament*, but are covered over darkly with the Letter of the Law as with a Stone; but after the resurrection from the dead was well believed, the Stone was rolled away, I assure you, great knowledge of Divine things ensued, never before that time was the substance of faith so perfectly apprehended. *Beatus lapis qui non minus corda aperit quam sepulchrum*, says that *Father* whom I have often cited upon this Text. Happie stones at whose opening, and rolling away, not only the Sepulchre was unclosed, but our hearts were opened to believe. Beloved, if there be one among you that is dull to conceive, and slow to believe, it is a sign that the Stone is not yet rolled away to him;

all

Lib. 3. de vit.
Constantini.

Casamb.
Exercit. 16.
Num. 99.

Catech. 13.

Chrysost. ho-
mil. 77.

all is shut up to that poor Soul, and he sees nothing, such a mans Key must be continual prayer, it behoves him to cry out earnestly, *Lord take away this stony heart, and give me an heart of flesh*, Lord shut not up thy loving kindness in displeasure, send down thy Holy Spirit to remove away all carnal impediments; open mine eyes that I may look into thy Sepulchre, and believe thy Resurrection.

Now the Scriptures assigning no cause for the rolling away of the Stone, but to manifest that he was risen, not that he might rise in his body, when the mouth of the Cave was open: and further as *Gregory Nyssen* urgeth, the *Angel* doth not preach, that he rose even now since He came down from Heaven, but *inquit, surrexit, he hath risen*, he hath departed out of the Grave, as if he spake of a thing that was past before his coming; from whence you may observe what a perplexful question ariseth to be handled, how the Body of Christ being now made alive again, came out of the Sepulchre. I do not find the several opinions collected together by any man, some may escape me, but as many as I have noted, I will rehearse them all. One opinion among the *Antient Fathers*, and the most general, if they be well understood, is thus, That He came forth by his own mighty power, after what sort we cannot tell, for *God* would not trouble us with those strange effects, which we are not able to apprehend. So one of our late Writers after much ado concludes, *Divino nutu viam sibi aperuit, mirando, & nobis inexplicabili modo*; he made way to come forth as he would himself, in a miraculous and unspeakable manner. These are *Parvus* words. And I put *Calvin* in this rank, who goes no further, but *Christum ante surrexisse quam ab Angelo sepulchrum aperiretur*, Christ rose before the Sepulcher was unbarred by the *Angel*: but he determined not what way, and it was a becoming modesty in him. I could name a multitude more, but divers have borrowed the words of *Musculus*. Christ did use the external ministry of *Angels* to roll away the Stone for us, not for himself. He that rose to life, though death were upon his Body, could come forth into the Garden though the Stone were upon the Sepulchre. But after what sort he came forth, all these put their finger upon their mouth and say nothing. To determine after what manner great mysteries are brought to pass, when the Word of *God* is silent, hath done more hurt to the *Christian Church*, by procuring endless Controversies, than all the Persecutions that ever were raised. I concur therefore in mine own judgment with this first rank of Divines, yet you shall hear the second, That he issued out the Stone remaining on the mouth of the Grave, *creatura mutatione, non sui corporis*; by an alteration caused in the Stone, not in the Body of Christ. So *Justin Martyr*, he came out by the Stone, even as he made the Seas fit for his own feet, and for *Peters* to tread upon. No mutation can be said to be in *Christs* Body, for the *Father* says it was *corpus magis*, a solid Elementary Body; certainly *Peters* body also was heavy and earthy, for after a little while he began to sink; yet he at first walkt upon the Seas, because Christ stiffned the waies to support him and *Peter*, like a solid Pavement. So the Stone might be attenuated, and made thin, as easie as air to transmit a body. *St. Austin* reports of a Ring fallen from a womans Girdle, yet the Ring remaining and the Girdle whole and unbroken: Admit it were true, yet the Ring passed not through the substance of the Girdle, but the one substance passed by, while in a moment by *Gods* power the other gave place unto it. So the place through which *Christs* Body passed (admit no rarefaction of the Stone) might be whole and shut by and by, and streight after he passed by it, not in the instant of his passing, that's contrary to the nature of a true body. Some incredulous *Jew*, when *Malchus* ear was cut off, and presently on again, might think the Sword had never gone between his ear and his head, yet we are sure it did. In such a starting while, which could not be perceiv'd, might the Stone yield to *Christs* Body, and come together again: or if not made thin, parted of a sudden to let him pass by, and in an instant come close together again.

Thirdly, some antient Writers, and divers moderns hold probably, that Christ made his egress *repagulorum cessione, non penetrationum dimensione*; not as if one body had penetrated another, but the Stone in the trembling of the earthquake started off from the mouth of the Cave, and clos'd again, till the *Angel* rolled it quite away. This is made the more credible from *Acts* 5. 23. the *Apostles* were shut up in the common Prison, the *Angel* brings them forth, the Officers being question'd confess, The Prison truly found we shut with all safety, the Keepers standing without before the doors, but when we had opened it we found no man. Therefore this opinion doth thus distinguish, *ante devolutum lapidem prodiit, non ante concussum*,

1.
Parvus in
Matth. 28.

Calvinus in
harm.
Musculus.
R. Steph.
Macloratus.

2.
Qu. 17.
Civ. Dei. lib.
22. c. 8.

Fulk. Rem.
Test. Matth.
28.

Remiss in
28. Math.
Ejus lib. 4.
Senten. dist.
8.

he passed forth out of the mouth of the Cave, not before the Stone was shaken off with the Earthquake, but before it was rolled away. The *fourth opinion* I have read in no Author, but I find it cited by one or two, once in the *Remiss Testament*, and again in *Esius*, *potuit prodire per rimam ostii vi subtilitatis*; as he came into his Disciples when the doors were shut, so he came out of the Sepulchre when the door was shut, by some chink or crany, where the passage was not stopt close: This I know, that they who speak to this purpose upon other occasions do quote St. Paul, 1 Cor. xv. 44. *It is sown a natural body, it is raised a spiritual body*, because a body raised from the dead is called a spiritual body, many do assume that it hath no grossness as our bodies have, but can attenuate it self as a thick piece of gold is malleated and made ductile into a thin leaf, and so to pass through a narrow crevis. Beloved, this opinion is not so simple as some would make, for the *learnedst Clerk* in the world cannot define what manner of spirituality a glorified body should have, neither shall we understand it, till we come to know in Heaven, even as we are known. Yet I confess I am puzzled when I think, that by this cobweb subtilty *Christ* must needs lose the figure and lineaments of a manly body: beside *Theodoret*, *Tertullian*, and all that wrote against the *Marcionites*, do stiffly maintain the truth of *Christ's Body*, to be no aerial, phantastical thing. Beside, I will frame an argument as well against these, who hold our *Saviour* slipt in by a chink of the door, when the doors were shut, as against the *Pontificians*, who define he came through the wood of the door, and so violated nature: both these Tenents are contrary to that which himself said to *Thomas the Apostle*, to remove the suspicion that he was no spirit; says he, *Handle and see me, for a spirit hath not flesh and bone, as you see me have*, this had not been enough to prove the truth of his bodily presence and resurrection in the body, if they had been perswaded he came in as an aerial spiritual substance, or by penetration of the door contrary to nature.

In the fifth place *Zwinglius*, and *Sadael*, and some others of the *Reformed Churches*, conceived there was so much difficulty in all the four opinions which I have run over, and finding no compulsive reason to be driven out of the plain way, deliver'd their sentence, that the *Angel* tumbled the stone from the door of the Monument, and then the passage being clear *Christ* came forth without a miracle. Certainly, as well as I could peruse the *Scriptures*, though I see nothing in them to favour this opinion, so I see nothing in the *Sacred Text* to contradict it. I would the *Fathers* had countenanced it. *Leo the Great* did, howsoever some would shuffle it: but he proving against the *Marcionites*, that *Christ* had no phantastical body, breaks out; Can his substance be phantastical which was nailed to the Cross, lay in the Sepulchre, and the Stone being rolled away rose again the third day? therefore the scruple is, that the general consent of all the *Fathers* beside bend that way, how the Grave was not unclosed when he rose. *Non indigebat ut amoto lapide surgeret sicut Lazarus*, says St. *Austin*, he needed not like *Lazarus* to have the stone rolled away, that he might come forth: ἀνέβητος τὸ μνημεῖον μετὰ τὴν ἀνάστασιν: St. *Chrysost.* the Grave was open after he was risen from the dead: nay in plain terms he says, the Seal and stone were still untoucht. Set aside that reverence which we bear to these glorious lights of the *Ancient Church*, I see no absurdity which follows, if we said, he rose to life, when the Stone was rolled from the Sepulchre. But in all these opinions nothing is grossly repugnant to Faith or Nature, only I had rather addict my self to the first opinion, which considers not how or which way he came out of the Grave, but says the manner was miraculous and inexplicable.

But I can in no wise digest the *sixth* and *seventh* opinions; I must couple the *Pontificians* and *Lutherans* together, though the one side be *Transubstantiators*, the other side *Consubstantiators*. The *Lutherans* say boldly and blindly, that his body passed through the stone, so the substance of bread, and the substance of *Christ's* body are both together in one place in the Sacraments. The *Faction* of *Rome* say he went through the stone; but what's that to them? who hold not that the substance of *Bread* and his *Body* remain together after *Consecration* in the *Hof*, but the substance of bread is abolished, and his body remains under the quantitative dimensions of bread: but they infer, if two bodies may be together in one place by Divine power, then one and the same body may be in divers places at once by the same power without a contradiction: For these are equivalent, and of the same capacity. There want not those who deny that the possibility of the one is so probable as the other: but to make haste, I will speak of this *Pontifician* opinion, as they refer us for the like

Hamil. in
Math. iii.

Arctius.

to other instances in Scripture, and then as they refer it to the *Eucharist*: their Allegations are, that *Mary* remain'd a Virgin after Christs birth, *quem clausa virginitas ad presentem tulerat vitam, clausum sepulchrum ad vitam reddidit sempiternam*. *Maries* virginity was not enclosed when he was born, nor the stone rolled away when he rose. 'Tis strange that this was ever urg'd, when the *Holy Ghost* applieth that Scripture to our Saviour, *Luke ii. 23. Every male that openeth the womb shall be called holy to the Lord*. And her virginity consisted in this which she spoke to the Angel, *virum non cognosco, I know not a man*: and truly such a Nativity as they speak of cannot properly be called a Birth. The second instance is very witless, when the *Jews* Luke iv. 30. would have thrown our Saviour down an hill, he passed through the midst of them, and went his way. A most blind inference to say out of those words, his body passed through the midst of their bodies, and as much to the purpose, as to have cited, that he sat in the midst of *Doctors* at twelve years of age. It avails as little in the third place to cite *St. Paul, Heb. iv. 14. We have a great High-priest that is passed into the heavens*. Is this objection of any strength, unless they think the Heavens could not be opened to receive him, of whose opening we read so many times in the *Holy Testament*: therefore their strength lies onely upon one place, *Joh. xx. 19. when the doors were shut*, where the Disciples were assembled for fear of the *Jews*, came *Jesus* and stood in the midst. *Inde clausus exiit, hic exclusus intravit*, these two *St. Austin* August. de makes to be very like; being shut in the Sepulchre he came out by his own power; being shut out of doors he came in by his own power. Well, let it be answered that Temp. Scrm. 159. Christs body did not penetrate the dimensions either of stone or door, as I told you before, but that a passage was made for him miraculously, so that in a moment, which could not be discern'd, they gave way, and made him entrance: and though this answer like not our Adversaries, I am sure they cannot refute it. And is this fair dealing? when *St. John* doth not tell how Christ came in the doors being shut, from thence to pronounce how Christ is present in the *Holy Communion*? and see their inference, *Christ* came in to his Disciples the doors being shut, ergo Christs body being in heaven, the same body is in the Priests hands in ten thousand places at once, and in every little crumb of the Host his whole body is present. He that understands this consequence is more than a mortal creature.

I will run over their chiefly alleaged subtilties, and dispatch all. *Bellarmino* affirms that the corporeal substance of *Christ* partakes the spiritual manner of *Angel* Lib. 1. de lical existence, that is, he is present in the *Eucharist* substantially, not quantitatively. Euchar. c. 4. And yet *Aquinas* and *He* himself confess, that the substance of Christs body is not there naked, or divested of dimensive quantity; it hath quantity there, but is not there after a quantitative manner: to have quantity, but not the nature of quantity, is not this a flat *Chimera*: to be in the Host substantially, but not with quantity and local dimensions, I have read it from them a thousand times, but could never found what it should be. And shall I think those millions of godly, but unlearned Souls in the Church must learn such distinctions to obtain salvation? but a late *Jesuit* would thus illustrate it, the soul of man is an whole soul in every part of the body, an *Angel* is at once in distinct ubities, or places: the thoughts of man may be at once in many quarters of the Earth: *God* is in Heaven and Earth at once, therefore the body of Christ may be in many Hosts at the same instant. I answer there is not one of these things alleaged will fit the purpose: for every *Angel* is definitively in a place, so that being in one site he removes to another. The soul is immaterial by nature, and the form of the body: the thought of man is an intentional motion and action, and not a corporeal or spiritual thing. *God* is every where, because he is infinite: but Christs humane body is finite, material, limited to certain place and measure, and differeth from all the former things: therefore it hangs not together from the pretence of those instances, that the same identical body of *Christ* is multiplied in the Sacrament of so many thousand Altars.

Thus their sophistical cavils have compel'd me to go with them one mile, and for the last conclusion I will go with them twain. But say those subtle Writers, if *God* can put an whole Camel in the eye of a needle, may he not put the whole body of Christ in the least part of a consecrated Crum? In this Objection they strain at a Crum, and swallow a Camel. Christ did not say that a Camel continuing in his ordinary quantity can pass through the eye of a needle, but by a supposition, a rich man making *Mammon* his *God* may as easily pass to Heaven. But lest we may seem to be averse to *Gods* omnipotency, I go further, that there is a two-fold

Contra Pra-
nean.

fold power in *God*, *ordinata & absoluta*; one according to the order which himself hath fixed by his Word and Will; the other according to the infiniteness of his Essence, which exceedeth his Will. According to the power of *God* measur'd and regulated by his Word and Will it is impossible that a Camel in his gross bulk should pass through the eye of needle, or that the whole body of Christ can be in a bit of bread, or that he is substantively present in many places at one instant. We do not say that the infinite Essence of *God* could not have ordeined these things to be possible, but he hath in every place of Scripture reveal'd, that He will not have these things to be possible. The power of *God* is his will, and *what He will not, He cannot*, is the saying of *Tertullian*. Now that *God* will have it possible to have the body of Christ pass through the dimensions, and solidity of the Grave-stone He no where affirmeth, and therefore I do utterly reject the *Pontifician* interpretation.

I have finish'd what I had premeditated upon all the three motions in my Text; at last we see all was compos'd into quiet, and the *Angel* sat upon the Grave-stone. But here I will rest my self at this time, and proceed no further. *Almighty God* roll away the stone of ignorance and stubbornness from within us, and settle all these things in our hearts, for *Jesus Christ* his sake, who died for our sins, and rose again as this day for our justification. *AMEN.*

THE

THE SIXTH SERMON UPON THE RESURRECTION.

MAT. xxviii. 3, 4.

His Countenance was like lightning, and his Rayment white as snow. And for fear of him the Keepers did shake, and became as dead men.



Here is no day mentioned in all the Scripture upon which so much business and action is recorded to fall out, as upon this grand day, the day of our *Lord and Saviours* Resurrection. The *holy Evangelists*, according to the secret wisdom of the Spirit, write in a confused order the sundry accidents of this day, which with your patience I will set down very briefly every one in their own place. *Mary Magdalen* and the other women bought Odours and sweet Spices to embalm the body lying in the Sepulcher, and to that end came forth very early in the Morning. As they hastened on the day there hapned a great Earthquake, and the *Angel of God* rouled the stone from the Sepulcher. The Watchmen who kept the Monument are sore afraid at the sight of the *Angel*, and at the opening of the Grave; they certifie the High Priests all that was done, and the High Priests out-face the truth with lying and corruption. Now *Mary Magdalen* and the women being come to the place where the body had been laid miss it, and wonder at it. *Mary* runs to *Peter* and *John*, and tels them, they have taken the *Lord* out of the Sepulcher, and we know not where they have laid him. While *Mary* was gone the *Angel* comforts the other women that staid behind, fear not, ye seek *Jesus* which was crucified, he is not here, but he is risen, go tell his Disciples, &c. Yet these women went not far from thence. But in this space *Peter* and *John* came to the Sepulcher, and found the Monument empty, save of a few linnen cloaths. *Mary Magdalen* also comes back to the Sepulcher, and weeps that her *Lords* body was gone, but then *Christ* appears first unto her, whom she took to be the Gardener. Presently she goes and tells the Disciples she had seen the *Lord*. The other women who had fled from the Sepulcher, and were amazed, said nothing to any man of that which the *Angel* before did bid them say, for they are yet incredulous; and then comes in *St. Lukes* relation, that they looked again into the Sepulcher, and the two men in white whom they saw, said unto them, Why seek ye the living among the dead? He is not here, but he is risen. And as *St. Matthew* adds, he goeth before you into *Galilee*, there shall ye see him. Then they returned, and told all these things to the Eleven, but they seemed to them as idle tales. And as these women went to tell the Disciples *Christ* did meet them according to the *Angels* promise, and saluted them, and they held him by the feet and worshipped him. These rumours went abroad into every mans mouth, and toward the setting of the Sun
Christ

Christ adjoyned himself to *Cleophas* and the other *Disciple* as a waifaring man, and was known of them in the breaking of bread, whereupon they return to *Jerusalem* and tell the *Disciples*. Now the *Disciples* had a message sent them to go into *Galilee*, and there they should see the *Lord*, but out of fear and incredulity they durst not move out of doors. Therefore on the same day at Evening, being the first day of the week, when the doors were shut, where the *Disciples* were assembled for fear of the *Jews* came *Jesus* and stood in the midst of them, and said peace be unto you. This was the fourth Apparition which he made on this very day.

A day of so many noble acts and chances that it is able alone to make an history; and a history of that great moment, that *St. Paul* writes as if a lively and effectual assent to this Article of the *Creed*, to this one Article, were able alone to make a *Christian*, *Rom. x. 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.* And although there are other limbs of truth which make up the body of *Christian Faith*, yet if any man ask me about Faith, as one askt *Christ* about the Commandments, which is the first and greatest Commandment? So in the Point of belief, if any one shall say, which is the first and great Article of the *Creed*? I would boldly reply, this before any other, *The third day he rose again from the dead.* The matter then which it behoves us to speak on at this solemn Feast, for the quality it is the very Essence and Elixar of our faith, and for the quantity so copious, that above all the narrations of the *Gospel* it is most venerable and delightful for the variety of the story. I have passed already, as the year hath come about, into these Points, how *Mary Magdalen* and the other women brought sweet Odours and Spices on the first day of the Week to embalm his body, and that as they were on their way three strange motions came to pass, the one in the whole Element of Earth, the foundations whereof were opened, behold there was a great Earthquake; and then the heavens were opened, for an *Angel* came down from thence; and then the Grave was opened by the rouling away of the stone.

Now follows the Text which I have read in order; wherein is contained this section of the story, the *Angel* puts on a terrible appearance, and removes away those that would not believe, and so makes room for those that came devoutly prepared. If the Band of Souldiers had staid at the Sepulcher, these godly women durst not approach for fear of violent ravishment, nor durst the *Disciples* have come near, lest these hirelings should spill their blood. But, to prevent all outrage, the *Angel* put on a look like lightning, and made the hearts of these miscreants faint, and when they were driven off, the zealous women, and the *Disciples* were admitted to see this glorious work which the *Lord* had wrought, and to testifie what they had seen to all the world. The two verses which enter us into this part of the story may be thus distinguished: The first is a description of *Gods Watchman* of his coelestial guard, *His Countenance was like lightning, and his Rayment white as snow.* The second is a description of *Pilates Watchmen*, and his *Roman Guard*, *For fear of him the Keepers did shake, and became as dead men.* *Gods Angel* is notified by his Visage, *His Countenance was like lightning*, and by his Rayment, *it was white as snow.* *Pilates Ruffians* are much betrayed by outward fear, for fear of him the Keepers did shake, but the inward damp of conscience was most terrible, *they became as dead men.* Of these particulars that *God* may be glorified, and you edified.

You have seen the figures of many *Angels* and *Cherubims* about the Tombs of *Princes* and great men, carved by the Art of the *Statuary*, but all the histories of the world afford not such an instance, that a very *Angel* sat upon a Grave-stone, excepting this occurrence at our *Saviours Resurrection*. *St. Luke* says, that the women saw two men cloathed in white; *St. Mark* says, it was a young man cloathed in a long white garment, but they were not very men that came from the dead, as *Moses* and *Elias* were seen in the Mount at the *Transfiguration*, they were true *Angels* in the visible shapes of men, who took it now for a dignity to be seen in a body, because our body was exalted to be incorruptible in the Resurrection of *Christ*. Whether then they be called *Angels*, or men, all is one; but when *St. Matthew* mentions one *Angel*, and *St. John* reckons two; when *St. Mark* says there was one young man in white, *St. Luke* says there were two men in shining garments; Is not this a discord? No not at all. There was but one *Angel* that spake to the women, now *St. Matthew* and *St. Mark* refer us only to that person that was the speaker. *St. Luke* and *St. John* labour to tell us the number of those witnesses that were present,

present, and testified of his Resurrection, and they were two. This is no difference, when some write of the singular person of that *Angel* which spake, and others in the plural person of those *Angels* that witnessed. You have heard the reason why this *Angel* is called a man, and why but one is named though there were two in place; now I will put this unto it, that he came to the Sepulcher neither as a man alone, nor as an *Angel* alone, but as an *Angel* and a *Man*. *John Baptist* the fore-runner of the Nativity came poorly clad, with a vesture of Camels skins, and a leathern Girdle about his loyns, his Errand was to witness to the *Son of God* coming to us in great humility, but this *Angel*, who is the fore-runner of the Resurrection, assists a work which was most noble, and therefore at all points, Visage and Garment he is exceeding glorious; the *Angels* that appeared before *Abraham* and *Lot* had no eminent note of honour in their outward shape, and so passed for mere men; but *Angels* at this opportunity would be known to be *Angels*, and therefore this spiritual Embassadour is not diminished in his Majesty by appearing in the figure of man, for his Countenance was like lightning, &c.

God could, and can send forth his *Angels* in what form and disguise he pleaseth, and this Messenger is strangely appointed, terrible in the aspect, else all over amiable; there is dreadfulness in his face, and gladness in his garment. And this diversity refers us to seek out, that there were two different effects to be brought to pass, *In terrorem reprobis, in blandimentum bonis*, says *Gregory*; here were unbelieving Souldiers to be dismayed, and such a countenance would make the proudest of them all to stoop; and here were faithful women to be comforted, therefore the raiment was like a *Bridegroom*, that came to call these women like the five wise Virgins into his Chamber. This is the more notable in the observation, because you never read that the women did see this flash of lightning in the visage of the *Angel*, they saw a young man fitting in white, in a long white Robe, *St. Mark*, *St. Luke*, and *St. John* have not one word in their context that these good souls saw any thing but amiable consolation. But that lightning which sate upon his countenance was an object to daunt the wicked, and was presented only to the *Keepers* that watcht the Sepulcher. In a great passion of anger the eye will look like a forge of wrath, as *Tully* said of *Verres*, *Ardebant oculi, toto ex ore ejus crudelitas emicabat*; and so the Poet of his *Alecto*, *Flammea torquens lumina*; indignation did sparkle out of their eyes like fire: Even so this Apparitor that came from heaven did personate vengeance and destruction, which a man may read in this visible evidence, *His countenance was like lightning*. Consider and make this use of it, if one *Angel* was so dreadful at the Resurrection of *Christ*, what fear and astonishment will come upon the wicked at the general day of the Resurrection, when they shall see the *Father* sit upon his Throne, and thousand thousands of *Angels* ready to execute vengeance round about him. Alas a flash of lightning is quickly gone and past, but thunder will follow this lightning to cleave the hearts of Infidels in pieces, that workt wickedness, and will not believe. *St. Hierom* says that this was the Trumpet which kept him waking that he slept not in death, for by the grace of *God* this meditation sounded always in his ear, *Surgite mortui, venite ad judicium*, arise you dead out of your graves and come to judgment.

Think what a day that will be when all flesh shall come to answer in their own person before that Bar what they have done in their body, whether good or evil. The Prophet *Amos* speaks of some that were dispisers of all justice and charity, and yet thought the disquisition of that day would go so well with them that they long'd for the trial. *Woe unto you that desire the day of the Lord, to what end is it for you? The day of the Lord is darkness and not light, Amos v. 18.* Every good *Angel* will be an affrighting spectacle to the ungodly, for they shall be known to be the mowers that have the charge to take the Tares, and to burn them in unquenchable fire; and if their presence be unsufferable to the guilty, the Majesty of *God* which they have so much dishonoured will infinitely increase their perplexity. The face of *Moses*, who was but a Minister of the Law, was not to be look'd upon by the *Israelites* until he had cast a veil before his skin. Who then will be able to endure him who is the Judge of the Law, unless he speak for us to the *Father* who is the propitiation for our sins? Adulterers, Extorsioners, prophane persons live so securely as if they distrusted no such matter as a dreadful reckoning at the second coming of *Christ*. *Apollodorus* gave a commonitory supplication to *C. Caesar* not to be present in the Senate that day when his life was sought by a strong conspiracy, which had he read, the danger had been prevented, but he shuffled the Paper into his bosome,

H h h h

and

Gregor. de
Passion. Dom.Æneid.
lib. 7.Sueton.
par. 81.

Pfal. 96. 13.

and never regarded it, which cost him his life: So the sacred Scripture is put into the hands of the ungodly, let them read it, if they will, and understand, that vengeance abides those that continue in any grievous crime; the countenance of *Gods Angels* is like terrible lightning, and is set against them to divide them in twain. In *Rev. iv. 8.* the *four beasts*, which is by many expounded the *four Evangelists*, cease not to cry day and night, *Holy, holy, holy Lord God of Hosts, which was, and is, & qui venturus est, and which is to come*; all this the impenitent shuffle off, till at last destruction shall take them unawares.

Again, the Angels countenance was like lightning, not only to portend that there shall be great terrour at the general day of the *Resurrection*, especially among accursed Reprobates, such as these were that kept the Sepulcher; but beside, lightning is a sudden unexpected glance, to note that the last day of the *Lord* will come very suddenly, and give no warning. But this is warning enough to a provident man, that *Christ* says he will come very suddenly, and give no warning. Our *Saviours* resolutions in all other points of *Divinity* are very copious, direct, and punctual, yet touching the coming of the *Son* of man to judge the world; whensoever his Disciples, or any others askt him that question, all that he did ever reply in the Gospel was most unsatisfactory, as I may say, and full of ambiguity. *Ut Magister aliquid docuit, ut Magister aliquid non docuit*, says *St. Austin*; that which was fit to be known he taught them like a Master, and that which was fit to be hid, like a Master he concealed it. And he would have that day concealed that it might come unexpectedly like a flash of lightning, for many reasons. For there are some evil servants in the Gospel, that if you perswade them the *Lord* will delay his coming, will waste and mar all, and beat their fellow-servants; there are others, as *St. Paul* writes to the *Thessalonians*, that will be shaken in mind, and troubled if you say that the day of the *Lord* is at hand. To prevent that neither the one shall be secure, nor the other troubled, we know not when his Apparition in the clouds shall be, but with great suddenness it shall be, as when lightning breaks out of a cloud, and glides from the *East* unto the *West*, whereof no man was aware before he saw it. This is one of the privileges of our *Lord*, who is head of the body, above all the members of the body, that the Scriptures did indigitate he would rise again the third day after his death and burial, but neither day, nor year, nor age is specified of the general Resurrection, when our Carcasses shall be raised up to incorruption. It is a common rule, and best exprest in *Bernards* words, *Dies ultimus salubriter ignoratur, ut semper præsens esse credatur*; It is good and useful to be ignorant of the day of judgment, that we may always think it to be at hand, and imminent. And whereas the custom hath held in all *Christian Churches* since the *Apostles* (I know not any custom which hath found less contradiction, for this hath found none at all) to gather all persons that can examine themselves to the *Lords Table* at the *Feast of Easter*, among other sound and fruitful reasons rendred this is one, because it is no imprudent conjecture that *God* will raise our bodies out of the Grave, about the same season of the year that his own body was brought back again from the dead. It is fit therefore to sanctifie our vessel at this time as well to eat his flesh and drink his blood by faith as to make our Lamp ready to meet the Bridegroom. And that he may not come upon us unawares like a flash of lightning, let us send up our prayers unto him with much zeal and strong intercession, as *St. Hierom* says, *like a clap of thunder*.

Ferus.

Another varies the meaning why the *Angel* had this fashion in his countenance on this wise, *Aspectus sicut fulgur, quia omnia abscondita erunt clara*; This lightning in his Aspect doth betoken that our most hidden sins shall be revealed, and that all things shall lie naked and open before the judgment of *Christ*. To what purpose doth *Adam* hide himself in the shade of the Garden? Or *Jonas* lie concealed under the hatches of the Ship? Or *Saul* imprivity himself in a Cave? Or *Benhadad* run into an inward Chamber? Doth the Adulterer look for impunity that he walks to his stallion by twilight? Or the Thief that he gets his prey in the darkness of the night? *Nec teste quisquam lumine peccare constanter potest*, says *Prudentius*. Some have that check of modesty in their blood that they cannot sin with alacrity where there is any light, if there be but a Candle in the room they must put it out, miserable shifts and mists raised before their eyes by the *Devil*, who can work no greater infatuation among the wicked than to puff them up with this blind error, as if they had *Gyges* ring upon their finger, that they might walk where they would and never be discerned. But the lightning will pierce into every corner, those eyes of *Christ* which are likened to a flame of fire, *Rev. i. 14.* let nothing escape them unrevealed,

unrevealed, and as a Burning-glass transmits the beams of the Sun to shine upon those things which it will set on fire, so *Gods* eye is upon all the works of ungodliness both to view them, and to revenge them with everlasting fire. If *Elisba* could say that his heart went along with *Gehazi*, when he ran after *Naaman* to take a bribe; doth not the Spirit of the *Lord* much more attend all secret compacts of bribery and corruption. If *Elias* could tell *Ahab* all the conspiracy that *He* and *Jezebel* had closely framed against *Naboth*, so that *Ahab* cried out in astonishment, *Hast thou found me out O mine enemy?* then no innocent blood shall be spilt without witness; no Inheritance craftily wrung from the true possessor, but the *God* of *Elias* shall challenge them for it, so that the wicked shall be astonished, and say, *hast thou found us out O Lord?* and are all our misdeeds before thee? To end this point; let the good *Christian* say with *David*, *Blessed is the man whose unrighteousness is forgiven, and whose sins are covered;* not so covered but that thou O *God* knowest them all together. *St. Hierom* says it thus, *Peccata deleta per pœnitentiam nunquam patefient,* they shall not be discovered to our shame before Men and *Angels* at the publique reckoning of all faults, or at least their deformity, and that guilt in them which calls for vengeance shall be covered; and though our sins be known, yet it shall be to our triumph and praise, if we be truly penitent, and detest that in our selves wherein we have rebelled against a loving Father. And so far on the first point, that the countenance of the *Angel* was like lightning, which teacheth us, that there will be great terror to the wicked at the solemn day of the last Resurrection, that *Christ* will come suddenly like the lightning out of the clouds, and that the light will discover the most hidden wickednesses of the Sons of men.

I call'd, you know this first verse, upon which I entreat, a description of *Gods* Watchman, and by that name *Angels* are often called in holy Scripture. *I saw a Watchman, and an holy one come down from above, Dan. iv. 13.* This *Angel* in the superior parts had an aspect like lightning, and from thence downward his raiment was white as snow. The times are such that there are some such who come to Church to see faces, and to look upon gay clothes, I am afraid I may believe it: Why, here is employment in my Text for such Auditors, though they be the worst that can come to a congregation; as we have lookt our fill upon the countenance of the *Angel*, so now I refer you to look upon his clothing. Look over all the Apparitions of *Angels* in the *Old Testament*, and in the *Gospel* till you come to this place, you shall never read that they had apparel, or what kind of apparel they did wear. This is the day for whose sake they took a new Habit, a new Comportment, a new Splendor; and these three things are taught us in this Raiment white as snow, *puritas, gaudium, gloria.* First that purity belongs to all those that hope for the resurrection of the just. So *St. John 1. Ep. iii. 23. We know when he shall appear we shall be like him, for we shall see him as he is, and every one that hath this hope in him purifieth himself even as he is pure.* And although the *Angel* did personate this purity only in the outward superficies, yet our instruction rests not in that, but refers us to the purity of the heart. The pattern which is set before us is far from a fair semblance without a good inside, no, 'tis *extra albedo, intus Angelus;* great pulchritude without, and within an *Angel.* That grace to the outward eye which man saw, is nothing to those internal invisible graces which only *God* saw. Sometimes one may be compared in holy Scripture to be as white as snow, and yet be impure. *Gehazi* went out from the presence of *Elisba* a Leper as white as snow; and therefore *David* knew that the purity of the inward man must exceed all natural similitudes, *lavabis me, & dealbabor supra nivem,* thou shalt wash me, and I shall be whiter than the snow. We come into the world odious and defiled, therefore we wash in the Sacrament of Baptism that we may be cleansed, yet again we grow obscene, and wallow in the mire of this world, therefore we do often crave the blood of *Christ* in the Sacrament of the *Lords Supper* to cleanse and purifie our conscience; and after all this he that toucheth pitch shall be defiled, he that useth this world shall be contaminated; therefore repentance, which sometimes I hope brings tears with it, must stand us often in stead to purge out the spots of uncleanness, and this is our pureness before *God*, that we sorrow for our impurity. But remember I beseech you to keep your vessel chaste and undefiled, for as this *Angel* appeared white as snow when *Christ* rose from the dead, so let us go to our Graves as white as Doves in innocency and simplicity of heart, that's the colour of hope, and purity belongs to all those that have hope of a glorious resurrection.

Secondly this snowy resplendent Vesture in the *Angel* is the Ensign of great joy, for joy had never so good reason to break out heartily and redundantly as that *Christ* was risen from the dead. The Sun and Moon in the Firmament do set every day and rise again, no great joy to see those bright Lamps again, because we certainly expect them: but all that retein'd upon *Christ*, thought when he was crucified, such was their little faith, that he was lost for ever: and therefore when he came unto them, and shewed them his feet and hands, *they believed not for joy, and wondred, Luke xxiv. 41.* and afterward being thoroughly perswaded of it, they returned to *Jerusalem* with great joy, v. 52.. O Lord who is able to express what triumphs there were in Heaven, when the Souls of the Saints perceived that Death was overcome, that *Hell* had lost the victory, and that they should be cloathed with their bodies for ever; on *Good Friday* the Heaven and the Earth mourned, the Eclipse put all in black: on *Easter day* the colour is changed, *Heaven* and *Angels* are all in white. From this great Festival to the end of the next *Lords day*, they that were baptized went all in white (for the ancient Church took a delight to be ceremonious in these things) and therefore the next day, called *Low Sunday* by us, the *Low Sunday* in respect of this the highest day in all the year, with them was known by this name, *Dominica in albis*, the Sunday for wearing of white Garments, and this colour was so constantly observ'd for the figurative signification of exceeding joy. When *Israel* came out of *Egypt*, and the House of *Jacob* from a strange language, the Mountains skipped like Rams, and the little Hills like young Sheep, *Psal. cxiv*, And why is that one of the proper Psalms appointed to be read on this day? because if the joy could not be expressed, but by such strange Hyperboles, when the People of God came out of the Bondage of *Egypt*, then what unutterable gladness it is that the Son of God broke the bondage of death asunder, and by his own victory brought us all out of the captivity of the Grave for ever. It was a Proverb in their Heathen Entertainments *ἡρώτων αὐτὸν πολλὰς ἰλασθῆναι ἔσω*, it is a sign of good welcome when the Porter which lets you in is chearful: the Cherubins are the Porters of Paradise, in former times holding an Instrument of minacy in their hands to keep us back, now they appear gladness, and will conduct us with joy to *Christ*. I told you before that in all the other Evangelists the pious women that came with spices to the Sepulcher to embalm *Christ's* Body did not see the frightful rutilancy in the *Angels* face, but only this fair gladsome Robe, he lookt like a Priest to preach *Christ's* Resurrection, *purâque in veste Sacerdos*, a good decorum in the Heathen Poets verse, although some are so foolish now-a-days, that they had as live see lightning, as a white Garment upon his back that supplies the place of the *Angel*. But the *Angel* himself were not able to satisfie all such quarrellous consciences, therefore I let it pass. The use of his coming was to stir us up to joy, to rejoyce in God. In the world we shall have tribulation, but this is a blessing of which neither fire nor water, nor any tyranny can prevent us, we shall have a joyful resurrection.

Virgil *Æne-*
ad. 12.

And as the *Jews* had the Law written in the Fringe of their Garments, so we may read this observation likewise in the long Robe of the *Angel*, which was white as snow, that it was *idea glorie*, the *Idaa* of that triumphant glory, which shall be in the bodies of the Elect, when they are raised up in immortality. Indeed if no such reason should be assigned, it would be hard to answer this objection, *Quid facit indumentum ubi tegendi necessitas non habitat*; What should a Garment do where there is no need of covering? neither heat nor cold, Summer nor Winter. Whether they that rise from the dead shall be naked in their bodies is a captious question to be propounded. Nakedness had no shame in it, I am sure, in the days of innocency before *Adam* fell, and then indubitably it will have less cause to blush in Heaven *ἡ γυμνότης ἀδοξασίας ἐνδομή*, was the opinion of the Greek Fathers: and therefore the white Robe of this Celestial Messenger was rather figurative of the brightness of our glory, than a description of our Vestiments. And the Scripture is constant to that phrase, to make us constant in our expectation. *Those few names in Sardinia which had not defiled their Garments shall walk with me in white, Revel. iii. 4.* and the President of all Patterns, our blessed Saviour, at his Transfiguration, in which he shewed what manner of Citizens we should be in the Heavenly *Jerusalem*, the fashion of his countenance was altered, and his raiment was white and glistening. The Pharisees required a sign, and *Christ* told them they should have no sign, but that of the Prophet *Jonas*; for *Jonas* rose as it were out of the Whales belly to preach destruction against *Nineveh*; so all that the Souldiers knew by *Christ's* rising should be lightning to

to burn them up : but the godly women that saw this *Angel* over and above the sign of the *Prophet Jonas*, saw this glorious Apparel to betoken the dainty and delicate part of the resurrection. In these our evil days, our Soul is full of rebellious concupiscence, and therefore our Body is made miserable ; hereafter the Soul will be enlightned with all kind of grace, and the Body shall be changed to be incorruptible. Equal or like to the *Angels* the Elect shall be, Christ hath so promised ; and in a mutual assurance these *Angels* that came in white were made like to us. Like to us I say, but not the same : For howsoever they took upon them this glorious appearance, yet it was nothing to them : they are glorious spirits, we shall be glorified both in body and in spirit ; they shall possess the double in their Land, *Everlasting joy shall be with them, Isa. lxi. 7. Duplicia possidebunt*, this is their double portion, their soul shall be filled with the vision of God, and their body shall be bright like this *Angels* Garment, yea fairer than earthly resemblance can decipher. And so much for Gods Watchman upon the first verse, and for those occurrent meditations which fell out upon it, *His countenance, &c.*

Against these the next verse opposeth *Pilates* Watchmen, Watchmen indeed out of suspicions and infidelity, not out of devotion and reverence. Souldiers they were, and no worse than of a *Roman* Garison : but Souldiers in a piece of Arras would have serv'd as well. Are these *Romani rerum Domini*, *Roman* spirits, whose brave resolution is a Proverb throughout all the world, miserable Keepers that were set to daunt others, and yet themselves shake for fear, and became as dead men. The Doctrin of this point will make up several Propositions to be considered. First, That the stoutest of wicked men have their great fears ; for their own heart tells them, that there is one against them, against whom it is impossible to stand. The *Philistins* are mistrustful, *who is able to withstand these mighty Gods ?* The *Aramites* are quell'd, if they do but think they hear a noise. All the Money-changers of the Temple run away from a little scourge, if Christ take it into his hand. The *High Priests* Servants arm'd with swords and staves fall flat to the ground, if He say no more unto them, but *whom seek ye ? I am He. Non potest stare, quem conscientia destituit, quem impellit reatus.* He that hath plummets of sin upon his conscience must sink to the ground, it is impossible his legs should bear him. And do not think this doctrine is less to be credited, because there appears most resolute courage in many *blasphemous Ruffians*, that are scarce half *Christians*, that neither fear roaring Seas nor Earthquakes, as the barbarous *Celts* were wont to say of themselves : for howsoever they are prodigal of their blood, and had rather die than seem to quail ; yet if you could see into their brest, it must be that you should find a natural damp there, because the Soul will be inquisitive what shall betide it hereafter, and it is impossible it should speak comfort unto it self. A Wolf is a most adventurous Beast, yet he cannot run a furlong to seek his prey, but he looks about to watch who follows him, because he knows he is hated ; so the stoutest of the ungodly is bridled by the terror of an evil conscience in all his pride and glory. I confess that some portion of fear is a passion incident to the righteous and best disposed. Many things may intimidate a good man or woman, for want of instruction, what the Divine assistance can bring to pass, out of a soft complexion, out of a remorse for sin more acute in some than in others, and out of too much love to themselves, and those things upon earth which are most dear unto their love (for such imperfections are in the best) but it is not such a confus'd malignant fear as the enemies of Christ feel, which makes *Judas* burst in twain, which makes *Arius* fall in pieces, which makes *Cain* surmise every one that sees him will kill him, which makes Tyrants they dare not trust their nearest Servants, nor their dearest Children, which makes the Keepers of the Sepulcher shake for fear, and become as dead men.

Secondly attend how terror falls upon them that think to terrifie Christs Saints, they that were set to fright the Disciples are more afrighted themselves. 'Tis true that the zealous women which came with Odors and sweet Spices to the Sepulcher were much amazed, yet the *Angel* spake mild and gentle words unto them, and bid them, *be not afraid* ; but the Souldiers were overwhelmed with perturbation, and never comforted. Let *Pilate* set another Guard upon his Guard, for these are daunted, upon whom both He and the *Jews* relied to maintain their fact which they had done against God, and Man. But the terrible men are requited with terror. *Pharaoh* did never threaten *Moses* so sharply, but before he saw him again he was in a worse perplexity than *Moses*, for some grievous plague that was faln upon

on him. *David* fled from *Saul*, and yet *Saul* was more dejected in his heart than *David*. *Eusebius* says upon the resolution of the *Martyrs*, that their Persecutors were more afraid to see them suffer their torments, than they were to endure it. And some Heathen Historians testify to this, that *Julian* the *Emperor* had a device to trouble the *Christian Church* above measure by allowing and furthering the *Jews* to build up the *Temple* at *Jerusalem* again, but the Workmen and their Taskmasters were let from proceeding, by thunder and eruptions of fire, and many such impediments which came from Heaven. *Satan* was sent to buffet *Paul*, but *Paul* did buffet *Satan* by mortifying his body, by praying to the *Lord* that the rebellion of concupiscence might be taken from him. The poor man in the Gospel possessed with *Devils*, who fomed and gnasht with his teeth, and was even torn with violence, this man was not so much tormented as the *Devils* were to be cast forth, and sent headlong to the Sea. Of all stories methinks those are the pleasanter to read, to see a malicious man stewed in his own sawce, burnt in the same fire which he kindled for his neighbour. An invading Enemy driven back with a mighty overthrow; a litigious person cast in Law to his undoing. A merciless man in the Gospel changing places with him whom he cast in prison, *Matth. xviii.* *Hamans* plot against *Mordecai* executed upon himself: the *Lions* that were kept hungry to eat up *Daniel* devouring those that accused him; the *Souldiers* set to scare all the well-willers of *Christ* that came to the Sepulcher, and themselves scared out of their wits that their heart was dead within them. The *Dogs* are sometimes gor'd and pauncht by the Beast which they hunted: and they that meant destruction to the *Saints* are first destroyed. O *Lord* let the malice of them that are ill affected to *Christ* and his Flock be ever so requited.

Rabanus.

1 Cor. 15.
32.

Thirdly, let it be attended that the fear of death is exceedingly in the hearts of them that do not believe in the Resurrection. Alas they that set all their stake upon this life, and are perswaded when this puff of breath is stopt, that they shall sleep in an eternal night, and never be wakened more, can you wonder if they be infinitely agast upon the summons of death? The Stag when he is at bay, and ready to be pluckt down, and torn, sheds tears naturally, and drops of sorrow trickle down from him, because he shall part with his life for ever, and be utterly annihilated. So an unbeliever, who knows of no better condition that shall befall him than happens to Beasts, that is not established in faith, that though worms eat this Body in the Grave, yet our Soul shall be cloathed with flesh and bone, and enjoy an everlasting union in the highest places; this man looks upon death as the extremity of all evils, in which there is nothing but irreparable loss, a thing that can admit of no consolation. Resurrection is the edg of all valour and fortitude, there can be no courage without it. In assurance of it there is no sting, there is no terror in our dissolution. Says *St. Paul*, *Why stand we in jeopardy every hour? why have I fought with beasts at Ephesus if the dead rise not?* as who should say, there's the encouragement of all that endure for the name of *Christ*. Now these *Souldiers* whom the *Jews* obtain'd of *Pilate* to watch the Sepulcher, were so far from apprehending this comfort, that this Tabernacle of ours, when we lay it down, is sequestered for a time, till *God* restore it again out of the dust, that they kept that place on purpose, that there might be no resurrection. According to their great demerits therefore, those that were the most envious adversaries of life did shake for fear, and became as dead men.

Fourthly the *Souldiers* feared exceedingly, because they had been aiders to the malice of the *Jews* to crucifie *Christ*; now when they saw the Sepulcher open, the stone rolled away, the *Angel* sitting upon it, and by these signs the Resurrection declared, that He whom they had put to death most barbarously was greater than death, and Lord of the *Angels*, their guiltiness must needs shake them to pieces, and extreme horror stare them in the face. When *St. Peter* came to that verse of his Sermon, *Act. ii. 36.* *God hath made the same Jesus whom ye have crucified both Lord and Christ.* The *Jews* that heard this, they were pricked in their hearts, and cried out, *Men brethren what shall we do?* *St. Chrysostom* says that many of those who had cried out in *Pilate's* Judgment-Hall, *Crucifie him, crucifie him* were at the Sermon; so perhaps those *Souldiers* that had cast lots upon his Vesture, and he that thrust the Spear into his side was at the Sepulcher. The greater would be their oppressure of fear, when they had been actors in the Tragedy: *They shall look upon me whom they have pierced, Zach. xii. 10.* a most melancholy object to his Persecutors. *Eusebius* says, that the *Jews* did recall to mind that innocent blood of *Christ* which they had

had shed, upon the time that their City was besieged by *Titus*, and that the thought thereof did so enfeeble their hands, that they could not fight. Although their own Historian *Josephus* will not impute the calamity of the City to that fault, but confesseth sin did reign in *Jerusalem* at that time so copiously and prodigiously, as the like was never in *Sodom* and *Gomorrab* : but certainly the suspicion of that sin hath debased the courage, and broke the heart of all the Nation of the *Jews* to this day. *St. Paul* writing to the *Hebrews* bids them cast aside ὄγκον ἁμαρτίας, *Heb. xii. 1.* the weight of their sin ; and I do not remember that he useth the word ὄγκος, a weighty ponderous sin to any other but to them. I know we ought all to be sorry and lament that *Christ* was crucified for our sakes, for those manifold sins that we have perpetrated ; and *solum peccatum homicida est*, therefore we must be crucified with *Christ* in mortification, and be buried with him in Baptism : but the personal procurers of his death were the capital transgressors, their sin was died in his blood as it were in scarlet. The *Son of man* must die and be betrayed, but woe unto that man that doth betray him and crucifie him. Beware therefore, that we do not crucifie to our selves the *Son of God* afresh ; the exposition is in the words following, that we do not put him to an open shame, *Heb. vi. 6.* “ by heinous scandalous sins to cause *Christ's* name to be blasphemed, that is to put *Christ* to an “ ignominy, and as it were to crucifie him again. Such crimes will leave a sting behind them, that will never cease to wound your conscience, especially at the hour of death. The *Gentiles* at first could not endure the Sign of the Cross, it called their sins to remembrance ; but how will it tear your heart within you, when you call to mind that the ignominy of *Christ* crucified is in your Soul ? The *Souldiers* saw what abomination they had committed, when an *Angel* beautified *Christ's* Sepulcher with his presence, and for fear of him, &c.

Fifthly the *Souldiers* could not keep *Christ's* body in the Sepulcher, as they were appointed by *Pilat* and the *High-Priests*, therefore they feared those that had commanded them the task : an evil Instrument is ever afraid of those that do employ him. The *Pharisees* were angry with their Servants and Officers, that they did not bring *Christ* unto them, and lay hands upon Him, *Joh. vii. 43.* yet it was not in them to do it, no man could lay hands on him then, for his hour was not yet come. So the Watchmen knew what offence would be taken that *Christ's* body was taken out of the Sepulcher, yet they could not stop it. No servitude in the world so heavy, so dangerous, so full of fear as to observe a wilful unreasonable Tyrant. ὁ ἀρχαίος παῖς ἐστὶν ὁ θεοῦ καὶ οὐκ ἐστὶν, δούλος καὶ οὐκ ἐστὶν, *Nebuchadon- for* put his *Chaldeans* and *Southsayers* to death, because they could not tell him the Dream which himself had forgotten, *Dan. ii. 12.* It is a just reward of wicked Instruments that they were always suspected, always secretly hated by those that practise with them. And when I have told you but one story in that kind (I could be voluminous) you will say, *Ohe jam satis est*, it is enough to represent the certain perdition of them that minister to ungodly practises. But thus briefly, *Pope Paul the fifth* fell out with the whole State of *Venice*, interdicted all their Dominions, began to raise arms against them for imprisoning the *Abbot* of *Nervase*, whose crimes, beside many other foul offences, were these three : 1. He poisoned his own Brother, and wrought the death of a *Prior* of *St. Austins* Order, and his Servant, because they were conscious of it. 2. He had long time the carnal knowledge of his own Sister, and empoisoned her Maid lest she should betray him. 3. He caused an Enemy of his to be killed, and after that empoisoned the Murtherer lest he might accuse him. This is related by no Protestant Pen, but by *Friar Paul* of *Venice*, *Abbat.* of the Order of the *Servites*. Nor do I report it to let you know what kind of offender the *Pope* protected, but to manifest how He brought all those to an untimely end, that had either the privacy, or their parts to work for his iniquity. I do not pity them that may foresee this, and yet will be other mens instruments to facilitate their damnable projects. I do not pity these *Souldiers*, that would attend the *High Priests* service against the Lord, and against his *Christ*, and now are weary of their service ; they shook for fear, and became as dead men.

Lastly, to end all, the wicked have fair warnings, these fears and quiverings are good Tutors and admonitions : when the house gives a crack before it falls, the Inhabitants may shift for their lives, and he that will not mend by terror and minacy, let his end be misery. A standing water that is never troubled, hath no commotion in it, must needs corrupt : so an even fortune, that is not acquainted with frowns and frightments, is most incommodious for a *Christian*, but he that will

Aristoph.
Plutus.

Quar. of
Pope Paul.
lib. 1. p. 23.

will make good use of fear, though he shake, and cannot stand, he shall fall into the arms of mercy. But these impious Watchmen were no longer mortified than the Angel lookt upon them. There was no serious affection of sorrow in them. *Sicut mente alienati expavescent ad momentum, simul tamen obliviscuntur se timuisse;* As a phrentique is awed for a while with his Keeper, but flies out into wild fits, as soon as he turns his back; so this *Roman* Garrison (who may represent the whole condition of Reprobates, a little terrified, but never amended) they had a qualm of guiltiness came over them, but they did not search into the true cause and original; and as soon as ever they had communicated with the *High-Priests* and *Elders*, their impudence was encouraged, their hands bribed, and their tongues bought at a price to publish abroad the most wrongful, the most sinful, the most senseless forgery that ever was invented: therefore since they were no better for that terror which a good Angel struck into them, it is to be much presum'd that the Lord did turn them over to evil Angels to be tormented for ever. Dearly beloved, that which stands before us this day is not an Angel of the ordinary *Hierarchy*, but the Angel of the Covenant, Christ our Lord in the Sacrament of his blessed Body, not cloathed gorgeously, but in the poor Elements of *Bread* and *Wine*. And let us come to these with joy and not with terror; not as dead men, unless it be unto sin, and living unto God: and yet bring store of fear and reverence with you. The *Greek Fathers* call this Table *τὰ ἁγία μυστήρια*, the mysteries of dreadfulness, lest we should not receive them in a clean vessel, and with all due preparation. O I beseech you remember you come to receive Christ who is risen, and sitteth at the right hand of God, wherefore come out of the Grave of your sins, from your long accustomed crimes wherein you have been buried, not four days with *Lazarus*, but many years, and then we shall encompass Christ in his glory with Troops of Angels for evermore. AMEN.

THE

THE SEVENTH SERMON UPON THE RESURRECTION.

MARK xvi. 9.

Now when Jesus was risen early the first day of the Week, he appeared first to Mary Magdalen, out of whom he had cast seven Devils.



ALL that concerns this most *Christian Festival* may be referred to two words, *Christus resurrexit, & apparuit*; that Christ rose from the dead, and that he appeared after he was risen. That he rose from the dead on this day there were good tokens of it, the earth trembled, the Stone was rolled away, the Monument was opened, the Souldiers that kept watch upon the place were dismayed and fled away, the body was not to be found in the Sepulcher, and *Angels* of light, heavenly Spirits, that would consent to no fraud or sin, ministred in the Grave where the body had lain. Who were the Witnesses that could testifie to all this that it was very true? A Catalogue of people, some of one condition, some of another. The whole *Corps du Guard* of the Souldiers, though they were corrupted to tell a lie; the Women that brought sweet Odours and Spices to embalm him; and lastly, two of his own Disciples, *Peter* and *John*, who saw what *God* had done, and returned from the Monument with some little faith, but with great extasies of wonder and joy, indeed with a concurrence of all these passions, that no man can well tell what to call it. See, *my Beloved*, here was the grand Article of Faith come now to the birth, yet all this that was passed was not able to bring it forth. It put *Christ* therefore, I will not say to the trouble, but to the exercise of five several Apparitions upon this day. 1. He was seen of *Mary Magdalen*. 2. Of *Peter*, although we meet not with the manner how *Peter* saw him, but the Apostle *Paul* says he was seen of *Cephas*, then of the *Twelve*; it was his happiness by himself alone to behold him alive again upon this day, *Luk. xxiv. 34*. The Lord is risen indeed, and hath appeared unto *Simon*. 3. He manifested himself to the cluster of those Women that came to anoint his body. 4. He discovered himself to those two that were going to *Emmaus*. 5. He came in the presence of all the Disciples at Evening when the doors were shut. These were the *Cinque Ports*, I may say, of his sweet manifestation at this season. And it falls out very well to my purpose, that my *Text* says the first that saw him after his victory over death was *Mary Magdalen*. For this will make even with *Eve*, upon whose disobedience I have preach'd so often. I have shewed unto you divers times how by a *Woman* came the first vengeance of death; now I shall shew you (if *God* please) how by a woman came the first notice of the Resurrection from the dead; and both hapned in a Garden. In a Garden life was forfeited unto death: And in a Garden life was recovered from death. But death was threatned to *Eve* towards

the darkness of the Evening; he that conquered death made shew of his victory openly to this holy Woman early in the Morning. And this is *David's Song* accomplished, *Heaviness may endure for a night, but joy cometh in the Morning.* The Text offers much to be spoken of, I cannot reach at all, but I will select so much only as will serve for the continuance of an hour. First, here are circumstances of time which shew a coherence between the Resurrection and Apparition of our Lord. The Apparition as well as the Resurrection was upon the same day, *On the first day of the week*, and much about the same time of the day, *very early in the Morning.* Secondly, The Apparition it self was made to *Mary Magdalen*, who is described that she had the first fruits of Christs love for the present, he appeared first, &c. And 2. she that was the object of his great mercy for the time past, for it was she out of whom Christ had cast seven devils. Unto these particulars are required your *Attentiveness*, and my *labour*.

To begin then, These great marvels hapned on the first day of the Week. We are not those that esteem one day more than another as it is the mere flux of time, but we are those that must remember how God hath glorified himself in one day more than another, and never so much on any as on this day, *The first day of the week.* As God the Father upon the first day did begin to make this visible World of Creatures, so Christ rose the same day from the dead to shew the beginning of a new Age. *Resurrectio est alterius mundi spiritualis creatio*, says *Justin Martyr*; The Resurrection is well called a Creation of a new spiritual world. On the first day of the Week God said, *Let there be light, and he divided between the light and the darkness.* Verily in the same sort upon the same day God brought the light of the world out of the darkness of the Grave, and the life, says *St. John*, *was the light of men.* Now this infinite work to tread death under feet, and to bring mankind out of corruption into the state of immortality, being more eximious than to make *Adam* in a possibility to die and perish, therefore all Christian Churches have desisted to meet together at holy exercises upon the Sabbath of the Jews, and the first day of the Week hath been solemnly appointed from the Apostles even to this Age, to sanctifie the name of the Lord in publick Congregations. It is but a fretful question, which is too much agitated now adays, since the first day of the Week is designed to be sanctified to the praise of God from the Resurrection of our Saviour, what time we may borrow for the use of domestical affairs, and harmless recreations. He that is perswaded in his conscience no part of the day must be spared from Gods Service, let him so do according to the resolution of his conscience; no man can be offended that he is earnest for his own part to keep the whole day unto the Lord. Again, he that is perswaded that the Lord must have his due service on that day, but that he is not tied to a strict Sabbatical servitude, surely his knowledge is good, and he may use his liberty, but without scandal to his brother. To the first I say, be a zealous Christian in keeping the Lords day, but be not a Jew in opinion. To the other I say, give thanks to God for the freedom to which he hath called you, and that he hath eased your shoulders from the servil burden of the Jewish Sabbath, but be not a Libertine in practise. And this is the sum of that which I will say to the first Point, that this marvellous work was done upon the first day of the Week.

Now the Holy Ghost hath not only satisfied us with the designation of the day, but because the more particularity, the more certainty, therefore the Spirit hath condescended to name almost the hour of the day, so that I am sure we may guess near upon the time, for it was *early on the first day of the week*; which denotes two things, that the Lord made haste to rise from the dead to comfort the Disciples, and that *Mary Magdalen* made haste to comfort herself with coming to the Sepulcher. Christ started up suddenly, out of sleep like *Samson*, before the powers of hell, those *Philistines* were aware of him. To this, it may be, *David* alluded in *Exurgam diluculo*, *Awake my glory, awake Lute and Harp, I my self will awake right early.* *Nescit tarda molimina spiritus sancti gratia.* Be not you slow in paying your debts to God, God is ever before-hand in fulfilling his promises to you. The words in the *Second Psalm* which are applied, *Heb. i.* to our Saviours eternal Generation, are referred by the same Apostle, *Acts xiii. 33.* to his Resurrection. *Thou art my Son, this day have I begotten thee.* I cannot pass it over, that the *Vulgar Latine* reads it, *Ante luciferum genui te*; Before the Morning star have I begotten thee. Very fitly to this Doctrine which I teach, that Christ rose early this day before the Morning Star appeared. Now that one Scripture may not seem to fall foul upon another these two must be reconciled, how he that rose so early *ante luciferum*, how he can be said to be three days, like *Jonas*, in the belly of

of the Grave? The answer is, you must measure these three days by a *Synechdoche*. He was buried towards Evening upon the *Jews* day of preparation, and so lay interred some part of Afternoon, and all that night. Upon the *Jews Sabbath* he rested in the Sepulcher all day and all night. Upon the first day of the Week he continued in the state of death some hours of the Morning, and very early he came forth an *eternal Victor*; he fulfilled the Scriptures therefore, and withal he made haste to fulfil his Promise upon the third day. *Euthymius* expresseth it more elegantly than I can. *Quod citius quam sit constitutum efficitur potentia est, quod tardius imbecilitatis. Christus non solum promissum explevit, sed etiam gratiam velocitatis addidit.* To be tardier than our promise is a sign of some let and infirmity, to be before hand with a promise is a sign of power and efficacy. The promise of the Son of God was that in three days he would build up the Temple of his body again, he did so, and more than so, soon after the third day was begun: Behold the performance of his word, and the sudden dispatch of his favour joyn'd unto it: So we have seen both his truth in the Promise, and his love in the speediness of the act doing above his promise. Moreover, I would have it be mark'd, that as he rose early, so he was sought early by *Mary Magdalen*. The desire of Christ held her eyes waking, and I believe she had took but small rest since Christ was crucified; as soon as it was possible to have access to his Monument she came unto it. I know not whether you are to learn it, but it was not the usual manner of the *Jews* to bury their dead within the Walls of their Cities; to a Garden, you know, the Corps of our Saviour was carried, into the Suburbs of *Jerusalem*; therefore she was compelled to attend till the Gates of the City were opened, and passage being made, she came before the break of day to the Sepulcher. And believe it, she sped much the better that she was such an early visitor; do not imagine but the eye of the Lord unto this day is upon those that make haste to come unto the threshold of his sacred House; and they are greatly deceived that think they shall find God as soon if they come late to Church, as if they come early. I pray you tell me, is there any part of the Service so mean and unuseful that you can be content to spare it? Or do you think that God is asleep, and by that time the Congregation hath rouzed him up, then it will be time enough for you to come in and joyn in Prayer? O ye loyterers, Do you know the hurt of it, when ye lose the opportunity of one minute to serve the Lord? *Pliny* in his Letters to *Trajan* reports of the *Christians*, that they had *Ante lucanos congressus*, they met together before day to read the Scriptures, to pray, and sing Psalms. I confess, there was great reason for it then, because they held their Assemblies when their Enemies were in bed, that they might not know of it. But I am sure, since the *Apostles* time, never were so many miracles wrought as at those early Vigils. And that I may conclude this Point with one use more, Mans life is but a day, and what part of life is the early morning of that day but Youth? If you will do well unto your own souls, seek out Christ betimes, when the Sun of Reason begins to dispel the darkness of ignorance in your tender age: Remember thy Creator in the days of thy youth, and God will not forget thee, nor forsake thee in thy old Age. Some Fiend of hell made that Proverb, *Angelicus juvenis senibus Satanizat in annis*; as if the Child could be taught too soon to choose the good, and to refuse the evil, as if young holiness were obnoxious to become old iniquity. I will ask you, Why do we Catechize the younger of both Sexes in *Lent*, but to teach them to seek Christ early against *Easter*? I will come to a less matter, why do we ever paint Angels with the faces of young men or Children, but that youth is a fit stock upon which we should ingraft the heavenly virtues and holiness of Angels. If *Mary Magdalen* gained by rouzing her self up early to seek Jesus Christ, seek him then, I beseech you, when he may be found, that is, with the most timely opportunity.

I have done with the circumstances, which were but Preambles to the substance of the Text, that substance may easily be discerned from all the rest, for the Kernel taken out of the words is this, that Jesus appeared to *Mary Magdalen*. As it is said of *St. Thomas* the Apostle, so of her, she believed more than she saw, yet, according to the dimness of faith which was in those times, unless she had seen she had not believed. If Christ, as soon as he was risen, had ascended immediately unto heaven, if no Witnesses had been left behind, that could say they saw him, and eat with him, and conversed with him, the words of truth would have wanted credit with the world, because our wisdom is rather carnal than spiritual: Therefore says *St. Peter*, *Acts x. 40.* God raised him up the third day, and shewed him openly, not to all the

people, but unto witnesses chosen before of God. This made the Apostles set their Seal to the confirmation of it, Luk. xxiv. 34. *The Lord is risen indeed*, *ὡς ἔμελλε*, as you would say, in good earnest he is risen, and hath appeared unto Simon. Now let no man contradict it, for Peter hath seen him with his eyes. But let me tell you, the bodily eye ought not to come in for his part to peep into those mysteries into which Faith doth search. The secrets of the Kingdom of heaven which we believe are invisible and incomprehensible. But Christ considered it was but New Moon with the Church, now it was but *Tyrocinium Ecclesiæ*, the fresh-man-ship, I may say, of *Christian Religion*; and the young graft must be held with Props from the shaking of the winds, which are needfuls to be used to an old Tree whose root is fastned. The Apostles, and sundry women, and divers brethren did see Christ after he was risen, this was milk for babes, but now we must believe that which we have not seen, and the vision of God and of his Son shall be the reward of faith in the Kingdom of glory. *Last of all he was seen of me also*, says St. Paul, *as of one born out of due time*, 1 Cor. xv. 8. Then look not to see him manifest in his fleshly presence any more till he comes in judgment: For the Apostle seems to me to say plainly, that he is *ἔσχατος*, the last of all that shall see him in that manner.

So having settled the ground-work, *that he appeared*, I draw on to consider by what degrees he appeared; and that is suppeditated to us with much variety out of the twentieth Chapter of St. John's Gospel. The last year, you know, I handled that part of sacred story fit for the day, how this woman having complained to the Disciples that the body of our Lord was stoln away, Peter and John ran hastily to see the wonder, and she would not be left behind, she follows them to see what they could make of it; they found it true as she had related, and departed full of great admiration. This poor Wretch alone continues at the Monument, and resolves not to stir till she have better satisfaction. *Quantum bonum est assiduitas & perseverantia?* says Theophylact; Shall not assiduity and perseverance reap plenteous fruits of comfort? Yes, no question; yet because she was a narrow-brim'd vessel, observe how God pours his favours into her, as it were by spoonfuls, that she might not be overwhelmed with the excellency of revelations. She that had often lookt into the Sepulchre, and was sure the body she sought was not there, I know not by what divine instinct she looks in again. Whether it were as Tully said of Crassus the Orator, says he, we came into the Capitol to please our selves with looking upon that Bench in the Senate, where that famous Citizen was wont to sit: So she looked in now with a resolved mind that it would delight her to view the place where her Saviour had been interred, though nothing else were to be discerned. But loe she spied that there she did not look for, two heavenly Ministers all in white, the Grave which always before was the den of worms, was now become the throne of Angels. And it came so to pass, first, to refer us to that which shall befall all the Sons of God, our bodies shall be buried by the Ministry of men, as Christ was by Joseph and Nicodemus, but we shall be raised out of the dust at the last day by the Ministry of Angels. Secondly, says St. Hierom in his Epistle to Hebidias, this was enough for all parties, if they would think upon it wisely, that the body of our Lord was not stoln out of the Grave by any malicious Adversaries, because the place was so well guarded with the custody of Angels. And thirdly, Jesus appeared by these as by his Proxies, they stand in his stead for a while to tell Mary, to tell the other women, *He is not here, he is risen*.

But behold she looked for a greater than these, for him of whom it is said, *when he bringeth his first-born into the world he saith, and let all the Angels of God worship him*. And with a little motion, with a turning about, he was just behind her, and now first she got the sight of him. She got the sight of him, but loe here is another degree of his appearance before he was clearly revealed, he was presented to her in such a fashion, that as yet she knew not that her blessedness was so near her. She mistook him, it is hard to say how, for the Gardener that dress'd those grounds. But how came this ignorance upon her? I do not believe that Christ carried a rake and spade in his hand like a Gardener, as vulgar Pictures make bold to set him out. He might offer himself in a poor habit, and without any upper Garment, like one that was not far from home, and being so early in the ground, these circumstances would suit so well to no man as to the Gardener. Very well, this conceit might have taken her if our Lord had been a stranger to her knowledge: But this is marvellous, she sought none but him, she knew no mans person in the world so well as him, and yet the first glimpse he is any body but himself, he is a Gardener. How comes this?

this? I have it for you, I think, out of two Texts of the Gospel. In the 12. verse of this chapter it is said, that after *Mary* had seen him he appeared *ἐν ἑτέρῳ μορφῇ* in another form to two of them by the way. Yet concerning the same parties we read, *Luke xxiv. 16. Their eyes were holden that they should not know him.* We may collect thus much out of both these put together, that in those forty days wherein Christ walked upon the earth after he was risen, he seemed by his Divine power to wear many sorts of Garments, but he wore none, for a glorified body needs not the coverture of Apparel, and the eyes of those that saw him had not the power to perceive who he was, until such time as he saw fit to disclose himself. And take it for very truth that I say, their outward senses had no power to judge of their object, but when he pleased; for as I will shew in good time by and by, *Mary* talkt with him, and did not know his voice, till he opened her ears. When he thought it due time, and not before, her eyes and ears recovered their faculties. But I confess the question doth yet depend upon a little more resolution, why *Christ* would let her continue a while deluded, that she knew not who he was. I answer, she deserved not to partake of more favour, she loved much indeed, but we cannot say that she believed much: She believed no more than the *High-Priest* would have all the world believe, that his body was stoln out of the Sepulcher. Since therefore she was more zealous in her love towards *Christ* than all others, he appeared unto her; but because she would not believe in his resurrection, no not for the testimony of the *holy Angels*, therefore for a little space he hid himself from her, contriving that in his body now, which he doth continually in the sending of his *Holy Spirit*, a little love shall have some reward, but he will come and dwell with them, and be known of them that believe without wavering. As yet he passeth with this woman for a Gardener: and that was no unhappy error: it was he that did sow the seeds of faith in her heart, and planted repentance in her soul, that it might grow up and prosper to amendment of life. *Δουλεύων*, she supposed him to be a Gardener, it is true in the allegory, but not in the letter. Take heed that our carnal affections do not impress *Christ* into our thoughts otherwise than he is. When we are full of earthy, low, flat cogitations, we frame a *God* of a strange fashion to our selves. As *Mary Magdalen* giving no trust to the *Angels* that he was risen from the dead, took him for no better than the Gardener. But to strike up this point to the head, whatsoever *Christ* seemed to her, he was himself without all transformation: he had now a glorified body, he did not change the form and lineaments of his body: it was the poison which the *Manichaeans* suckt out of this Text, says *St. Hierom*, that forasmuch as the *Lord* seemed to this woman diverse from himself, he was diverse from himself, and had a phantastique body, not made of flesh and bone of the seed of the woman: ridiculous: he continued very *God*, and very *man* in the unity of one person; the same man *Jesus Christ* that was born of the Virgin. But his wisdom did contrive it so as to reveal himself to this party by degrees. First by his Proxies the *Angels*; Secondly by the shape of a Gardener; now thirdly he threw the Veil aside, and shewed himself clearly as he was unto her, and she that desired but to find him dead, found him living for ever.

The manner, the manner of it I say, is that which is well worthy of a godly eare to mark it: for which I still refer you to the 20. of *St. John*. Our Saviour when he came in presence gave her occasion of discourse on this sort, *woman why weepest thou? whom seekest thou?* Good expressions both of a most passionate love, weeping, and seeking: Yet to seek did besit her diligence, but to weep was out of date at this time, and convinced her of a reproveable weakness. It was no day to spend tears upon, which offered occasion of eternal joy, and shall so continue a day of gladness every week while the world endures. But says *St. Austin*, she that wept for her Brother *Lazarus*, and obtained his resurrection with tears, she makes assay, if by weeping she could obtain the resurrection of *Christ*. But whatsoever may be thought her infirmity in weeping, it was gracious in *Gods* eyes, when it was joyned with seeking. Doubtless, says *St. Paul*, *God is not far from every one of us*, *Act. xvii. 27.* yea, but he is always near at hand to those that seek him: *not far from any, but thou Lord never failest them that seek thee*, *Psal. ix. 10.* *Mary* had done as much as diligence could express, she had wept as much as grief could express; now *Joseph* could not choose but make himself known to his Brethren; now *Jesus* would hold the woman in suspense no longer, but he chang'd the accent of his voice, and spake so tunably that she knew him at the first word, he said no more but *Mary*, as *God* said unto *Moses*, *Thee have I known by name*; and then she turned and said,

said, *Rabboni*, as who should say, I know the voice of my *Master*, and I am thine Handmaid. It sounded well in her mouth to call him *Rabboni* or *Master*, now he was alive, for she continued to call him *Lord*, when she took him for lost, and that he was no better than one of the dead. When all ignominy had been cast upon him, when none would own him for a *Lord*, yet she reserves his title to him, they have taken away the *Body of my Lord*. It savours therefore of justice, that she is the first that after his resurrection profess her self his Servant, and said, *Rabboni*, which is *Master*.

Now in the manner of this appearance three things are eminent among many that may be observ'd. First Christ was known by the tone of his voice, when this holy Saint mistook his person. Therefore you see by this where you shall always have Christ, seek him in his Word, and there you shall find him. He sends us unto them, *Joh. v. 39. Search the Scriptures, for in them ye look to have eternal life, and they do testify of me.* In the works of nature we may understand that God is good; by the crisis of reason we may beat it out, that he is a rewarder of them that serve him: by the tenour of the Law we may read what Ceremonies will please him: but if you would meet with Christ look him out in the words of that sweet and blessed Covenant of our salvation the *Gospel*. O how sweet is that word of God which is the only instrument, and none but it, to make us see *Christ our Redeemer*. *As we have heard, so have we seen*, says David; love to hear his word, and then you shall see him, see him here in his Sacraments of grace, and hereafter face to face in his Kingdom of glory. Secondly it lies in his own breast, I may say, and in the power of his own saving grace, when his Word shall be effectual to bring us to the knowledg of him. Mark it that Christ spake more largely, and more distinctly, one would think to this pious Matron, when she mistook him, than when she came to take notice of him: He began thus with her, *woman why weepest thou? whom seekest thou?* Was not this Sermon enough to bring her into the right way? yet the darkness of her mind continued, and she had no stronger faith, but that his sacred Body was transported out of the Sepulcher by some malicious injury, and not revived by his omnipotent Divinity: Yet after this he speaks unto her again, speaks but a very little, no more but *Mary*, and her heart was opened. Like that celebrated piece of Rhetorick which *C. Caesar* used to his Souldiers, with no long oration, but with one word, *Quirites*, he drew them to accord, and appeased their mutiny. So that there is hope, as we pray, and put our trust in God, that although some have taken arms in *this Island*, and will not lay them down, notwithstanding much hath been said by way of treaty, much hath been written by way of motive and perswasion, yet God knows his own time, and will bring it to pass, we trust, when some few lucky words, to which the Lord will give his blessing, shall distil down as a joyful rain to bring forth the sweet fruits of peace and obedience. It is not line upon line, word upon word, but the assistance of the Divine Spirit with the Word that works knowledg and salvation. With a short invitement, follow me, and I will make you Fishers of men, *Peter* and *Andrew* left their Nets and followed their *Master*. With a little call or beckning rather *Matthew* forsook the Custom-house, and became an *Apostle*: A little was said to *Zachew*, and it produced wonders in him: Less was said to the Saint of my Text than to any of them all, no more but *Mary*, and she saw and believed. Thirdly, here the doctrine of *St. John* is verified, *chap. x. 14. I am the good Shepherd, and know my sheep, and am known of mine.* Do you not spy an excellent order in the words? the Sheep do not know him first, but in the first place he knows the Sheep, and then it follows, that they know their Shepherd and his voice. So he knew *Mary Magdalen*, and called her aloud, and then she was brought to confess the Lord. *St. Paul* corrected his own language to keep close to this method, *Gal. iv. 9. Now after that ye have known God, or rather are known of God*, our salvation begins at that end, God hath chosen unto himself a people zealous of good works, as who should say, first he knows who are his: but it is very preposterous to invert this, as if first of all we did our endeavour to be known, that is to be elected of God: and to this is a witty allusion made *Cant. ii. 9. My beloved looketh forth at the window, shewing himself through the lattices*: As if Christ did look through a Grate, and saw us when we saw not him.

It is enough to have said thus much of the Apparition: The remainder of my Doctrine must be raised out of the person of *Mary Magdalen*, &c. If this be the same *Mary* that was Sister to *Lazarus* of *Bethany* (many learned Pens contend for it, and let them for me) but if it be the same woman, Christ hath made good his promise

to her, and gone beyond it : his promise was, that wheresoever the *Gospel* was preached, it should be told for a memorial of her, how she had poured an *Alaba-* Matth. xxvi. 13.
ster Box of Ointment upon his head to bury him ; but far more than so, wheresoever the Resurrection is preached of, she is enwrapt into the story, and extol'd by a kind of singularity above all other persons : he appear'd first to *Mary Magdalen*, a thing which I dare say she did not request, neither was that ambition in her to aspire to such a prayer, that she might see the *Lord* before any of the faithful, but it was a favour that was cast upon her. Some immoderate zelots to the honor of the *Blessed Virgin* do little less than offer violence to the *Evangelists*, for omitting, that *Christ* declared himself immediately after he was risen to his *Mother* before *Mary Magdalen* saw him. To prove it is impossible, therefore to believe it is incredible. None of the *Ancients*, but *Sedulius* a Poet, do adventure to affirm that *Christ* made any apparition to his *Mother*, to shew he was no accepter of persons in way of carnal affinity. He did appear to the *Eleven*, and to those that were gathered together with them, *Luke xxiv. 33.* I suppose she was there at that time, because she was *St. Johns* charge to take her with him. He did appear to more than 500 Brethren at once, it may conveniently be concluded she was one of that Assembly, always preserving this priviledg to *Mary Magdalen*, that he appeared first to her ; she was the first that saw *Christ* risen from the dead, and the first that preached he was risen from the dead, for she told it to the *Apostles*. Yet that ye may know what soundness there is in Traditions, *Nicephorus* pleads Tradition, that after he rose to life, first he made himself known to his *Mother*. So *Rupertus*, who allows to *Mary Magdalen* that she saw him first *inter testes preordinatos a Deo*, as a witness that should first preach him. But the *Blessed Virgin* saw him before, as one that did first rejoyce in him. *Bernard* also thinks to elude the *Scripture* with a distinction, that his *holy Mother* did first see him on this day, *non ad confirmationem dubii, sed ad consolationem gaudii*, not to confirm her faith (so he appeared first to *Mary Magdalen*, who wavered and distrust) but to fill her with gladness. If these things were so, why did not the *Book of God* explain them ? if these things be not so, why do they pretend Tradition without authority ? The truth is *Gerardus* a learned *Lutheran* hath taught us with more likelihood than ever any before, how some unwary Clerks stumbled upon this error. *Epiphanius* in his 68 *Heres.* against the *Marsalians* lapsing in memory, alleageth the words of *Christ*, *Touch me not*, to be spoken to his *Mother*, when he first rose from the dead, which indeed were spoken to *Mary Magdalen*, and from hence came the misprision, that he appeared first to his *Mother*, when he rose from the dead.

Not out of desire to quarrel any thing that might justly concern the honour of the *Blessed Virgin*, but for truths sake I have vindicated this *Scripture*, that *Christ* first appeared to *Mary Magdalen*, she saw his resurrection in the first bud, and not only as others did in the blown flower. You might have imagined this favour would have fallen upon his *Apostles*, or upon *Joseph of Arimathea*, the Lord of the Soil where he first appeared, but he was first found of her that first sought him ; especially he came first to her who gave greatest attendance to meet with him. She brought a company of women with her to the Tomb before the Sun rose, they were all vanisht but her self : She fetcht *Peter* and *John*, they came, and lookt in, and shrunk away. Their going away commends her staying behind, she held out to the last, till at last her joy was fulfilled. Reason good that those that run longest in the race should be first rewarded. Our patience I fear is not so firm and stedfast as hers was : if we have not every thing we ask for at the first, we think our zeal is prejudiced, and we utterly give over : as if *God* were not our King, on whom we waited, but our Servant, that must come at the first call. Whereas you shall never speed with a twitch and be gon, but with importunity and pertinacy. The Kingdom of Heaven is gotten by violence, and the violent take it by force. But beside, as all note, it was her great love to *Christ* that made her partaker of the first-fruits of his glory, a love that hath great perfection in it in contraries, in the hardiness of her courage, and in the softness of her mourning. In the hardiness of her courage : for do you know upon what pikes she run, to stay so long at the Sepulcher of our Lord. As *Thomas* noted into what danger our Saviour embarked himself when he told his Disciples *Lazarus* is dead, and we will go unto him, *Let us also go and die with him*, says *Thomas*. So there were Souldiers abroad to watch the Sepulcher, Spies in every corner from the *High-Priests*, to mark who did confess and honour our Saviour ; to go to his Tomb, much more to stay at it, was in effect to say, let

us go and die with him, we care not for our lives. But true love esteems it sweet to suffer for his sake, to whose memory their affection is constantly devoted. And she that was thus magnanimous to die for him, was a true woman in compassion, and wept exceedingly, because his body was lost. They were tears mistaken, as most tears are, unless we weep for our sins. As one says well, our life is full of false sorrows, and false joys; we laugh when we have no cause to be merry, and we weep when we have no cause to be sad: So *Mary* laments that *Christ's* body was not in the Sepulcher, which truly known was the greatest cause of rejoicing that ever the world had: No mans injury had brought that to pass, but his own power and glory; yet certainly her weeping was reputed as an office of love and zeal, because she did it ignorantly out of a pious intention: and we are all so addicted to profuse mirth, that *God* doth seldom make a bad construction of mourning. But alas how often do we lose *God* by sin, through our own default, which is the worst taking away of all, and yet we afflict not our heart at the mischance, we grieve not for it. O weep for the light of that grace which we often lose, and the day-spring of comfort will rise again in our consciences.

But it may be for all this *Christ* would not first have appeared to her after he was risen, but that she was one out of whom in times past he had cast out seven Devils. To the letter of the words be thus much said before I come to make application out of them, the story runs concerning this Party, that she had led a very wicked and a scandalous life; for which she suffered this judgment from the *Lord*, and very deservedly, that she was made a prey to the Devil, and seven evil spirits entred into her, possessed her, wrackt her, and tormented her. But if seven evil spirits should take up their quarter in every Strumpet, in these days wherein they abound, I think their would not be Devils enough in Hell to furnish them. I know that some who dip their Pen too much in allegories, expound it, not as if the very Devils themselves, but as if the seven deadly sins had taken up their feat in her. This is wrong, for *Luke* viii. 2. we find that there were with *Christ* certain women that had been healed of evil spirits and infirmities, among whom was *Mary Magdalen*, out of whom went seven devils. Therefore it is not to be gainsaid, but she was really dispossessed of seven infernal spirits that had entred into her. Upon the account of this benefit she began to turn her heart to the fear of the *Lord*, and grew up from grace to grace, till no Disciple of her sex was more godly in her profession, more fervent in love, more sincere in amendment of life. Now out of all the Train that believed in the Name of the *Lord*, he chose this *convertita*, whom he had so mightily raised up to newness of life from the power of *Satan*, I say he selected such an one to appear first unto her, that the *Church* might know that such humble sinners as were partakers of his greatest mercy, should also be partakers of his greatest glory. And let every conscience which hath been oppressed with the burden of iniquity refresh it self with this hope, that our Redeemer liveth to gather those unto him, whose iniquities have been many, but they are washed clean in his blood, and are buried in his Grave. As you have those comfortable words sounded in your ears before the receiving of the *Lords Supper*, *Come unto me all ye that are weary, &c.* But thus *Christ* did as it were celebrate the resurrection of the body from the dead, and the resurrection of the soul from sin, in this interview between himself and *Mary Magdalen*. All men shall be restored to life, good and bad; for the Son of *God* redeemed the whole nature of man this day from the corruption of the Grave, and the Devil did utterly loose *jus mortis*, the dominion of death, because our Saviour being an Innocent was put to death, over whom he had no dominion. But the glory of *Christ's* victory was to conquer two at once, Hell and Death. So the Prophet *Hosea* cries out in form of triumph, *O Death where is thy sting? O Hell where is thy victory?* and from his own voice, *Revel.* i. 18. *I am he that liveth and was dead, behold I am alive for evermore, and have the keys of Hell and of Death.* So in his own person he shewed that he had conquered Death; in the person of *Mary Magdalen* that he had conquered Hell. Beloved, this great day is *Christ's Festival*, and it is the Holiday of every penitent sinner, because first he appeared to such an one, to *Mary Magdalen*. For our sakes both the Keys are turn'd, and for our sakes both the Gates are opened, that our bodies may escape the curse of corruption, and that our souls may be delivered from the judgment of Hell, through *Jesus Christ* the first fruits of the dead, and that first appeared to an humble Convert. *A M E N.*

Hof. 13. 14.

THE EIGHTH SERMON UPON THE RESURRECTION.

MAT XXVIII. 9, 10.

And as they went to tell his Disciples, behold Jesus met them, saying all hail, and they came and held him by the feet, and worshipped him.

Then said Jesus unto them, be not afraid, go tell my Brethren that they go into Galilee, and there shall they see me.



YOU may call to your remembrance that my subject upon Easter-day the last year was, *How Christ was first seen after he rose again from the dead*, of one whom he had raised before from the death of sin, he appeared first to *Mary Magdalen*. And in this Text other women have the next turn to see him appear in order of story. That Sex, it is apparent, had the honour of the day, in the first and second bout, that the power of God might be seen in the weaker Vessels. The women brought sweet Spices to embalm his body; and they encounter that which was sweeter than all the Spices in the world, the Vision of the Lord, who came forth from the dark places of the dead to life again. There is not the weakest capacity among you, but must needs observe, that the relations of these things are very diversly set down in the *four Evangelists*. And there is not the learnedst capacity among men, that can distinctly unfold how they should be reconciled. I suppose the *Primitive Church*, I mean, the Disciples that were taught by the *Apostles*, and other Scholars taught by them, were informed of the true Exposition, how every thing hapned in its order, but the tradition is lost. And they who boast they have kept the Traditions of the Church faithfully, are not able to give us a clear rule how to refer these confusions to a certain order. St. Paul, 1 Cor. xv. rehearseth sundry ways how Christ was seen of many after he rose from the dead, yet he utterly omits how he was seen of these devout women. St. John, Chap. xx. speaks of the famous interview between our Saviour and *Mary Magdalen*, and no more. Our Evangelist in the beginning of this Chapter mentions *Mary Magdalen*, and the other *Mary*, that is, the *Mother of Zebedees children*, he goes no further. St. Mark quotes another woman, that is *Salome*. St. Luke names also one *Joanna*, she was the Wife of *Chusa Herods Steward*, and indefinitely he folds it up, that there were other women whose particular cognisance is not revealed. And divers things are related divers ways of these, which may be reconciled as divers ways without jar or contradiction.

The stiffest knot in the dissention is, that although St. Luke and St. Mark record, how the Angels appeared to the women, and spake unto them of Christs rising,

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yet they do not say that *Christ* was seen of them. *St. Mark* relates that *he was seen of Mary Magdalen*. So doth *St. John*, they go no further. *St. Matthew* holds him to *Mary Magdalen*, and to one other *Mary*, that is all. Yet he involves at large, that as the women (not those women only) went to bring tidings to the *Apostles* of what they had seen and heard, *Christ* did meet them by the way. For the perplexity of these Narrations some do argue, that none of the women saw him this day risen from the dead but *Mary Magdalen*, and that when this Scripture says that he did appear to the women plurally, yet it is a *Synechdoche* speaking that of many which was verified but in one, for but one saw him instead of all her companions. This is not so probable, for it would work better if this truth were manifested by a multitude of Witnesses. Others also consider, that *Mary Magdalen* saw him alone, and was controuled at that time not to touch him, therefore it must be another Apparition, when divers women did touch him, and worship him. Some say therefore that in a very little compass of time *Mary Magdalen* saw him twice this day (unless there were two *Mary Magdalens*, as *St. Ambrose* would have it) first alone, and then immediately with her Consorts. Yet that seems not so congruous (I can say no more against it) that two Apparitions should be granted to her in a few moments. Therefore without any pertinacy in rejecting the conjectures of others, I conceive this second Apparition of *Christ*, which we have in hand, to be made to *Mary* the Mother of *James*, *Joanna*, and *Salom*, with other devout women of *Galilee*, when *Mary Magdalen* was lately departed from them to tell her errand to the *Disciples*. Laying my ground upon that opinion, I deduct these parts out of the Text: First, I will treat upon it what proceeded from the women. Secondly, what proceeded from *Christ*. Touching the women again, I will handle first what they did before they saw *Christ*; secondly, what they did after they had seen him. Before they saw him they went to tell his *Disciples* somewhat. After they had seen him, 1. They came to him. 2. They held him by the feet. 3. They worshipped him. That which belongs to *Christ* is contained in his Action, and his Words. His Action is thus expressed, *Behold Jesus met them*. His Words are first a Salutation, *All Hail*. 2. A Consolation, *Be not afraid*. 3. A Commission, *Go tell my Brethren that they go into Galilee*. 4. A Promise, *There they shall see me*. These are the several talents which God hath committed to me in this, and now I will employ them for my Masters profit.

The women, before they had seen our Saviour, went to tell his *Disciples*; that must be our beginning. They went, and went to and fro sundry times upon this occasion. It could not choose but be observed by the eyes of them that gaze upon Passengers, and would quickly reason upon it, what make these abroad, that they cross the streets so often. It was more infamous with them of the *East*, than it is with us, for women to gad openly from place to place. The married woman is described in *Plutarch*, *χελών παύση, διουκείας αμβιβλον*, treading upon a Tortoise, as an emblem that it was good for her to stay at home, and to carry her house upon her back. But these holy Matrons had a clear conscience in them, that it could be no blemish to their honour to lackey up and down in so good an occasion, and upon the Errand of an Angel. If uncharitable persons censured them, God forgive them, still they went on. Nay, whereas undoubtedly all will say that a sober gate, without much acceleration, doth best become that Sex, and especially in publick, yet no pace would serve them but a gallop. In the verse immediately before my Text they did run to bring his *Disciples* word. The Heathen paint *Mercury* with wings at his heels: The Messenger of good tidings should make haste. *Nescit tarda molimina spiritus sancti gratia*. God loves quick dispatch in his business. When we are suspensive, and long about that which is good, we lose the thanks that he would give us; that which is done sincerely is never done slackly. Therefore *Jesus* met the women not as they went, but as they ran to tell his *Disciples*.

Says the Text moreover, as they went to tell his *Disciples*, therefore some had put an Errand into their mouth: Even so, for it was an Angel that gave them direction what to say to our Saviours *Disciples*. I take not upon me to guess at the reason of the secret Counsels of God, but a cause there must be for it, and a great one, that the Angels of heaven appeared above once this day to the Women, and talked with them of *Christ's* Resurrection: And they might have told the same news to the *Apostles*, yet they did not, but sent the women in their stead. What! Would not one Angel visit them in his own person? Is it upon dislike? Because they fled away from their Master in the Garden. Or is it a trial upon their big spirit, who frequent-

frequently contended among themselves which of them should be the greater, whether they would not disdain that women should exceed them in Visions and Revelations? For many times Superiours cannot digest it, that such as are under them should exceed them in the grace of *God*. But many times he regards the low estate of his Handmaids, when the Rich are sent empty away. The Pillars of the Church, the *Apostles*, are admitted to hear what these women saw at the Sepulchre, that adventured boldly abroad: But no such glorious Creatures came to them, who were shut up for fear at home. And, for my part, I think this was it which did cross the credit of their Message. The Women told the Disciples all that hapned, it may be confusedly, with distemper of fear and joy, but they told them the truth, *And their words seemed to them as tales, Luk. xxiv. 11.* For thus they would collect in all likelihood upon the merit and dignity of their *Apostleship*: It cannot be that the *Angels* would appear to such as these, and baulk us; this is but a Tale. Those Messengers of *God* would come to us in the first place, to us the Servants of the beloved *Master*, and not to the Women. But *God* sees not as man sees. The Spirits of light came to these humble Handmaids, and taught them: And afterward by the Orgain of their mouth the *Apostles* were edified, that taught all the World. The *Gospel* is not ashamed of this innocency, and simplicity; ask us from whom our principal *Doctors* were first instructed, and we answer roundly, from a few silly women, that the power of salvation may appear to descend, not from Learning and humane Wisdom, but from the demonstration of the Spirit of *God*. And this was a project to out-reach the providence of *Pilate*, and the wary consultations of all the *High Priests*. The Sepulchre was obstructed with a great stone, and as *Nicephorus* says, that a strong Hoop of Iron fastned it to the contiguous stones of the Monument, sealed also with the Governours Seal, that it might be a capitol crime to burst it open. And such crafty heads would not omit to set Spies upon the *Apostles* that they durst not look abroad; as if the business were as safe as they could wish if they were prevented from divulging rumours that Christ was risen from the dead. See therefore how their subtilty was out-stript, *God* selected Witnesses whom they scorned and disdein'd; certain Women are inspired to go and tell his Disciples. *St. Paul* expresth this mystery in his own case, *2 Tim. ii. 9. Though I suffer unto bonds, yet the word of God is not bound.* To which word says *St. Chrysostom*, if our warfare were carnal, if we were Souldiers that fought for the inheritance, and glory of this world, our attempts were restrained, when our hands were tied with Chains. But fighting the battels of *Christ* a Prison is no impediment, our tongue shall declare the glory of *God*, nothing can bind it but fear or infidelity: Tie up the hands of the Husbandman, and he cannot sow his seed; but pinion the Seed-man of the Word of *God*, and his tongue is at liberty. *Lingua non manu seritur verbum, quod nullis vinculis subjacet*; The Seed of the Word is sown by the Tongue, and not by the Hand. Men may be silenced, as the *Apostles* were, for a season, but truth cannot be silenced. In the defect of other Ministers the women preacht the *Resurrection*, they went to tell his Disciples.

This part these good Daughters of *Jerusalem* acted before Christ appeared unto them that I may handle that which concerns them by it self presuppose we that Christ met them, and appeared, which I will treat of hereafter, what did they then? Why, as reason did require, they intermit their motion awhile of running to the Disciples, and come unto him. To whom else *Lord* should they go? Is there any thing so sweet as thou art to draw near unto it? If we come not to thee we wander out of the way, and turn aside from our own happiness. Whatsoever we are about it is a gain of time to come unto him by the way, and we shall arrive the sooner at our own ends if they be just and honest. And I cannot keep it out of my mind, but that after our *Saviour* was risen from the dead, there was some courteous accent in his voice, and some sweet invitement in his look, more than people were acquainted with before he was crucified. He called one woman by name, *Mary* in the Garden, he said no more: And she was instantly ravished with joy to hear his tongue utter but two syllables. So there was such sweetness in the countenance of his immortal body now risen from the Grave, that though the women were terribly afraid, yet they stept forward, and came unto him. Nay, to come unto him in this glorified state *Peter* girt his fishers Coat about him, and cast himself into the Sea, and swam unto him. Note it that these good women recoiled from the *Angels* when they saw them, and gave back, their countenance was like lightning, and dismal to the beholders: But when Christ was before them they

come unto him nearer and nearer. Let them that have a mind to such superstition talk of *Angels* and *Saints* for their *Mediators* and *Intercessors*. But Lord give me leave to come directly to thee, and to thy Child *Jesus*, there is my comfort and my confidence. *Securius loquor ad Dominum meum quam ad aliquem sanctorum*, I think it is *St. Austins*. I can pour out my mind more safely unto *Christ* my Lord than to any of the *Saints*. *St. John* came too near to the *Angel* when he fell down to worship him: But make up more and more to your *Saviour*, you can never come too near to him. *Come unto me all ye that labour and are heavy laden*. Whither do you fly away for fear of your sins? Do you not hear that he calls for us? That fear which keeps you from him is not reverence, but despaire, it is not humility, but infidelity. Are you distrustful that you may be too forward? Not a whit, if you believe and repent. *Let us therefore come boldly unto the throne of grace*, *Heb. iv. 16*. Come unto him in this life, says *St. Chrysostome*, and he is a throne of grace. Hereafter we dare not come unto him, for then he is a throne of justice.

Well, their next action shews that they must come, and come very near to do that which they did, for *they held him by the feet*. Hold fast devout Matrons, you were before like waves of the Sea, tossed about with suspicions and uncertainties, you were carried hither and thither with doubtful fears whether *Christ* would come again from the dead, as he promised, on the third day, but now you have your hand upon the Anchor, upon his feet, hold them fast, and your faith shall no more be shaken. You touch his flesh, you feel the pulse of his veins, his joynts and bones are under your fingers. You have explored that he is no *Phantome*, or *Delusion*; the true and the same body committed to the Sepulchre is alive again. All this your sense suggests unto you, because you hold him by the feet. But the times of this happiness are passed away, no expectation now of enclasping him about the feet; but *Mitte fidem in cælum, & tenuisti*, says *St. Austin*; Extend your Faith into heaven, and you shall touch him there. Secondly, They that held him by the feet had the occasion to honour those parts of his body which had been pierced with Nails for our sakes upon the Cross. And I doubt it not, but to shew themselves thankful for his death, they did offer to lay their modest lips upon his wounds. As when *Paphnutius* his right eye was pluck'd out for being a constant *Christian*. the *Emperour Constantine* kissed the hollow pit from whence the eye was taken in reverence to his sufferings. Thirdly, Take it in the most simple and plain sense, to take him by the feet was one of the most observant forms of lowliness that could be expressed. So did that *Shunamite* demean her self to *Elisha*, when her soul travelled with agony and desire to have her Son revived to life. *Mary Magdalen* her penitent and humble prostration is reduced to this, when she washed our *Saviour's* feet with tears, and wiped them with the hairs of her head. The most expressive Poet notes it that it was the best garb for a passionate Suppliant, *Et genua amplectens effatur talia supplex*. So when the tongue of these devout women did cleave to the roof of their mouth in a sudden astonishment, and they could not bring out one word, not so much as *Rabboni*, all that *Mary Magdalen* could say *ex tempore*, yet their dumb actions were instead of a voice. There was much Congratulation, and Thanksgiving, and Prayer contained in this gesture, *They held him by the feet*.

Æneid. 11.

One great scruple troubles all Expositors upon this Point, why *Mary Magdalen* was repulsed from him, *Joh. xx. 17*. with *Touch me not*, and yet these women were not repulsed, but admitted to hold him by the feet. They that make no first and second Apparition, but say that *Mary Magdalen* and these women did not see him at two times, but altogether at once, are confounded very much in their answer, and resolve it that *Mary Magdalen* did touch him as well as they, (which doth not appear) and that these persons were interdicted when she was, though *St. Matthew* hath passed it over in silence; and that is a conjecture which hath no expression in the Word of God. *Musculus*, a man of good judgment otherwise, hath failed most of all in his opinion, I think, for he says, that this beavie of good women did not lay hands upon his feet, but offered it; and it is a phrase of *Courtship* in this Complementary Age, that such as give a visit of humble respect to a great person, say that they come to kiss his hand, though they do not use that particular Ceremony, so these stooping low to worship him are said to hold him by the feet, though they did not go so far in their salutation, as the Letter expresseth. But here is a word too strong for that evasion, *ἐκράτησαν τὰς πόδας*, *they held him*, it is not *ἅψαν*, but *κρατῆν*, not lightly to touch, but to seize upon him as strongly as their grasp could hold. Let not the truth then be denied; let two Apparitions be granted, and at the first

first time *Mary Magdalen* was denied leave to touch him, and these had permission to hold him fast. What was in it that the favour was so unequally granted? Why first, there was nothing did repugn, but that a mortal hand might touch his glorified body without offence. They that went to *Emmaus*, and met him by the way, are reported to have constrained him to go no further, which imports at least they held him in a friendly manner by the Arm: he invited all the Disciples to feel if he had not an elementary Composition of Body, Flesh and Bone; and *S. Thomas* put his whole hand into his Side, and wallowed it there, and *Christ* felt no pain at all. Then simply there was no Offence to touch, unless some circumstance in the act make it irregular: and so it is supposed, that *Mary Magdalen*, though a vessel of great holiness, yet she had forgot that *Christ* was past the times of humiliation, when he was a worm upon earth, now he had taken his Kingdom and his Glory upon him after he was risen from the dead; and yet she came familiarly to him upon the old acquaintance, and would have given him such a Welcome and Embrace, as she was wont to give him at her *Brothers* house at *Bethany*, as she was wont to do she called him *Rabboni*, and as she was wont to do, she would have toucht him; but where there wanted Reverence, *Christ* corrected her mildly, *Touch me not*: But as for these Women that prostrated themselves at his feet with Adoration to worship him, they had leave to touch because in heart they had tasted the fruit of life. The *Ark of God* would not endure *Uzzah's* touch, he died for it; but the *Priests* that came near it with holy access, had authority to touch it, and it was the dignity of their Office. Not to roll this stone any longer, that good *Saint, Mary Magdalen* was mistaken, as if *Christ* lived again no otherwise than as her *Brother Lazarus* did, to converse in the world as he had done before: Touch him not with the finger of that little Faith. But they that saw some greater excellency in him than before, and fell low on the ground before him, they may hold him by the feet. Yet there is one Interpretation beside, which casts no imputation at all upon *Mary Magdalen*, and I like it the better: 'tis thus, *Christ* had great use of her to dispatch her to his Disciples, it being expedient to send her upon that errand; yet she was loth to depart, surmising that she should see him no more; therefore when our *Saviour* would have her to insist no longer in expressing her love, says he, *Touch me not, I am not yet ascended to my Father*; which is to this effect, I am not yet ascending or going away, you shall have more time to converse with me hereafter, but now it will do more good to my Disciples to hear I am risen, than for you to stay and touch me; depart, insist no longer in these expressions of Love, *touch me not*, I am not quite going away to the Father. But for these Women who made no such fond delay, but laid their hands on his feet, and worshipt him and rose again, no such Interdict was upon them, as *Touch me not*: which is the Sum of this Point.

And the next thing they did confirms me that the holding his feet was unblamable, and a sanctified action, for they worshipt him. If when the first begotten was brought into the world, it is said *Let all the Angels of God worship*, then when the first begotten from the dead came into *Jerusalem* his excellency proclaims it, let all that behold his glorified presence worship him. The wise men fell down before his Cradle and ador'd him, when he lay in a poor and despicable manner: and this was their wisdom to see the brightness of the Godhead in the dark Lantern of his Humanity. Nay the evil Spirit having possessed the body of him that lived in the Tombs fell down before him, and with a loud voice said, *what have I to do with thee, thou Son of God most high?* *Luke viii. 28.* Hell it self is not so refractory, but that the Spirits of darkness confess he is to be worshipped, and they did it. It was not their own body, but in that body over which they had command, they did that function of their own accord, before they were bidden. Yet it was not thank-worthy in them, because they executed no more than the duty of the outward gesture. I do highly commend the lowly service and inclination of the body. O let down your body to the very ground before your Maker, as these women did: a man cannot be too reverent to his God. And as a Plaister of cordial Ingredients laid to the stomach, or an Uction well fomented upon the skin without, comforts the spirits within, and makes us more chearful in our vital operations, so outward reverence helps us greatly against the dulness and drowziness of our heart: the lifting up of the eyes and hands makes a man ask in prayer more passionately: the knocking of our breast provokes our repentance to a more eager indignation against our selves: the bowing down the head and knee makes us the better to understand

derstand the great distance between *God* and us: the uncovering of the head fills us with that necessary consideration in whose presence we stand. *Glorifie God with your body*, 1 Cor. vi. 10. *Tertullian* and *St. Cyprian* read it *portate Deum in corpore vestro*, Carry *God* in your body, that is, bear your Religion openly in the observance and humility of your body. *Christ* is the *Husband* of the *Church*, an *Husband* to the *Soul* of every *Christian*; now this is gained from the similitude that the *wife* is the *Husband's* both in her body, and in her affections: so we are *Christ's* as well in our bodily worship, as in our spiritual adherence to him. But because the act of worship, as concerning that which the head, the knee, the hand do execute may be used to our superiours in civil demeanor, as well as in religious usance to *God*, it is the addition of sanctity conceiv'd in the heart and mind, which makes it Religious Adoration: for the complete definition of it is thus, *adoratio est veneratio talis exterior, quæ ex corde pio & religioso procedit*; that is, that's the adoration due to *God*, and to him alone, which with the exterior veneration of the body proceeds out of the pious and religious intention of the heart: If you yield any token of outward obedience, and mean it to him who hath created you, who hath given you all that you have, who rose from the dead that we also might rise with him, then it is raised up from civil homage, and it becomes Divine Worship. These apprehensions were in the hearts of these women, and thereupon their bodies bowed down in lowliness, and so it wants not one grain of due weight, but that it was the worshipping of the *Lord Jesus*.

From those things which were personally performed by the women I remove forward to all that which was personally performed by *Christ*, and that is contained in his action, or his words: his action is but in this one passage, *Behold Jesus met them*. *Αναστῆναι* is not to overtake one, or to come behind them, but to meet them full but, as our phrase is; therefore it hath somewhat in it diverse from that Apparition which was made to *Mary Magdalen*, and it can not be the same: for he stood behind her, and she turned about to look upon him, but when he presented himself to these Women, he met them face to face. They were going to tell his Disciples and he that was no hindrance to their journey stood in their way. Behold and marvel at it, for the hope of the Resurrection was out of their heads; they came to embalm his dead Body, not to see him living: Or suppose we that the *Angels* had lately persuaded them to that Faith that he was alive again, yet to speak indifferently, they had no cause to expect him in that place, or any where near to *Jerusalem*, for the Angel told them thus in the 7. verse, *Behold he goes before you to Galilee*. Was there any cause therefore that they should think to blest their eyes with him before they had made a journey into *Galilee*? but behold the *Angels* had not all the mind of the *Lord* revealed unto them: *Jesus* met the women hard by where the word was spoken, and long before they went into *Galilee*. So it is with all who are dear to *God*. They look not for the vision of *God* till they are dead: for no man shall see *God* at any time and live. Yet before we get into *Galilee*, before the Soul ascends into heaven, he grants us that blessing to see him often with the eye of faith. As the place is one part of the wonder, so there is another *Ecce*, another behold in the time, just as they were going to tell the Disciples that an Angel had publisht at the Monument that the *Master was risen*, just then he met them. One hath made a good note of it, *qui communicant Christum aliis ipsum altius intelligent*. Teach the ways of the *Lord* to others, and thou shalt understand them the better thy self: Communicate unto the ignorant what thou knowest of *Christ* thy Saviour, and thine own knowledg shall increase unto thee in the communication. A great encouragement, though the mysteries of faith are deep and inexplicable, yet to preach them as we are able, because we have this hope, that *Jesus* the revealer of all secrets will meet us by the way. And yet behold again, that *Jerusalem* being so populous, and at this time of the Passover throng'd with all sorts of strangers, he was discerned of none but of these women, these he meets and salutes them. This is their reward that they left their soft Couch, and some hours before the Sun rose came to seek the *Lord*. The Servants of *God* are called *generatio quærentium*, *Psal. xxii*. This is the generation of them that seek thee, even of them that seek thy face *O Jacob*. He says in the Prophet *Isaiah*, that he was found of them that sought him not, much more will he be found of those that sought him. Ask *St. Cyprian* why many that thought themselves Eagles could not behold him with their piercing eyes, and that this little Nest of Sparrows, these few women did encounter him, *St. Cyprian* says, *quæ ardentius dilexerunt, quæ devotius quæserunt*, such as loved him

him more affectionately, such as sought him more devoutly, they have the blessing to enjoy him. But a wiser than *Cyprian*, even *Solomon*, says it, *Prov. viii. 17. I love them that love me, and those that seek me early shall find me.* In a word, Christ meets all those that go in the way of faith and obedience, as these women did. And as the Father went out to meet his prodigal Son before his Son did look for him, so go on in repentance, in love, in zeal, in holiness, and you shall see the unexpected day of the Lord.

After this hear the words which our Saviour spake to the women. St. Paul heard his voice from heaven, but did not at first see him. St. Stephen saw him stand at the right hand of God, but did not hear him speak, these persons had the blessedness both to hear him and see him, and his tunable voice gave them this salutation before they spake to him, *all hail*. It is no question but Christ spake unto them in the Syrian or in the Hebrew tongue, and their word of love and courtesie to one another when they met, was *shalom*, or *peace*. And so the Syrian Paraphrast renders these words of my Text, *pax vobis*, peace be unto you. But the Evangelist hath kept the Greek form of salutation, *χαίρετε* *rejoyce*. The Latin tongue useth that word which was usual in the mouth of the Romans, when they gave the wishes of a good day unto any, *avete*, an old Latian word, whose meaning themselves did not know. The Poet *Martial* was a good Critick that confessed it. *Exprimere Ruse fidicula licet cogant Ave latinum, χαιρε non potes Gracum.* Now at last to descend to our language, we express it as you read it, *all hail*, which is a Saxon ideom for all health. The optative form of the Hebrews was Peace, of the Greeks Joy (they were merry Greeks) of us English health. The common custom was, that friends should meet friends with auspicious words, with congratulation of happiness one to another, whensoever they came together upon appointment, or incidentary occasions. Among the Heathen Humanity, and Civility, among us Christians Brotherly love is the original to salute one another with a Prayer when we meet. But who is he among an hundred that thinks the name of God, and a Prayer is in his mouth, when he bids a *Good morrow*, or a *Good even* to his Neighbour; he hath no perceivance of his *all hail*, or of those charitable words that come from him. He doth not bless his Brother after the meaning of the phrase, but he talks by rote like a Parrot. And as it is most supine negligence to mean no good in our salutation, and will fall into the condemnation of idle words, so it is most devillish to give the outward salute of good words, and to have war in our heart. As *Joab* spake peaceably to *Abner*, that is saluted him, and then smote him that he died: as *Judas* gave *all hail* to his Master, and betrayed him with a signal of a courtesie. A familiar thing in this wicked world, to bid *God save*, and *God speed* to them whose destruction we covet, and to think of cursing in our heart at the same instant when the form of blessing is in our mouth. Shame be to our dissimulation that it is but a form. It began to be so odious among the Heathen to salute out of wanton fashion, when they meant no kindness, that it grew in use among them to confirm their Greetings with an oath. In one of *Terence* his Comedies this passage is between two Servants, *Salve me-castor Parmeno, & tu adipol Syra*, they swore they did verily mean them all the good wherewith they saluted them. But this would not mend the matter in our dissembling age, for we have many that will salute, and swear, and yet intend mischief to their neighbour, and so will mix malice with perjury. I leave them to the bitterness of their own sins, and to have their portion with Hypocrites. I am sure the salutation of our Saviour did really bring peace, and joy, and health to them that were saluted. *Gaudere eas jubet, quæ condemnata erant ad habendum merorem*, says *Euthymius*, womenkind in Eve was condemned to sorrow, *Gen. iii.* Now Christ bids them *rejoyce*, and obliterates the handwriting of sorrow that was against them. *Avete, χαίρετε*; now be merry and joyful, now that you have seen with your eyes that Christ is the resurrection and the life: the Heavens and all the powers therein, *Arch-angels* and *Angels*, *Patriarchs* and *Prophets*, all *Saints* must be glad at those news; *all hail* to this day, for all the *Feasts* and *Sundays* of the year borrow their festivity from *Easterday*. *This is the day which the Lord hath made, &c.*

It is an easie thing to make us break out into carnal and voluptuous joy, but it is not easie to make us apprehend spiritual joy. Christ spake the good word unto the women *all hail, χαίρετε, rejoyce*. There is somewhat in original sin which makes us great misdeemers: it is not one *χαίρειν* that will set us right: though Christ himself pronounced it there were some signs which betrayed these parties that they were sore afrighted, they said nothing for ought appears, and therefore

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it is likely they were stricken dumb with the astonishment : their countenance I suppose changed, and every joynt of them shaked when they held him by the feet, and therefore the gracious Lord adds be not afraid. We may put it at large thus, I come as a friend, I have saluted you with peace and joy, therefore be not afraid of me as if I were an enemy. So *Josephs* Brethren being mistrustful of some great evil were enheartned by *Josephs* Steward, *Peace be unto you, fear not, Gen. xliii. 23.* The comfort of the salutation was reinforced by this consolation, that there was no cause to fear. When reason hath repulsed the fallacies of our passions by good arguments, fear will diminish by little and little. But here's a case wherein reason could afford no succour ; for what could reason conceive touching the resurrection of the dead ? It is a dreadful thing to mans wit, let it be never so dispassionated, to see one come alive out of the Grave : for it is a most natural thing for a man to tremble when he sees an accident far above nature ; therefore the exhortation must proceed from Christ, and supernatural grace in such an instance as this : *Fear not.* The *Angels* said as much unto them before in the same syllables, he is risen, and be not afraid. Comfortable speeches indeed, yet they did not take ; it required a greater Doctor than they to inculcate that Lesson. Christ preacheth it, and it took effect, they did remit of their fear ; for the *Angels* spake unto the ear, and Christ unto the heart. And when the conscience is enlightned by grace, it cannot choose but see, that the greatest avoider of fear is to know that Christ is risen from the dead. Death is called the *King of terrors* by *Job*, as being the strongest of earthly fears, and yet this is quite assuaged in them that have an assured hope of joyful resurrection. *Wy boastest thou thy self thou Tyrant, that thou canst kill the body,* death is not extinction, but an intermission of life : *My bones shall be covered again, when worms have eat my flesh, and with mine eyes I shall see my Saviour.* It is the Whetstone of fortitude in battel, and in all dangers, *scelus est reditura parcere vita* : who but a base mind will dastardly preserve that life which shall return again ? An application of the Holy Spirit will make a good Christian as stout as a Lion, setting the most valiant object of the *Resurrection* before him. Though the *Pharisees* would hate them to death that should testifie how Christ was raised in power ; though the Scouts of the *High Priest* were abroad to note them in the black book that travell'd about that errand ; though the Souldiers were grim and cruel, and would spare none that should refute their falsehood, that the Disciples had taken away the Body while they slept, yet these weak women dare do any thing to confront the evil world, since Christ had said unto them, *be not afraid.*

After this they have a Commission to dispatch and depart, *Go tell my Brethren :* they must not stay and dispute it, *Lord* whither should we go, thou hast the words of eternal life, send us not away from thee, for in thy presence there is the fulness of joy. If the *Blessed Virgin* was not happy that her paps gave him suck, but that she heard the word of *God* and kept it, then it was no happiness to see Christ, or to touch his feet, but to do his will and obey it. It was not a time to feed still upon this gladness, and to stay with him, but go and impart it. There was a season when *Mary Magdalen* was commended for sitting still at his feet, and choosing the better part, but now blessed are the feet that stir and walk upon this errand to bring glad tidings of salvation. As the *Samaritan Woman* did well not to stay with Christ, but it was better to go into the City, and to tell her kindred that she had found the *Messias*. Beside, their Commission was a special dignity to go from him, and to bring a Message to the Disciples : neither did they pretext as *Moses* did, we are ignorant women, (slow of speech, let *Aaron* rather be sent) unfit for the preaching of these mysteries. Christ knew what sufficiency and aptitude was in them better than themselves, and therefore they must undertake to go to the chief Princes of the Church, to them that succeeded *Aaron* in his *Bishoprick*. The *Apostles* lurkt at home for fear, so that Christ was fain to find out new *Apostles* to preach him, *these Daughters of Jerusalem.* And as their Commission had dignity in it, so it was very pleasing, and full of sweet address to those that sat disconsolate : *Go tell my Brethren :* they that run away from him, and forlook him, did not look, it may be, for so sweet a Title : No doubt their hearts did catch at it as soon as ever they heard it, like those that came from the *King of Syria, thy Brother Benhadad.* The *Angels* did not give them this style, but plainly thus, *Go tell his Disciples,* and it was well, considering their fault, that they did not lose the name of *Disciples* ; but Christ exceeds the *Angels* in loving kindness, and is not ashamed to call them *Brethren, Hebr. ii. 11.* But the more he advanceth his Servants in title, the more ought they

they to depreſs themſelves; the more he calls us *Brethren*, the more let us caſt our ſelves down before him as Servants to the *Mighty Lord*. This alſo they learnt into the advantage, that now Chriſt was riſen in immortality, he had not put on another body, or chang'd his nature: he is ſtill as we are in his fleſhly ſubſtance, and therefore calls his Diſciples *Brethren*. And this we are taught likewise, that he doth acknowledg them for his *Brethren*, after he appeared in glory: even as *Joſeph* claimed kindred of his *Brethren* in the top of his honour. Haughty men will forget their old acquaintance when they riſe unto promotion; but in true morality, *amicitia non diſſolvitur per fortune acceſſionem*, a true friend will perſiſt a friend, though he aſcend to a noble acceſſion of fortune. Chriſt being made the greateſt that ever was upon earth calls theſe Fiſhermen *his Brethren*.

Laſtly, as their Commiſſion had dignity, and ſweetneſs in it, ſo they were ſent with profitable tydings, to tell the Diſciples they muſt go into *Galilee*, and there they ſhould ſee the *Lord*. What ailed them, I may ſay, that they were not already gone into *Galilee*? for Chriſt had told them, *Mat. xxvi. 22. When I am riſen again I will go before you into Galilee.* Nay albeit the Women repeated this unto them they did not ſtir. What? though they would not go with him to his Croſs, would not they remove into *Galilee* when they were warned by Chriſt, and now readmoniſhed by the Women? What might it be that hindred them? ſhall I tell you what I think? they had forgotten what *Chriſt* ſaid; and the tydings of the women made them keep cloſer to that place where they were. Can it be that theſe women ſaw him in *Jeruſalem*? then ſurely ſay they the *Lord* will appear unto us in this City, though we do not travel into *Galilee*. But why did the *Lord* appoint the great intercourſe between him and his Diſciples in *Galilee*? Firſt it was remote from *Jeruſalem*, where much danger was, there he might diſcourſe with his *Diſciples* with more privacy and ſecurity. Secondly the *Apoſtles* were all *Galileans*, and for their ſakes he did this honour to their Country. Thirdly, to eject *Satan* out of his poſſeſſion, for it was a place of much ſin, called a place of darkneſs, and the land of the ſhadow of death, *Iſa. ix. 2.* Fourthly, there were many Diſciples in *Galilee*, and Chriſt had intended a famous meeting to appear to them all at once, as ſome ſay on Mount *Thabor*, where he was tranſfigur'd; and that here it was where he was ſeen of more than five hundred *Brethren* at once. Be it as it would be, he promiſeth they ſhould ſee him there; and he was better than his promiſe, for upon this day at Even they ſaw him at *Jeruſalem*. Here is nothing that favours of any old grudge or diſpleaſure, no repealing of the former promiſe, becauſe they had forſaken him in the Garden, but a confirmation of all loving kindneſs paſſed, and an exceeding favour ſuperadded: that their ſouls might not be tortur'd with that long pro-craſtination, not to ſee him till they went into *Galilee*, he prevented the time, and appear'd to them in their own Chamber before they ſlept. To this Chriſt who is faithful in promiſes, and gracious in loving kindneſs be all glory. *AMEN.*

THE NINTH SERMON UPON THE RESURRECTION.

M A T. xxviii. 13.

Say ye, his Disciples came by night, and stole him away while we slept.



IN the Parable where the *King* made a Marriage for his Son (and I may truly apply it, this day was the *glorious Nuptial* of the Son of God) but in that Parable, the Servants went out for Guests into the high ways, and gathered together all, as many as they found, good and bad. So the *Evangelists* have filled up the story of our Saviours Resurrection, with all kind of Circumstances of *Saints* and *Reprobates*, truth and fictions, good and bad. It is agreed by them who have exactly wrote an harmony of the *Gospels*, that *Christ* made five Apparitions, and no fewer, all of them upon *this triumphant day*, after he was risen from the dead, to the devoutest of all others, men and women, that loved the Lord. The first, to *Mary Magdalen*; The second, to the *other Women* that were going from the Sepulchre to tell the *Disciples* what the *Angels* had said unto them; The third, to *Peter*, *Luc. xxiv. 34. The Lord is risen indeed, and hath appeared to Simon. 1 Cor. xv. 5. Seen of Cephas, then of the Twelve*; The fourth, to *Cleophas* and the *other Disciple* toward the setting of the Sun, to whom he was known in the breaking of bread. The fifth, to the *Disciples late that night*. Whereas they had received a Message to go into *Galilee*, and there they should see the Lord, yet out of fear and incredulity they moved not out of doors. Therefore on the same day at Evening, being the first day of the Week, when the doors were shut where the *Disciples* were assembled for fear of the *Jews*, came *Jesus*, and stood in the midst of them, and said, Peace be unto you. And howsoever some of those portions of Scripture are read for the *Gospel* to morrow, some for *next Sunday*, yet all those five Apparitions happened upon this one day. He appeared so often to the best of those that loved him, but the relation of his Resurrection was made also on this day to the worst of those that hated him. The *Angels* spake it to the Women in the hearing of the Souldiers that he was risen to life; the news went from bad to worse, the Souldiers tell the High Priests and Elders what they had heard and seen; the High Priests again sophisticate the news, and tell them fraudulently to *Pilate* for the Souldiers safety; then *Pilate* and the *High Priests* agreeing together fill the whole Nation of the *Jews* by their cunning with incredulity.

Look not therefore to hear me speak at this time of those good *Saints*, to whom the mystery of *Christs Resurrection* was the savour of life unto life, but of those wicked Infidels, who by their own impiety made it unto themselves the savour of death unto death. There is not one good person within the compass of the story, whereof my Text is a part. It is *Manipulus zizaniorum*; If ever, according to the Parable,

Parable, God sent his *Angel* to gather the worst Tares in one bundle by themselves, here they are. The *High Priests* prevaricating with God and his Angels, the Souldiers corrupted, *Pilate* the Governour misperswaded, the people wholly seduced, bad is the best: Yet St. *Matthew*, and no other *Evangelist*, hath interserted this piece of treachery among the other sweet Narrations of this most happy day. And for these causes, if St. *Chrysostome* hit it right, ἡ ἀλήθεια παρὰ τῶν ἐναντίων ἀνακηρυττομένη διαλέμπει, truth will have the better audience, when it passeth through the mouths of most contrary Authors, say not that his Disciples, and such Women as had Christ in admiration, spread these things abroad, for the malignant Souldiers speak the same. 2. That we may see that very hour, when God did first smite the *Jews* with that vertiginous spirit to hearken to *Cabalistical Legends*, to the doating dreams of the *Rabbines*, as they do at this day, that is in St. *Pauls* Phrase, to profane and old wives Fables. For indeed this Text is a mere Romancy, as arrant a *Jewish* Fable as ever was told: A Conspiracy so full of rotten Fictions, that nothing is true in it all, but that it is a Conspiracy, and that it is a Fiction. 1. Then we must bolt out the Confederates, *Gabal* and *Ammon* joyn together the High Priests, the Elders, and the Souldiers. 2. The way of Confederacy is by putting a forged Tale in the Souldiers mouths, they must avouch any thing that the Priests suborn, *ye shall say*. 3. The Plot is collaterally against the Disciples for being τὴν βασιλείαν, breakers up of Graves, and robbers of the dead, *Say ye his Disciples came by night*. 4. The main intended contrivance was to discredit the true Doctrine of our Saviours Resurrection, *Say ye his Disciples came by night and stole him away*. 5. In the last place I will handle the improbability of all, of what contradictions the Plot consists, never to be pieced together, for all this, if it like you, must be done while they slept. *Say ye, &c.*

The Text being part of a Confabulation of some that laid their heads together to do mischief, in the first place it will be most proper to speak of these Confederates. On the one part, to see that men of the best gifts and qualities are the most wicked Sons of *Belial* when they are left to themselves, they are of no worse credit and calling than *High Priests* and *Elders*. The selected Tribe of God to burn Incense to his name, and offer Sacrifice continually, the eyes of the people for counsel, and their tongue to pray for them: So blessed by *Jacob*, and by *Moses* in the name of their Father *Levi*, that nothing but such an horrid sin as a conspiracy against Christ could unbless them again. Every house thought it self happy to receive one of that order, so *Micah* of Mount *Ephraim*; every Lot of *Israel* took them for innocent and unsuspected, as it is 1 *Mach.* vii. 14. One that is a Priest of the Seed of *Aaron* is come, and he will do us no harm. *Marcus* dixit, ita est, their word was Law, and their righteousness unquestioned. All this credit they had, that now the Devil might use them the better to suppress a manifest truth. When one did highly commend *Julian* the Cardinal the Popes Legate at the Council of *Basil*, *Sigismund* the Emperour answers, *Tamen Romanus est*; for all your great commendation this man is a Roman; So the *High Priests* sate in *Moses* Chair, were zealous of the Law, fasted, look'd sowerly, pretended much affection to the Temple of the Lord, *Tamen sunt Pharisaei*, for all this praise they tasted deeply of the Leaven of the *Pharisees*, and envied it that God himself should send his own Son to have more authority among the people, or to be greater in estimation than they; such as loved the praise of men more than the praise of God. That was a mild character of our Saviours; but the meaning of it is, they had rather conjure with Hell to maintain their Error, than retract it with open repentance, and incur a little shame for their former obstinacy. When *Lazarus* was raised from the dead, and all the people wondred at it, presently the *High Priests* warn their Council to meet, (for upon every good deed they fell a conspiring) and the matter propounded to the Council was, What do we? For this man doth many Miracles. O fools, and slow of heart! If he do many Miracles, what should ye do? But confesse him to be the Son of God, and fall down and worship him. "Is *Lazarus* revived to their knowledge? And doth it not say unto them, why will ye perish and not believe? Nay, God invited them thus far, that those mighty sinners, the Authors that put Christ to death, heard of his Resurrection on this day within a little while after he was risen, and by their own Ministers, such as were of their own Faction, that watched the Sepulchre, those told them very certain tidings, that an Angel of God had said to certain devout women, *He is risen, he is not here*. They saw it, they heard it, they quak'd for fear and felt it, they could not be mistaken. O God what abundant means were these, to let

them know the truth and be saved? For all this they are at their old santez, *what do we?* This man is risen from the dead, let us cast a mist before mens eyes, that they may never believe it. Thus that which should have begot Faith in them begot madness; and that heart will never be well softened which is hardened with the very grace of God. Was Pharaoh ever religiously mollified that wax'd stubborn after so many Messages which Moses brought, after so many Plagues on Earth, so many Wonders from Heaven? He never had a true relenting heart that dodg'd the grace of God so often. Beloved, that Pharaoh, and these High Priests, let them be your examples, what a fearful thing it is to make ill use of those good means which are ordained for your salvation.

But I am not yet off from the main Point, the Priests are one part of this wicked combination, and they invited the Souldiers to joyn with them in the Plot against Christs Resurrection, and undertake for another Plot, to make Pilate wink at all passages, and be pleased, *Davos Davos omnia*, these are the wits that carry the whole stratagem before them. For what Impostures will not pass for fair dealing when they are recommended upon the credit of the Chief Priests? *Is qui occantur auctoritate sacerdotali facile pro veritate obtruditur mendacium*. When well meaning men have the persons of some great Clerks in reverence, and think the Spirit of God is among them; how easie it is to fall into great errors upon that trust? That it is no wonder if many stick obstinately to Popish superstition, whose eyes are dazled with Pontifical Authority. Woe be to them who are rotten in their own foundation, and yet inveigle others to build upon their conscience. And mark who those others were, whom the High Priests made their Confederates, some of those Souldiers that watcht the Sepulchre. So the Fox and the Lion are yoked together, *Vulpina pellis & Leonina*; force and policy, wit and violence. The Sword of Paul, as Pope Julian the Second said, with the Keys of Peter.

Some of the Watch came into the City, and shewed the High Priests all things that were done, *ver. 11*. At first they told the certainty of Christs Resurrection, and gave God the glory; and made a just Apology for themselves, that they were charged indeed to look to the Tomb, that the body which was in it might be kept safe, and unremoved; but some dreadful Powers from above came down, and broke open the Sepulchre; who could blame them therefore that they did not fight against Heaven? If they might have been let alone to themselves, they had said no more, and gone away well excused. But the High Priests, more unjust by far than these Heathen, make them unsay every word, which they had spoken true, and scandalize Gods name among the Heathen, by teaching them to blaspheme. A very hard case, that in all likelihood these had been far more honest and sincere if they had never consulted with those that by their Duty and Office were their Teachers. But a little matter, alas, draws men into the high-way of iniquity, and the Priests could no sooner propound treachery, but the Souldiers are in the knot. First, they carry more reverence to man than unto God, and conjoyned to betray the greatest Article of truth in all the Gospel to do their friends a favour. Secondly, See how soon the wicked forget into what great fear they were put, it was but even now that they quaked, and became as dead men at the Apparition of an Angel, their sin was before their eyes, that they should watch his Sepulchre, of whom the Prophet had said, *Thou shalt not suffer thine holy one to see corruption*; the guiltiness of this took all their courage from them, yet within two hours after at the most they are deeper in the same wickedness than ever they were before, as if the terrible admonition they had early in the Morning had been seven years since, or before mans remembrance. So let the Plague, or Famine, or Sword of the Enemy be removed from a Nation, in one year, nay, in one month you shall see the sins of wont and custom as high and as ripe, as if that People had never been beaten with such calamity. When Moses had interceded to God to rid away some sore judgment from Pharaoh, after a little pause he was never the better: But when Pharaoh saw there was respite, *Exod. 8. 15*. So the Souldiers seeing there was respite, and that the revenging Angel did not follow them at the heels, fall immediately in a little space into a fouler service than before. Thirdly, As the saying is very true, *Facinus, quos inquinat, aequat*; great men lose much of their superiority and power when they match themselves with their underlings in a bad deed; the basest servants are their equals when they have made them consorts in their iniquity. The High Priests lost all their veneration in the esteem of these Souldiers when they were guilty one to another of a mutual Confederacy. They should and would

would have been as fearful to do any wicked thing in the presence of the High Priests as in the presence of an *Angel*; but now they carry no awe at all to them who had forgot their reverence to their *God*.

Fourthly, We read at *verse 11*. they were but *some of the watch* that concurred in this devillish stratagem against *Christ*, and his Disciples, but the *Chief Priests* are indefinitely named, not some of them, but the whole Fraternity, for none are excepted. So divers *Synods of Christian Priests and Bishops* have with one mouth protested against the Faith, with one Pen subscribed to Heresie, so that the unity of *Priests*, let some say what they will, is not always a token of *Gods Spirit* upon them, but sometimes of *Satanical Confederacy*. Of the Souldiers, who watch'd the Sepulchre, but one part only came into the City, and of that part it may be but a few of the chief sticklers consented to evil, the rest, perhaps, were like those two hundred in *Jerusalem*, who were called by *Abjolon* to *Hebron*, of whom the *Scripture* ^{2 Sam 15.} witnesseth, *That they went in their simplicity, knowing nothing*. Among this Band of ^{11.} Souldiers, and among those that were tempted to tell the forgery, he that writes the *Calendar of the Greek Saints*, *Simcon Metaphrastes*, nominates one *Longinus*, and brings him in for a *Saint* on the *Fifteenth of March*, the next day after *Christ* was crucified. *Metaphrastes* hath patched together this Legend of him, that it was he who pierced our *Saviours* side with a *Spear*, and that a drop of the blood which streamed out fell upon the eye of *Longinus*, whereof he had lost the sight before by some mischance, and this drop of blood restored him to the sight, yea, and to the eyes of his mind, presently to confess *Christ* and believe. How will the next story hang with this? That for all his conversion and belief, he was by appointment of *Pilate* one of them that watch'd the *Sepulchre of Christ*; surely, all those were evil instruments, and the *Angel* handled them accordingly, by striking a fear into them like dead men. But proceed we, for *Metaphrastes* says, that *Longinus*, and two more with him, refused the evil ways of the *High Priests*, stiffly avouched the truth of the Resurrection, for which he incurred the great hatred of *Pilate*, and the *Jews*, and when they despited him for it he gave up his Souldiers Cassock, and Belt, would serve the *Romans* no more, went into *Cappadocia* to preach the *Gospel*, and became a *Martyr*. But that you may know *Metaphrastes* is no sure Author for *Canonizing of Saints*, *Baronius* at the end of this, and another story I shall tell you anon, bids the Reader beware, says he, *As Paul admonisheth, prove all things, hold that which is good*.

But before I leave this first Point of my Text, mark that, which is most apparent, how the *Chief Priests* and Souldiers pieced together, why *the Elders and the Council* ^{Ver. 12.} gave large money to the Souldiers, like *Claudius* his Witnesses, of whom *Tully* says, they knew him to be a man of no faith, for they would not speak one word of his side till their hire was in their Pocket. *Emitur à custodibus argento resurrectionis silentium*, ^{Hilarius.} The *Jews* gave money to the Souldiers to keep the truth of the Resurrection in silence, and by so much the more is the Resurrection of *Christ* grown so famous, because this Bribery is so infamous, (they offer a little Silver to them that will conceal it, *God* doth infinitely out-bid them, and offers the *Kingdom of Heaven* to them that preach it, and publish it.) For the *Pharisees*, who, no doubt, were the principal in this action, were most greedy of gain, and loth to part with their substance, especially by the lump, wherefore they would never have given *ισχυρὸν ἀργύριον*, large money, much more than they covenanted for, when they hired a Cohort to watch the Sepulchre, I say, they would never have given so much to the Souldiers to stop their mouth if there had been any probability left to out-face the truth; no certainly, if it had been possible, they would have brought them in for carelessness, or treachery, but the matter was clear, it could not be answered so; they must poyson the whole Band with money, or the truth would come out to their shame and infamy. O what folly there is in the wisdom of the wicked? What prudent man would ever hope that a Multitude would keep counsel? That among so many Witnesses none would blab it out in a corner? That no Scoffer in the ranks would take their money, and laugh at them for their impiety? Or that *God* would not raise up some other faithful Witnesses though all these did continue in Perjury? It was a Proverb once in the *Christian Church*, that it had *Golden Priests* when it had *Woodden Chalice*s, that is, a brave Clergy in the times of poverty and persecution; but when Riches flowed in, that they had *Golden Chalice*s, they had for a great part but *Woodden Priests*. I find this most true in the Synagogue of the *Jews*, that in this Age they had more wealth than they knew how to use well, for in these three last

Chapters of St. *Matthew*, four times, and no less, they did most grossly abuse that Talent which the Lord had given them: 1. They gave *Judas* thirty Pieces of Silver to betray his Master. 2. They were at charges to bribe a Multitude with swords and staves to take our Saviour in the Garden. 3. They set a Watch to look to the Sepulchre, expence was drawn from them for that use. And 4. They gave large money to have the Souldiers say, as it is in my Text, *His Disciples came, and stole him away by night. Pecuniam quæ in usus templi data fuerat, vertunt in redemptionem mendacii*, says St. *Hierom*; which I would English, They took a part of Gods portion to fee the Devil. One says, that this is a note of the *Antichrist*, *Proditur venturus armatus pecuniis*; a Tradition goes that he shall be full of money, able to bribe abundance to take his part, so that they shall maintain falsehoods and errors against their own conscience. Not unlikely to be true, and I am sure the mystery of *Antichrist* began betimes, even on this very day, and let us all take notice of it, to whom the Resurrection of our Saviour is sweet and precious, what an horrid and *Antichristian* sin Bribery is, both in the Giver, and in the Taker, that the Devil did fly to that sin rather than any other, thereby to subvert the glory of God, and the dearest consolation of all Christians, the Resurrection of Jesus. As Brimstone will smell in Wollen, so all sorts of Bribery, intended to the prejudice of truth and innocency, smell of that abominable corruption which put the Chief Priests and the Souldiers into this deep confederacy, that shall be succinctly handled, now I have made the rest that follows more easie to be understood by opening the condition of the persons that carried the plot between them.

The way of the Confederacy follows, by putting a forged Tale in the Souldiers mouths, they must say any thing that the Priests suborn, *Say ye*. There is a three-fold lie, says St. *Austin*: 1. Vain Fiction, which doth neither harm nor good, *Quod fit merâ mentiendi libidine*, a mere trick of scurvy custom without any bad intention, yet this is a sin. 2. There is a lie which hurts one party to help another, and that is a greater sin than the first. 3. *Tale est quod nulli prodest & obest alicui*; there is a lie which is pernicious to some, and beneficial to none, that is worst of all; such stuff was this that was perswaded to the Souldiers. Roman Souldiers were wont to be commended for their fidelity above all Military men in the world, *In Rom. militibus raro fides fuit desiderata*; They were very trusty and true in the praise of all Histories, and God gave them grace to bring truth with them as far as from the Sepulchre to the Council Chamber of the High Priests, but there they lost it, there they were bought out of it, and to this day the Jews, if they could, would make us unsay all the truth that we tell them. O beware of such as turn away their ears from the truth, and give heed unto Fables; especially, note those for the enemies of Christ, like these in my Text, that will hire others to forge, to dissemble, to forswear; these are they that drive the Devils Market, and they must look for the reward from him, he is their father, the father of lies and liars. *But what reward shall be given thee thou false tongue? Even mighty and sharpe Arrows, with hot burning coals.*

We detest Baudes and Pandars very justly, the wicked dealers for other mens filthy Lusts: Ought not they to be as much detested (I think they ought) that are other mens hirelings and Instruments to vent their falsehoods and dissimulations.

Survius devit. Pa.lib.2.

Anthimus, Bishop of *Nisomedia*, was enquired after to be put to death for being a Christian, and being found had the courtesie offered him by the Serjeants, that they would tell the Tyrant that sent them they could not find him, they were resolved to be so kind, and *Anthimus* had his leave to make an escape; but the thing wrought in his conscience, and rather than they should tell a lie for his sake, he went after them, and offered himself to suffer death. But *Sisera* was not so streight-laced, as

Judg.4.20.

we use to say, he would have been content, nay, he desired *Jael*, *If any of the Persuers, askt for such a man, to say no man was there*. This is the case which of all others may seem most plausible, whether one might be entreated to tell an untruth lawfully to save the life of another, that is followed by an enemy. St. *Austin* quickly resolves it, you must not do a wicked thing to save your own life, much less doth it urge you to corrupt your own soul to save another mans body. So he doth extoll *Firmus* Bishop of *Tagastum*, *Firmus nomine, firmior voluntate*; into whose house a fearful person fled for fear of Assassins, and being asked for him, *Respondit nec mentiri se posse, nec hominem prodere*; he answered, he must not lie, and he would not betray a man to them that thirsted for his blood, and from this answer he would not be beaten with many wounds. O take not away from me thy truth, says David;

Cap.13.lib. Pradiæ.

not

not Eloquence, nor a shrill voice like a Symbal, nor a musical warbling as sweet as a Syren, none of these are the honour of a mans lips, truth goes beyond them all. *ἡ ἀλήθεια ἀβρὼν ἐν γένει.* says *Symonius*; A word truly spoken is nobly born, falsehood and lies are beggarly begotten, that is, either out of foolish easiness, or out of fear, or out of base reward, as when the Souldiers had the Bribe in their hand, they must say any thing that was put into their mouths, *Say ye.*

Say ye: Why let such as they are talk their pleasure; But who would believe them? A lie hath a kind of croaking harshness in it at any time, especially from such reporters as these. I am induced to suppose that the *High Priests* were half jealous of them, that all was not Gospel which they related about the *Angels* appearing, and the body risen, and would they have the people trust them more than they did? But here was *Gods* judgment upon that stiff-necked Nation, though these were heathen men, without *God* in the world, vile Mercenarie witnesses, of no credit, yet their tale was received of the *Jews* as if *Moses* had brought it; and it is reported commonly to this day, says *St. Matthew*. If *St. Matthew* meant at that day when he wrote his Gospel, that was eight years after, says *Theophylact*. *Iustin Martyr* says, that in his days, more than an hundred years after, it was taken up among the *Jews* for a true story, and that they wrote Letters to their Countermen over all the world, to assure them it was so, and no otherwise. But in holy Scripture that phrase, *to this day*, notes the durance, and long continuance of a thing, the twelve stones which *Josuah* set up on the banks of *Jordan* are there *to this day*; after *Dagon* fell on the Threshold, the *Priests* of *Baal* tread not on the Threshold *to this day*, so this figment was commonly reported among the *Jews* long after, that is, *unto this day*. See what Prophets were their Instructors, after they had set their heart to resist the truth; *Testimonium Martyrum nolunt audire ut vivant, & testimonium dormientium receperunt ut pereant*; They stop their ears at the Doctrine of the holy *Martyrs* that invite them to eternal life, and receive the witness of Souldiers, that belie themselves, saying, they slept and did not; and belie *Christ* and his victory over the Grave, saying, that such men, as I think, they knew not, *His Disciples came and stole him away by night*. *Attende potius eum qui emit te, non eum qui mendacium emit tibi*. Listen unto *Christ*, and learn of him who hath bought thee with a price, with the price of his own blood to inherit eternal life; listen not to them that gave a price of money to buy a lie, whereby thou shalt be swallowed up of eternal death. And beware to be either active or passive in false subornations, either the giver or the taker. Beware of lying lips, and a deceitful tongue, all these are most odious for their sakes that would have undermined the credit of our Saviours Resurrection. wherefore putting away all lying, speak every man truth with his neighbour, for we are members one of another. Buy the truth, and sell it not, *Prov. xxiii. 23.*

2. lib. contra Tryph.

Aug. hom. 37

De verb.

Dom. Ser. 45

Eph. 4. 25.

Now the *Jews* have rigg'd their Witnesses, and set them forth so well greazed in the hand that they dare say any thing; We are come in the third place to that which they must say: First, They must lop at the branches, and strike at the root afterward, the Disciples must be first drawn into danger; that they are breakers open of graves, and robbers of the dead, his Disciples came by night. Poor souls, they thought they had taken the safest way that the wit of man could invent to escape both envy and danger, they were shut up, stirr'd not abroad, medled with nothing; but let a man live as private as he can, as retired as he can, if malice mean him an ill turn it shall fall upon him; *Christ* was private enough in *Mount Olivet*, yet there he was attached. And it is an argument unto us, that many times they fared better through *Gods* providence, who adventured themselves abroad in ill times, and contested for the name of *Christ*, rather than they that out of humane providence would hide themselves and their gifts for fear like a Candle under a Bushel. But whether in a private or in a publick life the Disciple is not better than his Master. If *Christs* Doctrine and Miracles were so ill entertained by the *Pharisees*, that they hated him to the death, yea, and beyond death; his Ministers shall feel their anger before the storm be ended; the very name of a Disciple was grown a taunt and reproach. The Synagogue thought it had called the blind man all to nought, when they said of him in their passion, *Thou art his Disciple*, *Joh. ix.* This is an infallible character of a base and ignoble spleen to grudge at all those that depend upon such as they persecute, to despise the poor Disciples for *Christs* sake. As *Zedekiah* commanded not only *Jeremiah* the Prophet to be laid up in Prison, but *Baruch* his Scribe to be apprehended, *Fer. xxxvi. 26.* And the *Jews*, when they could not tear *Paul* in pieces, nor come at him, they beat *Sosthenes* his Companion, whom he had converted to the

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the faith, *Act. xviii.* The old devillish State rule was, leave no whelps living of the brood of a Lion: so the *Pharisees* would destroy all those whom *Christ* had gathered about him, if these were made away they thought there was not a tongue left that would wag to offend them with this truth, that *Christ* was risen from the dead.

His Disciples came by night; did they, will you stand to it? then call the *Disciples* and the *Souldiers* face to face, and examine them before *Pilate*: *reus ore proprio respondere debet*, it is the Law of Nations and Nature, that the accused in all Courts of the world must speak for themselves against their accusers, this is most indifferent justice it cannot be denied, to believe a tale against a man without suffering him to say what he can for his innocency, is barbarous and inhumane proceeding. He that came to the Marriage Chamber not having on a Wedding Garment, was not cast forth till he became speechless, and could not answer: But the *Disciples* have no shadow of law or trial permitted unto them, but are impleaded and condemned behind their backs, *his Disciples came by night*. Since they were not permitted to say ought to clear themselves, I will anticipate a little of the last point, and say one thing for them, how improbable this defamation was, with little partiality to their person. They that ran away in the Garden from their *Master* when he was alive, because a few *Bandogs* of the *High Priests* had him in their teeth, how durst they adventure against an whole *Cohort* of *Souldiers* to come near his Sepulcher when he was dead? though one of them drew a sword, and smote a *Servant* of the *High Priests*, it was before *Christ* was griped in their clutches; but since they saw him dead, *nil iste nec ausus, nec potuit*, their hearts fainted, they shut themselves close, and durst not be known where they were, are these likely to rescue their *Masters* Body from a *Roman Garrison*? *Loquere verisimilia*, speak likelihoods, though they be falsehoods. Good wits says one love to make discoveries of treasons where there are none, it makes their own perspicacy and discerning admired, but they do it upon seeming and strong conjectures, but here is no scent in this tale to follow it to any probability. The truth is a *knarvisb* wit might have found out many more colourable evasions, but with this fiction, if it took, the *High Priests* set forth themselves not only for wise men, but to have *Prophecie* and *Divination* in their spirit; for in the former chapter, *verse 64.* they request *Pilate*, that he would command the Sepulcher should be made sure, lest his *Disciples* come by night and steal him away: No better excuse therefore to advance their credit to be *Divine* and *Prophetical*, than to charge the *Disciples* with the same fact, even as they had foretold it a day before. *Nonne sex totos menses prius olfecissem?* says old *Demea*: So these were such cunning men, that they had the *Disciples* plot in the wind, before ever it was intended. Silly fellows, God wot, for all this cunning, fifty days full had not run on after *Christ* rose from the dead, but *St. Peter* and his *Associates* filled all *Jerusalem* with their *Doctrin*, that *Jesus* was risen from the dead, and that He whom they had crucified was both *Lord* and *God*. Where were their wits to foresee this and prevent it? and when the fame of it was openly begun, how will they mend it? lay not night works to the *Disciples* charge, as if they durst not avouch the *Resurrection* but in darkness, *dies diei eructat verbum*, one day certifieth another, and one night telleth another, that *Christ* rose by his own virtue, and by no fraud of the *Disciples* to turn the nights of ignorance into manifest light, and to bring us from the night of Hell and the Grave into everlasting day.

But the malignance of the *High Priests* against the *Disciples* was a less crime than their envy against the glory of *Christ*, that's the fourth point of my division, and their main drift to discredit the true *Doctrin* of his *Resurrection*, *Say ye his Disciples came by night and stole him away. Virtutem magistri faciunt esse discipulorum crimen*; these are rotten *Jewish Fables*, for *Christ* rose by his own virtue, and was not surreptitiously convey'd away, but they make this *Divine* virtue in *Christ* to be an hellish vice in the *Disciples*; *τὸ μαραίνεον*, breakers up of *Monuments* of the dead, a most infamous crime, in the judgment of all *Laws*, *Heathen* and *Christian*, accounted among the *Enditements* of *Sacrilege*, not only because the *Corps* is laid up in a place, but because the body of a *Christian* is *sacrum depositum*, interred in an assured hope of the *Resurrection*. It was hateful in the very *Beasts* to root up the *Carkasses* of the dead; *Aristotle* imputes it to the ravening *Hyana*, *ἡ δὲ τῆς σαρκοφάγου τῆς νεκρῶν*, to long for the flesh of man, and therefore to turn up his Grave to devour him; and *Pliny* adds to it, that it is commonly believed, *ab hoc uno animali sepulchra erui inquisitione mortuorum*, that no brutish creature but that *Hyana* is so brutish, to despoil

Histor.
Animal.

despoil the dead in their Sepulchers : but if any men or women did trespass in this kind, as more savage than beasts, either they were accounted Witches, that ranfact for somewhat to make incantations, or the most odious kind of Theeves, *Snidas.* *λῃστὰς τῶν νεκρῶν*, such as stript the dead for their Winding-sheet. *Pope Sergius Favorinus.* found out another way, neither of the former, but for a worse end, if worse might be than Witchcraft ; for after his Predecessor *Pope Formosus* was dead, he caused his body to be taken up, arraign'd it at the Bar, cut off an hand or some fingers from it in disgrace, and then threw him into *Tybris*. But the Disciples are charged with an Enterprize more scandalous and wicked than all these, to steal their Master out of his Monument, and then to preach a new Religion to the World, that He was risen from the dead.

The Cretians are alwayes liars, says *Paul*, *Tit. i. 12.* not as they were *Cretians*, as if that were a National vice, *St. Paul* did not revile the whole Nation, but because they gave heed to *Jewish Fables*. This one *Jewish Fable*, if they had no more falsehoods, is so contagious that it envenoms the whole truth of Christianity : For if *Christ* be not risen from the dead, then is all our faith in vain, *1 Cor. xv.* but the vanity was the *High Priests*, *vanitas vendens vanitatem*, in *St. Austins* words : For although they might colour this Allegation, that the Disciples undertook this coufenage for the honour of *Christ*, who had foretold, that if the Temple of his body were destroyed he would raise it up again in three days, yet would they have been imprisoned and scourged, yea and died for the testification of the Resurrection, if they had been guilty of such false play, that this was nothing so, but that they had stoln away the body : It makes much for the confirmation of our faith, that the Souldiers and the Jews complain *Christ's* body was not in the Sepulchre on the third day. Hereupon *S. Chrysostom* framed this Logical dilemma against their infidelity : The body of *Jesus* which was depozed in the Grave, in that Grave on which you rolled a great stone, and sealed it with a Seal ; how comes it to be missing ? either it is risen, or stoln away : how could it be stoln away, when you set it to be watcht with a Band of Souldiers : the theft might have been suspected if you had not hired so many to watch and look to it, but your own suspicion and policy hath shut you out from that excuse ; therefore it must be that the third day he rose again from the dead : *Aut mortuum nobis reddant Judæi, cujus custodiam susceperunt, aut vivum adorent* ; since the Jews took the care and custody of his body, either let them bring him forth dead, or worship him, as we do, that lives for evermore, and is the Fountain of Life. *Gregorius Turonensis* tells a story (but *Baronius* says you shall choose whether you will believe it) yet he avers he took it out of those Letters which *Pilate* wrote to *Tiberias* the Emperor, how the *Pharisees* and Rulers were most offended at *Joseph* of *Arimathea* for begging the Body of *Jesus* to bury it, and committed him to a Prison which had no doors, but letting him in at the Seiling, and closed it up again, but an Angel of God made the walls to open and shut again, and brought him out. Afterwards the Priests being angry at the Souldiers upon the first report that the Body of *Christ* was gone, the Souldiers contested with them, *reddite vos Joseph, & nos reddemus Christum* ; do you tell us what is become of *Joseph* whom you kept, and we will tell you what is become of *Christ* whom we kept. Every figment and device of the *High Priests* was retorted upon them, but the Devil had emboldned them to say any thing, or to do any thing against the Resurrection. *St. Bernard* makes an elegant allusion upon it thus, *Senior frater occisum nobis saginatum vitulum indignatur, foris stat, omnino non acquiescit intrare*, as the elder Son in the Parable was offended that the fatted Calf was killed for his younger brother, he would not come in a-doors, he refused to mix with his fathers Family ; so the Jews are displeased that *Christ* is sacrificed for us Gentiles, they come not to our Churches, they despise our Congregations. O says the Father, if his Cross doth scandalize you, let his Resurrection confirm you : you say let him come down from the Cross, and we will believe him, *si non creditis resurgenti, utique nec credidissetis descendenti*, if you will not believe in him now he is risen to life again, you would never have believed in him though he had delivered himself from death. The rich man said in Hell, if one came from the dead his Brethren would believe, therefore they of the *High Priests* Faction made themselves unfit to receive any article of faith, because they streined their wits to bely the Resurrection.

Now in the last place I come to handle the improbability of this formal Tale and Fiction, of what contradictions the Plot consists never to be pieced together ; for all this, if it like you, must be done while they slept. Say ye, &c. *Τὸ πᾶν λαοῖς ὡσεὶ voce τυμῶσιν*

in τῷ αἰῶνι; it was a Proverb in Greece, if a man talked idly, that he told a tale, as if he crept out of a Tomb. I am sure this story about our Saviour stolln out of his Tomb is as doting a Dream as ever was told out of a Tomb, no part hanging together with congruity to another. Certainly it was with them, as God said He would deal with them that built *Babel*, *Go to, let us go down and confound their language, that they may not understand one what another says.* The error of those Jews was affected, and very wilful, they knew that Christ was risen, and they would not know it, and voluntary errors are ever punished with great blindness, they that will believe a lie shall fall into strong delusions.

First, why would the Souldiers (say they slept?) why would they be brought to put themselves into such infamy and danger: *Infamy*, that such a crew of them would be talked of to have slept and snorted on the ground about the Sepulcher like Swine in their drunkenness: *but danger* also; admit the *High Priests* for all their fair promises could not have pacified the *Governour*? where had they been? according to the Laws of some Countries, they that were to watch the CorpSES of Malefactors executed, were to answer *Body for Body.* When *Herod* sought for *Peter* and found him not, he commanded the *Keepers* should be put to death, yet they could not help it; will these Souldiers say they lost the Body by negligence, which they should have kept, and do they look to be rewarded? *ille crucem sceleris pretium tulit, hic diadema.* This forgery would have cost them dear if *Pilate* had been a just Magistrate: But the *High Priests* knew what a notable Ruler should sit upon the cause, they could tell the Souldiers before hand how he should shuffle up all, and pronounce as they would have him; but it had been justice they should have suffered for this fault, which they never committed, I mean for sleeping in the time of their charge: as *David* kill'd the *Amalekite*, who made a formal tale that he slew *King Saul* when indeed he did not. One wonders at it, and for very good reason, that all of the conspiracy were not afraid, lest in the very moment that they began to publish their fiction Christ should have appeared and stood before them, and convinced them for their forgery. As when *Athanasius* was accused at a Council for breaking of *Arsenius* his Readers arm in his rage, just at the nick *Arsenius* came in presence of the Council, and it appeared upon his body that he had suffered no such violence.

But such cautions were so little in their thoughts at that time, that they consider'd nothing at all, a thick darkness which might be felt was fallen upon them: for who would ever produce witnesses that were asleep? would their testimony be ever taken unless the Judge were asleep too? and if the body was stolln away while they slept, which way did they come by the spirit of Prophecy to know the *Disciples* did it rather than other men? or why did they not follow them and take it from them? or why did they not crave *Pilates* Warrant to search for it where they had conveyed it? durst they not abuse *Pilates* Authority so far? and durst they mock God? Into what confusions, and inextricable errors a man falls that sins against his own conscience? I could waken them with many questions more, but I will not be tedious. But who will believe them, that in such a great Court of Guard, as no doubt this was, all the Band slept at once, and not one of them so careful as some say a Flock of Cranes are by nature, to watch by course? or how could they all sleep, when that which they had in charge was of so much rumour and expectation; or is it possible such a deep *Lethargy* was fallen upon them, the air being so sharp, that anon before they had a fire of coals within doors, that none of them should waken, either when the *Disciples* went in, or came out of the Sepulcher; the creaking which the stone would make when it was rolled off from the door must needs be heard a far off. Answerable to this too the linnen cloaths which were about the Body were in the Sepulcher by themselves: Had they such leisure to strip those off, and stay longer by far than they needed? had it not been a better concealment for the Body to bear it away wrapt than naked: Beside Myrrh and Aloes which were cast about Christs Body were most glutinous things, and would stick to the flesh so fast, that they could not be taken off without much cunning, and long patience. Unless witnesses which were asleep may say any thing, these things were impossible to be reconciled. And his observation was right true that made it, that the Priests might have spread this rumour with far more safety and likelihood, if they had never trusted the Souldiers to tell the lie for them. But God would not let them see their way, that all Ages might be astonished at their folly. For this Guard of Souldiers was not begged of *Pilate* to compass the Sepulcher

cher about till Christ had lain one night in the Grave, till the day after he was crucified. If they had said his Disciples stole him away the first night before the Watch was set the lye had been the stronger; but with far less cunning they impute the loss of the Body to the Souldiers negligence, not looking well to their charge the second night, *Say ye his Disciples came and stole him away while we slept.* A sleepy Project; *Nec fide constantes, nec in perfidia*, men of no faith, and of most foolish infidelity. I reduce the Use of it to that notable *Memorandum*; Where men are averse from hearing truth, God dazles their mind with gross and senseless deceipts; yea though they be *High Priests*, as we know who they are that entangle themselves with a thousand absurd questions about the *Sacrament*, because they will not be driven from their idolatrous practice to adore the Elements. But let us approach unto it with simplicity of heart, setting aside all contention and forwardness, let us believe in Christ in this breaking of bread that our eyes may be opened, let us drink of the fruit of the Vine in remembrance of his blood-shedding here, that we may eat and drink with him in his Kingdom. Finally, as being risen with Christ, let us seek those things which are above. *AMEN.*

Mmmm 2

FIVE

FIVE
SERMONS
UPON THE
Descent of the Holy Ghost.

THE FIRST SERMON UPON THE Descent of the Holy Ghost.

ACTS II. I.

And when the day of Pentecost was fully come, they were all with one accord in one place.



IN this Book of the *Acts* of the *Apostles* you have the Evidences and most antient Records of the *Primitive Church*. Christ in the *four Evangelists* taught us what an *absolute Church* should be, and St. *Luke* practically hath given us an exemplar what an *absolute Church* was and flourished in the time of the *holy Apostles*. In the first Chapter of this Book you may note what a thin company, and small Society was first intrusted with the *Gospel of Christ*. How the number of the Twelve was made complete again after the loss of *Judas* by the election of *Matthias*, and these together with some other Disciples made up 120 names, *ver. 15. Pasillus Grex*, a very little flock indeed, as many as conveniently met in one dining room or upper Chamber, and these to deal with all the world, not half so many as *Gideon* selected out of thirty thousand to save and deliver *Israel* from the *Midianites*. Though it was a most stately Altitude in the Roof of *Solomons Temple*, that the height of it was 120 Cubits, yet it was but a narrow scantling for the *Primitive Church* of our *Saviour* to have but 120 Disciples. Could these few, would flesh and blood say, be heard over the face of the whole earth? Well, says *King Abaz*, it is all one unto the Lord to save with many, or with few: And as if the Lord had thought these too many to propagate the Christian faith. *Salmeron* says, (I know not from whom he had it) that fourteen of those 120 proved *arch Hereticks*, and sowers of false Doctrine, and then that little number of faithful ones was more than the tenth part diminished.

But put this second Chapter in the balance against the first, and you will say there were labourers enough for Gods Harvest though half of them had been spared. Consider what excellent, unutterable, and even God-like gifts they had given to them at this *Feast of Pentecost*, so that all Nations and Languages that dwelt round about were astonish'd in this Chapter at the grace that came out of their lips. One of them was able to deal with many thousands of natural men, that were not illuminated, and to confound them in their wisdom. And now I purpose to adjoyn my self, God willing, to that Treatise, what *μεγαλὰ*, what *wonderful works* these were which God poured upon those that expected the influence of his grace at this season, how many and manifold gifts were given upon this day in one gift, the gift of the *Holy Ghost*. At this time I will go as far in that subject as my Text will lead me in these Points. First, Here is the time of the *Holy Ghost's* coming, the day of *Pentecost*. Secondly, The company that received the *Holy Ghost*, *all of them*, a multitude, with whom anon we shall be better acquainted. Thirdly and principally

pally it is to be noted, how they were prepared to receive the *Holy Spirit*. Which I draw to two Heads, they were *Una*, and *Unanimes*, they were *all in one place*, no strangeness or separation one from another, and they were *Unanimes* of one accord, which is divided into two blessings, though they were not divided, for they were *in vinculo pacis*, and *in vinculo spei*; they were knit in the bond of peace by concord, and all knit in the bond of hope by patience and expectation that the *Holy Ghost* would come upon them. *And when the day of Pentecost was fully come, &c.*

That Doctrine which our Saviour preached to his *Apostles* in the seventh verse of the former Chapter is fit to begin the first Point, *The Father keeps the times and seasons in his own power*, and all his good fruits he brings forth in such due seasons, that the season is as fertile of observation as the fruit it self; so it will fall out to ingender copious observations, that the *Holy Ghost* was given now unto the *Apostles* just at this *Feast*, and not untill this day, the *Feast of Pentecost*. Let us have recourse to the Law of *Moses*, that we may make our selves perfect in this mystery. God spake unto *Pharaoh* to let the Children of *Israel* go, *that they might hold a feast unto the Lord in the Wilderness*, *Exod. v. 1.* Therefore when they were brought out of *Egypt* with a mighty hand, and a stretched out arm, they did perform what the Lord intended, they did hold a *Feast*, not presently, but after they were out of the dread of the *Egyptians*, just fifty days after the *Passover* that *Pharaoh* was content to send them away. And from thence the Greek 72 Translators put it into one word, and called it *Pentecost*. The *Hebrew* Doctors all say that the first *Pentecost* was celebrated on the sixth day of the third month; so reckoning after their Tradition from the second day of the feast of *unleavened bread*, which was the sixteenth day of the first month, it made a compleat number of a *Pentecost*, or fifty days, and was called therefore the *Feast of Weeks*, because they were to number exactly by days and weeks, and not to miss the day which the Lord had appointed. God was very curious and exact in his Commandment.

Well, this *Feast* was first solemnized at *Mount Sinah* after they had cast *Egypt* at their back fifty days, what were the conditions and reasons for which it was instituted? Let me resolve that, and you will understand all. First, In remembrance how joyful and thankful they were that they came out of Captivity. *Oleaster* notes very truly, though one of the *Jesuites* carp at him for it, that the remembrance of their long Captivity was one end of this *Feast*; it is so expressly, *Deut. xvi. 12.* *Thou shalt keep the Feast of weeks unto the Lord thy God, and thou shalt remember thou wast a bond-man in Egypt.* Secondly, On the same fiftieth day that they came out of *Egypt* the Law was delivered upon *Mount Sinah*, or *Horeb*, for *Horeb* is but a part of *Mount Sinah*, and the memorial thereof was ever after celebrated upon this yearly *Feast*. So *St. Hierom* says in an *Epistle to Fabiola*, *Dedicatio legis est Pentecoste*; The *Pentecost* is the dedication of the Law. Thirdly, It had another respect to make it holy, for it was called *festum messis* or *primitiarum*, the *Feast of Harvest*, or the *Feast of First-fruits*; for as soon as they put in their Sickle into the Wheat harvest, they baked two Loaves leavened made of fine flower of the first fruits, and waved them before the Lord, and offered them up with many bloody Sacrifices. Now this was not put inure at the present, but it was a festival Ceremony not to be omitted, to celebrate Gods mercies for the fruitfulness of the earth when they came into the Land of *Canaan*. It is true that the Feasts of the *Passover*, and of *Tabernacles* were observed in an holy wise seven days together, at the feast of *Weeks* or *Pentecost* they kept but that one day sacred to the Lord, because it was the beginning of Harvest, and God put no decrees upon them to make them loiter from their daily necessary labour, but it was an high solemnity as fell out in all the year, *Dies celeberrimus, & sanctissimus*, as the *Vulgar Latin* reads it, *Lev. xxiii. 21.* where we read that then they should proclaim and call an holy Convocation. So I have summed up the three occasions of this *Feast* in the Old Law, first to give thanks for their deliverance from bondage; Secondly, to honour the day wherein first they received the Law at *Mount Sinah*; and thirdly, to offer up the first fruits of their Harvest; will you see now how aptly the gift of the *Holy Ghost* was distributed at the same time, *when the day of Pentecost, &c.*

First, Whereas the *Jews* did celebrate at the *Feast of Pentecost* their enfranchisement from the house of bondage, so the benefit of liberty was augmented this day much more than ever it was before. This *Satan* knew well enough, and therefore the longest thing wherein he held the Church in ignorance was about the sending of the *Holy Ghost*, long after the name of Christ, and his power was received, whole
Cities

Cities and Societies confessed they had not so much as heard whether there were an *Holy Ghost* or not. Ignorance in those Points which are necessary to salvation is the greatest thralldom and captivity in the world. False Prophets, says S. Paul, do lead captive silly women laden with sins, 2 Tim. iii. 6. I spake not only of such as sate in the darkness of death and were lost; these were like *Samson* in fetters, having their eyes put out, but the Disciples, the flower of Christs train saw nothing in holy mysteries as they ought to see, till the influence of this glorious day cleared their eye-sight, their eyes were held, their hearts were held, they knew not which way their *Redemption* was brought about, and how *Israel* was restored. Our Saviour took out but one Text in all the *New Testament*, it is out of *Isaiah*, and it is to this very purpose that the Spirit of God redeemed us out of the captivity of ignorance; the place is extant, Luk. iv. 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised.* This comes home to the matter I am sure. Yet moreover, this is a day of restitution unto liberty, because it dissolved the Church from the yoke and yoke of *Levitical Ceremonies*, from those multitude of Statutes which overwhelmed the people with observation. As *Pharaoh* was drowned in the red Sea, so the tenure of *Mosaical Ceremonies* was drowned in the blood of Christ which was shed upon the Cross, and on this Feast we received the Seal of the Spirit that we were rid of them all. So far I have demonstrated that at this time we shook off the bondage of Ignorance and Ceremonies, which makes it a feast of *Pentecost* to us Christians, as well as it was to the Jews.

Secondly, You shall find the other correspondency marvelously kept between the Law and the Gospel. Christ at his death was slain not only as the *Paschal Lamb*, but even when the Lamb was slain on the Feast of *Passeover*. Now from the Feast of *Passeover*, or rather from the second day of *sweet bread*, reckoning fifty days, the Children of *Israel* came to Mount *Sinai*, and there received the Law, which was kept ever after with a most sacred memorial; so fifty days after Christ rose from the dead the Apostles and the Church received the Spirit of Sanctification. And I am sure we have much more cause to renown our *Pentecost* than the Jews had to honour theirs. If the Law, which was the ministration of death, was so thankfully remembred, how much more the dedication of the Gospel? For this day, as the Fathers say very well, was the first dedication of Christs *Catholick Church* upon earth. They were made the Sons of the bondwoman by the Law, we are made the Sons of the free-woman by the Spirit. We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, Rom. viii. 15. A sinner could have no comfort in the *Pentecost* of the Jews, they had the Law, and that condemned them, this was miserable comfort. We have glad tidings this day, not from *Sinai*, but out of *Sion*, which bids us live by faith in Christ. In no other Feast of the Jews might Leaven be eaten, it was an hainous transgression, but the two loaves of the first fruits were to be baked with Leaven which were dedicated to God at this Feast, Lev. xxiii. 17. Expositors say no more to it but thus, Leaven was put into the dough of new corn, *Ut panes sapidiores essent*, to make it more savory; certainly so vulgar an interpretation is much under the meaning of the *Holy Ghost*. I would rather say it had a mystical construction, that Leaven was allowed at this Feast to intimate that the *Holy Spirit* would bear with the leaven of our nature, with our sins of frailty and infirmity. And it is observable that this is the number of the *Jubilee*, every fiftieth year was the *Jubilee* year, which was a time with the Jews to restore all men to their Lands, which were sold away by ill-husbandry, and a general forgiving of all debts: So this day was a true *Jubilee* for remission of Trespases, it was at this time that Peter preach'd remission of sins to all that did repent and believe, to all without exception, for, says he, the Promise is to you, and to your Children, and to all that are afar off, even to as many as the Lord our God shall call. So I have shewed that we received the divine Spirit of grace at *Sion* at the same time that they received the terrible Law at *Sinai*, which makes it a greater Feast of *Pentecost* to us Christians than it was unto the Jews.

Thirdly, We agree no less with them in the next similitude for keeping this day. The *Israelites*, according to the early maturity of corn in that climate, began to put their Sickle at this time into Wheat Harvest; so the Apostles from this day forward went forth to reap that which the Prophets had sown, gathering much fruit unto eternal life, and bringing the Wheat of God into his Garner, unto the everlasting praise of the glory of his grace. Their Barly Harvest, such was the condition of their Soil and Husbandry, begun at *Easter*, their Wheat was begun to be cut down seven weeks after at *Whitsuntide*, and the latter was called *Tempus*

primitiarum, the Time or Festival of First-fruits which were presented to the Lord. So God breathed his spirit into man at the creation of Adam, that was the first Harvest; which spirit being choked by him, and coming to nothing, this day there was a second emission of the spirit into man, fully to restore and renew him again. Now the two Loaves of First-fruits, which at this time by the Levitical Sanctions were waved to the Lord are rendred after the spiritual gloss of our Church, to be *amor Dei & proximi*, the love of God, and the love of our Neighbour; and these must be weaved or heaved up after their manner: what's that; why our integrity and piety must shine before men, that they may see our good works, and glorify our Father that is in heaven. Beloved, here's the difference, they gave first-fruits of earthly things this day unto God, but this day we celebrate the memorial how God gave First-fruits of heavenly things unto man. In *Rom. viii. 23*. St. Paul speaks of the first-fruits of the spirit in a diminutive sense, as the inchoation of grace, the enlightning of faith, the hope of better things, that what he hath begun in us he will perfect; but the first-fruits of the spirit which the Church reapt this day was that which sanctified the whole lump for ever after; for this last correspondency, and for the other fore-named, the Apostles in a most acceptable time expected the Holy Ghost, when the day, &c.

A most delicious gift poured out from God in the very strength and deliciousness of the year: A festival time it was you have heard, and such a Festival as brought a Concourse of many Nations to Jerusalem; so it appears in this chapter. I have my authority from St. Ambrose, that the Lord had this time much in mind to do it honor many years before, for some Jewish Tradition hath encouraged him to say that the certain season when the Angel came down to the Pool of Bethesda to trouble the water, that whosoever stepped in first might be made whole of his disease; it was but once a year, and that once was the Feast of Pentecost. Mark how the Lord design'd out that day for his Angelical Miracle. I will not engage my self into that Chronological question, whether our first Whitsunday when the Holy Ghost appeared in fire tongues was the very Pentecost of the Jews, or rather the day after: To the latter opinion many incline, upon that slight reason, because St. Luke writ this Story of the Acts 28 years after Christ's ascension into heaven, and then the Jews Pentecost was abolished: the doubt is much uncertain, wherefore I let it pass. But I can assure you that in very ancient times of the Christian Faith, yea in the most ancient, if Clement his Constitutions were warrantable, this day was kept with as high honour and devotion as the zeal of our Forefathers could excogitate. Says Eusebius lamenting that his Master Constantine the Emperor died at the same time; if I should call it *ἡμέραν ἡμετέρων*, the Holiday of Holidays, we should not erre. He adds, that it was *ἡμέραν ἡμετέρων* ἡμέραν ἡμετέρων, it had honour done it seven weeks together. This in my apprehension refers us to three things. First the Church was wont to sing that chearful Anthem of Alleluia every Sunday from Easter to Whitsuntide, an arbitrary Ceremony at the discretion of every particular Church, and our Church of England since the Reformation continued the custom according to the first Liturgies set forth in Edward the sixth his Reign to sing or say alleluia from Easter to Whitsuntide at Morning Prayer. 2. By the ancient Prescript no Fasts were bidden all those seven weeks, nothing but joy and exultation was heard and practiced. 3. During all that space they did not kneel at time of Prayer, but stand upright looking towards Heaven, from whence the Holy Ghost descended, *Nefas erat de geniculis adorare*, in Tertul-
lian's time; these were ancient Rites and Prescriptions to magnify this day in the beauty of holiness. But whereas Eusebius adds that Christ ascended into Heaven the very same day the Holy Ghost descended; this was his oversight, though not his alone, who would not pick the right sense. Act. i. 3. that Christ was seen of his Disciples but forty days, speaking of the things of the Kingdom of Heaven; therefore on the fortieth day he was taken from them into Heaven; and ten days after the plentiful showers of grace did rain down upon the Church, the time is so precisely noted says Isidor Palenstot, to refute that proud Heretick Montanus, who said the great promise of the Holy Spirit was not fulfill'd at the Feast of Pentecost, but long after in his days. This is the glorious day which the Lord hath made, wherein he summ'd up the complement of all his benefits, as the first day was the complement of the Creation. All other preceding mercies were but words to this, the Holy Ghost is the Seal or Signature of those words, to make the deed the stronger, *in quo signati estis*, Eph. iv. 30. *in whom ye are sealed unto the day of Redemption*. Rejoyce in this day, and keep it holy before the Lord, not in decking the body in full diet, in sport, in idleness; but in thankfulness, in purity of mind, in spiritual conso-

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cene Council.

consolations, in the feast of a good conscience, and ever set before you at such seasons what Gregory said, *Quid prodest interesse festis hominum, si contingat deesse festis Angelorum*; What profit is it to keep holiday with men, if we should be excluded from keeping holiday with Angels for evermore. Homil. 35. in Evang.

So much for the time of the *Holy Ghosts* coming; I repent me not that I have been long in it, for it was most material. The persons that received this power from on high are next in the way of my discourse, *omnes, all of them*. Many there are that understand this note of Universality *collectivè*, not as meant of all that were present, but of all the *Apostles*. The whole Church was gathered together for the Election of a new *Apostle*, that's apparent in the former chapter, *and the lot fell upon Matthias*. The number of names together were about an hundred and twenty. Among these there were divers women, *Mary* the Mother of our Lord is expressly mentioned for one of them; these continued together in prayer and supplication even until the time that the *Holy Ghost* did fill the Room. Now I would put the case into this distinction, whether the spirit came down upon them all? upon them all in some great measure no question, but not upon them all with the same virtue, and power, and illumination. Many talents of rare perfections were distributed among all the Believers that were present men and women, for else *Peter* had not applied the place of the Prophet *Joel* so pertinently *ver. 17. of this chap. In the last days I will pour out of my spirit upon all flesh, your sons and your daughters shall prophesie, your old men shall dream dreams, and your young men shall see visions*. *St. Hierom* leans to this side, and says that the mighty gift of grace was given to all that believed, even as *God* took the spirit of *Moses*, and gave it to the 70 *Elders*, and it came to pass when the spirit rested upon them they prophesied, and did not cease, *Num. xi. 25*. Elegantly *St. Austin* to favour this opinion, *Christ* warned his *Apostles* not to stir from *Jerusalem*, but to wait for the promise of the *Father*, and that not many days thence, that is 10 days after his *Ascension* they should receive the *Holy Ghost*: But says the *Father* *Christ* gave this spirit not only to them, but to ten times as many as the Twelve, to sixscore in all, *Ea est fidelitas, imo liberalitas Christi docens nos pauca promittere, sed decuplo plura prestare*, this is the just dealing, nay the liberality of *Christ*, which bids us promise no more than we will perform, but rather perform ten times more than you promise. But whether the cloven tongues which lookt as if they had been of fire did descend upon the whole Congregation, men and women, may a little be doubted, for they were Types and Figures that the Lord would send forth of his Servants to be bold and fervent Preachers in all Nations, and women were interdicted from the public ministry of Preaching, though in the beginning they were employed in some private labours of the Word. And if the women had the gift of tongues they did not utter them in this Chapter; for when all were amazed to hear such diversity of languages from illiterate ones, and such as never travelled, some mocked and said, *these men are full of new wine* μεμεστωμένοι γλέυκος, in the masculine gender. And 'tis not to be despised for an observation, that *ver. 4. πάντες*, all are said to be full of the *Holy Ghost*, and *ver. 3. the fire tongues* are said to sit not upon all, but ἐφ' ἑκά ἑκάστων αὐτῶν, upon each of them, meaning I conjecture upon each of the *Apostles*, but I will not strive for it. August. Sermon. 116. de Temp.

In the old *Missals*, I am sure, I have not perused the latter, it reads the *Epistle* thus, *omnes discipuli*, all the Disciples were with one accord in one place, and *Beza* says in two antient *Greek* Copies, he had found πάντες Ἀπόστολοι, all the *Apostles*, and none other mentioned. Certainly they were primarily intended to reap the benefit of the day: For it is well noted by the first Writers, that there were four things proper and peculiar to the *Apostles*, given them for the gathering together of the *Saints*, which were not communicable to any other Servant of *Christ*. The first was immediate vocation from Heaven; *St. Paul* demonstrated, he was not inferior to the best of the *Apostles*, because of that property. The second was infallibility of judgment in the necessary points of faith. 3. A Generality of Commission to have the care of the whole world committed to every one of them, to exercise their power in all places, towards all persons. 4. To speak in all the tongues and languages of the world, to confirm their Doctrine by signs and miracles, and by the imposition of their hands to give the like miraculous gifts of the spirit to others. For although the having of miraculous gifts, and the power to work miracles was not simply proper to the *Apostles*, yet to have them in a sort, as by the imposition of their hands to give the spirit unto others, and to enable such as they thought fit to do signs and wonders through the finger of *God*, this was

a benediction upon the heads of the *Apostles* from the great day of *Pentecost*, and only upon them. *Simon Magus*, that *Mammonist*, you may remember, would have bought it of them, but had a curse instead of a blessing. Nay when *Philip* the *Deacon* had baptized some at *Samaria*, the *Apostles* went to confirm those whom he had baptized by imposition of hands, that they might receive some extraordinary gifts of the *Holy Ghost*. And as these graces were reserved only for the *Apostolical* honor in their time, so were they never since passed over to any by succession. Instead of immediate calling, *God* be praised, we can shew our Vocation derived by succession from the *Apostles*: Instead of infallibility of judgment we have the direction of the *Scriptures* to guide us in finding out the truth: instead of general Commission over the whole World we have particular assignment of several *Churches*, and parts of *Christ's* Flock to feed: instead of their miraculous gifts, and power to confer them to others, we have that faith which was confirmed by the *Apostles* miracles. And so I have declared that many, even all the Believers that met together shared in the blessings of this day, but the *Apostles* had an excellency and preeminency above them all for the government of the *Church*, not disputing what particular irradiations and sanctifications the *Blessed Virgin* had, which we may suppose to be incomparable beyond all others, such as were fit for her to receive, but they are not here revealed.

But of the persons hitherto, I can spare no more time for that; for it is worth much observation how they were prepared to receive the *Holy Ghost*, which I handle in this order, howsoever the words ly, first that they were *ὁμοῦρον*, then *ὁμοθυμαδόν*, first *unà*, then *unanimis*, they were all in one place. To be altogether in one City, in *Jerusalem*, and not to stir from thence till they had received the *Comforter*, even the Spirit of Truth; to that purpose *Christ* laid his command upon them: but they were met together not only in one City, but in one house; not only in one Vineyard, but like Grapes they hung together in one cluster. Behold how good and how pleasant a thing it is for Brethren to dwell together in unity? In publick they comforted together, *Luke v. ult.* they were continually in the *Temple* praising and blessing *God* together: in private they held fast the same friendship and amity: by this, says our *Saviour*, shall they know you to be my Disciples, if you love one another. Whether it were the time of praying, or hearing the Word, or breaking of bread, mark it in several places of this Chapter, they did it with chearfulness and mutual friendship, they were never asunder. Unity in matter of circumstance, in matter of place carries blessing and edification with it, that we are Brethren: it is the *Lords* doing to make men to be of one mind, to dwell in one house, *Psal. lxxviii. 6.* We read it in our last Translation he setteth the solitary in Families; that is he reduceth the dispersed into unity, and outward conformity. I told you, and pressed it earnestly about this time the last year, what an acceptable thing it was to *God*, that when *Noah* and his Sons and Daughters were all the living of men and women that were left in the World, that these should all praise the *Lord* together in outward unity with one voice, and with one Sacrifice; this was called a sweet smelling savour: so much it delighted *God* this day to see the *Church* met together, those 120 names, that after Ages might know how well compacted the *Primitive Church* was, that there were no divisions or distractions in their Body. *God* be praised for the multiplication of his *Saints* now over all the world; we cannot meet now under one Roof as these did, nor sit down in rows in one Field together, as those 3000 did, whom our *Saviour* fed in the Desert; the bounds of all the Land of *Canaan* are not able to hold us; *God* be glorified for the increase. Our unity of place is to meet in those publique Assemblies, which are allotted to particular *Churches*, at those appointed times which are enjoined us: In no wise to slack our presence here on the *Lords* day, to flock together on other festival days, at Morning Prayer on week days to be much more diligent than we have been; (lie upon our tardiness and excuses in that duty!) do we look that *God* shall bless us in our Persons and Calling, to take a Benediction away with us to serve us the whole week, and come no oftner? is not he the *God* that makes men to be of one mind to come to the *Temple* together, and there to receive the *Holy Ghost*? Chiefly I wish heartily in *Christ* that they would consort together with us, who take no offence at our Doctrine established, but make a separation and strangeness both from us, and among themselves for matter of Ceremonies and things indifferent. They that are baptized into *Christ*, and one Faith, why should they not come together with one accord in one place? I must not be prolix. I will say no more to it,

it, but let us say with St. Paul, *Hebr. x. 39.* *ἐν ἑσμεν ὑποσολῆς εἰς ἀπώλειαν, we are not of them who separate or draw back unto perdition. Unto perdition, let that be noted.*

The observation of this point gains thus much more out of St. Austin. As all the Tribes of Israel were gathered together about Mount *Sinab* to hear in what manner the Law was proclaimed, so here was an agreement of all persons to joyn together to receive the *Holy Ghost*; but in that admirable similitude there is this dissimilitude, that the people were prohibited with many terrors to come near the place where the Law was delivered, but at this time the *Holy Ghost* was sent unto them, who expecting the promise, were all with one accord in one place. And Calvin conjects much unto this note, that the minds of the faithful were exceedingly encouraged and chang'd for the better, the stoutest Champions of them all had no manlike fortitude in them before, the Shepherd was smitten, and instantly they were scattered, and ran away for fear: now the very women had hardned themselves against all danger, they mix themselves together in one place with that holy company, and fear no evil that can happen unto them. A resolved constant mind, an heroick heart to take up the Cross of Christ, and to suffer unto the death for righteousness sake is a sign of much grace in the soul, and an admirable preparation to receive the greatest measure of the *Holy Ghost*. And that you may not think this Apostolical Society had crept into a dark corner where no espials could find them out. Many Authors that have laboured to understand where it was, say it was a spacious goodly Room of as much note as any private House in all *Ferusalem*, and frequented so often by the *Apostles*, that their haunt was known through all the City. All that I have met withal conclude it was the same upper Chamber where our Saviour celebrated his last Supper, and so consecrated the place. *Nicephorus* and *Cedrenus* say it was the House of *John the Evangelist*, for he took the *Blessed Virgin* to his own home, and she was now among them; a slender guess, God wot, and repugnant to many circumstances of Scripture. *Theophylact* says it was the House of *Simon the Leper*; how can that be, when his House was in *Bethany*, *Matth. xxvi. 6.* *Euthymius* says it was the House of *Joseph of Arimathea* an honourable Counsellor, and had goodly Rooms to receive them. *Baronius* goes with the most voices, all are but conjectures, that it was the House of *Mary the Mother of John*, whose surname was *Mark*. To this *Adrichomius* consents, and says this was the place where 3000 Jews were converted by *Peter* and baptized: thither *Peter* betook himself when the *Angel* brought him out of prison, there *Stephen* and others were made *Deacons*, there *James* the Brother of our Lord so called was consecrated *Bishop* of *Ferusalem*; there the first Council of the *Apostles* was held, *Acts xv.* All ancient Authors conclude it was about where the Tower of *Sion* stood, and this is certain, that *Helen* the Mother of *Constantine* did build a goodly Temple upon the same place to honour that holy ground. It was a Figure of the whole Church of Christ, so much the more to be remembred, and the Church is a Figure of the Kingdom of Heaven, where all the Saints, and I trust all we, shall praise the Lord with one accord in one place for evermore.

It follows now, as the outward Bond of Peace was with this Society, so they were claspt together faster with the inward Bond of Agreement, with the unity of the same spirit, they were *ὁμοθυμαδὸν* with one accord. There cannot be a more proper, true, and certain disposition to make us meet for the *Holy Ghost* than unanimity: As the *Halcyon*, so our *Naturalists* say, never appears but against fair weather, so the Spirit comes either not at all, or not very plentifully unto us, until he find concord among us without jars, and tranquility without bitterness. The unity of the *Apostles* is called by the *Fathers* *parascene spiritus*, the way-making to receive the grace of God; and if the Patient be prepared aright, the Agent will do his work the sooner and the better. No gifts of benediction are given to strive, and oppose, to fight one against another, but for charity and edification; therefore it was the beginning of our Collect three Sundays past, *Almighty God which dost make the minds of all faithful men to be of one will*; and it is a principal part of our Gospel for this day, *Peace I leave with you, my peace I give unto you*. That peace which Christ left among the *Apostles* was as it were an earnest penny put into their hands, that they should have the full donative of the Comforter from above. Our Saviour was born in the days of *Cesar Augustus*, when a still Peace was over all the world, now He pours out his holy spirit upon them that were of one accord, and of one heart: the one was his first act upon earth, the other is his last, then he was cloathed with our flesh, now we are invested with his spirit.

This

Lib. de Spir.
et lit. ca. 16.

Descrip. Hi-
rosol. num 6.

This remarkable amity and Saint-like brotherhood among the Members of the Church, which had no ruptures, was well prefigur'd in the old *Feast of Pentecost*, which was kept by the *Jews*. For *Levit. xxiii. 19.* upon the day of *Pentecost* among other Burnt-offerings, the *Priests* were appointed in the name of the whole Congregation to offer up two Lambs of the first year for a Sacrifice of Peace-offerings. You will say that's no strange matter to present a Peace-offering to the Lord; true indeed, particular persons did it often in their own behalf, but *Maimonides* observes it, that the publick Body, the *Universal Church of the Jews* never offered any Peace-offering but at the *Feast of Pentecost*. O who will work this work for the *Militant Catholique Church*, that we may say of all the parts of it *omnes unanimiter*, they conclude all for the Orthodox Faith with one accord? Some strange salvation must drop out of the clouds, we know not how, to work this Attonement, yet on both sides let every man take heed he make not the rent bigger with more obstinacy, and greater separation? sweetly did a meek *Moses* of our own Church write, there will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand Volumes written with disdainful sharpness of wit. It may seem a wonderful and unanswerable scruple, that many in the former Ages of the Church did so much transcend us in these dayes for gifts of Miracles, gifts of Devotion and Learning, for Watchings and Fastings, for Industry and assiduous diligence, for most prosperous success in winning many Souls to the Kingdom of Heaven: but the true cause is that their unanimity and pious agreement opened a wide gate to admit sanctification into their breast, and our discords exclude it. No spirit can give life to Members dismembred, unless they be first united and compact together. *Ezekiel* knew not how scattered bones could live; but the bones came together, bone to his bone, and then the breath of the Lord came into them, and they lived, and stood upon their feet, *Ezekiel xxxvii. 10.* The *Scribes* and *Elders* of the *Jews*, in few years after our Saviour was crucified were like broken bones scattered and divided, like as one breaketh and heweth wood, every year by bribery or calumnations the *High Priest* lost his dignity, and a new one was substituted. *Iosephus* most impartially hath related that there was no care of Religion, no zeal for the Law among them, because there was nothing but bandings and factions in their Synagogues. Here was no accord, and therefore no *Holy Spirit* came down into their habitations. Against the Congregation of the famous *first Nicene Council*, the Fathers that met together, it is not to be concealed, forgot themselves so far, that they put up innumerable Bills of complaints one against another before the *Emperor Constantine*. The *Emperor* knew this was a most repugnant beginning to the good work they had in hand, to enter into the consideration of Christs business with distracted enmities, therefore he threw all their bills and brables into the fire, and then bad them proceed in the name of Christ, and in the grace of his *Holy Spirit*. *Their heart is divided, now shall they be found faulty*, says the *Prophet Hosea, chap. x. 2.* A contentious stickler, that loves to be the head of a Faction, and to disjoynt things out of peace and quietness, I wonder whether ever he thinks how the *Apostles* were composed and prepared, when they received the *Holy Ghost*. *Fuerunt omnes eadem animatione simul in unam*; so *St. Austin* reads, they had one heart, and one mind, and one inclination to advance the Kingdom of Christ, they were all with one accord in one place.

I enter now upon the last part of all that I may find the way out of my Text, and conclude, it is the other Preparation for the coming of the *Holy Ghost*, as all the Disciples were knit *in vinculo pacis* in the bond of peace and concord, so they were united together *in vinculo spei* in the bond of hope by patience and expectation; they were *eiusdem unanimittatis*, and *eiusdem longanimitatis*, they kept together for the promise of the *Holy Ghost* till fifty days were fulfilled. God made the *Israelites* number fifty days after their coming out of *Egypt* before the Law was delivered, *ut adventus sui desiderium accenderet*, to make their hearts burn within them with longing for his coming: so he put off the coming of the *Holy Ghost* for the same space of time, to make them think of his promise with eager expectation. The *Jews* called it the *Feast of fifty days*, and the *Feast of weeks*, for whether we reckon by days, or weeks, or years, we must wait the Lords leisure, and say *expectans expectavi*, *Psal. xl. 1.* I have waited patiently for the Lord; and say with our Saviour, not my will but thy will be done, that is, not my time, but thy time be fulfilled. Where is the faith, where is the humility of those rash spirits, that will not tarry the

the fulness of time, but have all things at their whistle by and by, or quarrel with God, as if he had forgot them? They received this blessing of wonderful grace that were *μακρομένοντες*, long abiders, in the 13. verse of the former chapter, *προσκαρτεσνύτες*, or *perseverantes*, ver. 14. such as continue till the day of promise was fully come. He that believeth let him not make haste, says the Prophet *Isaiah*; God will do all things by his own leisure and maturity, if he happen to stay stay for him, *Habak. ii. 3.* for at last he that cometh will come, and then he is no flitter, his gifts are without repentance, and he will abide with us for ever.
AMEN.

THE

THE SECOND SERMON UPON THE Descent of the Holy Ghost.

ACTS II. 2.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting.



THE Feast of *Christs Resurrection*, and the Feast of *Whitsunday* or coming of the *Holy Ghost* are distant one from another fifty days in space of time, but are as near to themselves as the bark unto the tree in real substance, and in spiritual conjunction. In the *Resurrection* the strength of Hell was weakened for us: In the descending of the *Holy Ghost* the vertue of Heaven was made powerful in us. In the first the doors of the Grave were unlock'd, that we might not be held in death: In the other the windows of heaven were opened, that we might be partakers of the life to come. The *Resurrection* reduceth the soul into the body again, which was dissolved by the sin of *Adam*: The coming of the *Holy Ghost* doth again reduce grace into the Soul when original Justice had been taken from it by the same mans transgression. These are parallell'd in *primo gradu*, and the comparison may reach a little further to our present business, that there was a great noise caused at *Christs rising*, For behold there was an *Earthquake*, Mat. xxviii. 2. And loe as great a noise from above at the coming of the *Holy Ghost*, for behold there came a sound from heaven, as of a rushing mighty wind. These two honourable Feasts having such near relation, I have found out most principal Texts for them both this year out of the same Chapter for *Easter day*, Ver. 24. whom God hath raised up, having loosed the pains of death: For *Whitsunday* in that notable portion of the story which I have read unto you. And I told you upon the last great solemnity, that *Whitsunday* was principally ordained for this end, to make *Easter day* famous over all the world.

But the principal fruits of this day are three, if we may comprehend an Ocean of graces in so small a number. In the zeal of our Prayers we passed them over in the Morning Collect; and that Collect extracted them from the *Epistle* and *Gospel* appointed. Thus you may perceive that the Service of the Church of England is the treasure of my observations. The Collect runs upon these three Points, *Teaching*, *Illumination*, *Consolation*. God which upon this day hath taught the hearts of thy faithful people, for heavenly Doctrine began to be made common to all the world from this day. Yet many hear the Word, but most unprofitably; therefore it follows, that God hath sent us the light of his holy Spirit to have a right judgment in all things. And many have the benefit of true Doctrine, and the help of Illumination, but with much sorrow and perlecution, therefore the *Holy Ghost* came down also, that we might rejoyce in his holy comfort. Thus far the contents of that short Prayer have help

helped me. The Gospel for the day runs altogether upon the last branch, upon *Consolation*, *I will pray the Father, and he will give you another Comforter*. The Epistle falls upon the two former, upon Doctrine and Illumination, and that in two sensible miracles. For *Doctrine*, that a sound came from heaven as of a mighty wind, to foreshew, that the sound of the Word should go forth into all Lands; for *Illumination*, that cloven tongues appeared, and sate upon them as it were of fire. The noise was as a Trumpet to wake the World; the fiery Tongues as so many lights to let them see their visitation. Thus the Holy Ghost is presented to both the senses, to the Ear, as to the sense of faith; to the Eye, as to the sense of love. The Ear is the ground of the Word and Doctrine, and that gives the first admittance to Faith; and therefore the Holy Ghost began his operation there, according to my Text, and that in these particulars to be considered: 1. That God caused a sound to be heard upon the descending of the Holy Spirit. 2. The manner of the sound is resembled to a Wind. 3. To a sudden wind. 4. To a rushing mighty wind. 5. It was from heaven. 6. It filled all the house where they were sitting. All these particulars are worthy of my labour, and your attention.

That there came a sound from heaven at the mission of the Holy Ghost is the first thing remarkable. A sound first to call in them that were without. Secondly, To demonstrate the Office of them that were within. As the chiming of Bells calls us together to Church, so an audible sound from heaven was a warning to the Jews to flock to that place where the Apostles were gathered together. The Master of the Feast in the Gospel sent forth his Servants, and invited the Guests, and bad them be told what preparation he had made for their coming; so the men of Jerusalem had as sensible an invitation to draw them to the great Feast of the Gospel, as if a Canon had been discharged in their Ear. Or if they were yet unprepared to taste of such Manna as fell from heaven into their lap, yet the Lords doings were so palpable before them, that their consciences must be extremely stupified with malice, if they made an ill interpretation of others that were then filled from above with the great power of God. And indeed Oecumenius says that the sound did pierce the ears of all that were in the City, that such as were curious to know the reason might come and see, *ὡς ἂν ἀδιδάκτον τὸ δόγμα*, that the open manifestation of the miracle might preserve it from calumny. But you will say, it did not gain the good opinion of the Jews; for all the gift of Tongues had such a forerunner, not *vox clamantis*, but *sonus intonantis*, not the voice of a Crier, but a peal of thunder to bring it into the world, yet the people did disgrace it with a vile imputation of drunkenness. True, it proved as ill as could be expected; but says St. Chrysostome, if they said the Apostles were full of new Wine, when these signs concurred, what would they have said without them? The most graceful and melodious sounds in the world are lost to deaf men; and though a clamour, and a cry from heaven were come down, as it is in my Text, yet it moved not those that, like the deaf Adder, had stopped their ears. The Serpent in that place is called in the Greek *πελιδαν*, by *Antiphrasis*, or the contrary, because it is *ἀπειθής* an unperswaded Creature, all Art and Charming is spent in vain, it will not listen, it will not mitigate its venomous wrath; and so the Translator Apollinarius says upon it, *Τῇ μὲν νότος δ' αὖτ' ἐβούλετο*, that when the Adder is mischievously angry, for the time of his violent anger, and while that lasts, he is stark deaf, though he can hear by nature. So such as are *ἀπειθεῖς*, Tit. i. 16. *Disobedient, and reprobate to every good work*, though they have the sense of hearing by nature, yet when they are violently set upon infidelity and stubbornness, they give no more attention to the sound that comes from heaven than do the stones of the Temple. When Stephen preached so divinely to the Jews, that the heavens opened in the time of his Sermon, Acts vii. 56. as if way had been made for the Angels and Saints to be his Auditors; even then, when the gates of heaven stood wide open at the grace of his words, they, that should have given him best attention, stopped their ears and ran upon him. But the sin of them that will not hear let it lie upon their own head; they cannot say but there hath been a Trumpet among them to awake them from the sleep of sin. The sound which God hath sent forth is shrill and loud to call in those that are without, *And he that hath ears, &c.*

But secondly, the Spirit came in a very audible sound, to declare what a door of utterance should be opened from thenceforth to the Messengers of Christ, *That their sound should go out into all the earth, and their words unto the ends of the world*, Rom. x. 18. The Gospel preached to every creature under heaven, Col. i. 23. How

Psal. 19. 3.

Exod. 19.
19.

Rom. 10. 10.

many were in that lamentable condition like the Disciples at *Ephesus*, that had not so much as heard whether there were an *Holy Ghost*? *Angels* themselves began to be Preachers, when a door of entrance was opened, that the Word should run swiftly throughout all the world, when good tidings were diffusive, great joy unto all people. The sound came flying upon the wings of the wind, that there was neither Speech nor Language upon the earth but their voices were heard among them. The Law made a great din when it was published, there came thunder with it, and the noise of a Trumpet louder and louder. Yet this noise was spread in the Desert of *Sinai*, in a desolate and uninhabited Region: But this sound, which hapned when the *Gospel* was authorized to be preached in every Nation, it had audience in the most populous place of all *Judaea*, in the City of *Jerusalem*: As who should say, it was a communicable sound which should be received into the Imperial Cities of all *Kingdoms*. I draw this only observation from it to your holy practice, that the Lord loveth *fragorem vocis*, not a whispering silence, but an exalted voice, a loud exclamation to praise him. Open confession of *Gods* name is an effect individually connex'd with a true lively faith, so says *David*, *Psal. cxvi. I believed, and therefore I spake*. There are three things hateful to *God* which jar against it: 1. Hypocritical profession, when the protestation of the mouth is not rooted in the heart. 2. Abnegation of the Faith, whether they deny the truth for fear, or for resolved Apostasy. 3. There is another way to sin against the confession of the Faith, and that is, *malum silentium*, not to glorifie *God* openly in our profession, when it concerns his honour; in whose person the Psalmist speaks, *I kept silence, yea, even from good words, but it was pain*; nay, it will be pain and grief unto them. *St. Paul* complains of those Christians that were of *Rome* in his days, that none would openly declare themselves of his side in the time of persecution, *At my first answer none stood with me, but all forsook me, I pray God it may not be laid to their charge, 1 Tim. iv. 16*. The Lord would not have it lurk only in the secrets of our breast, that we are *Christs* Disciples, but that it should resound abroad to his glory, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And let *Gods* service be performed on all sides, on the Priests part, and on the peoples, with fervor and strength of voice, like the sound of many waters. You may pray tacitly in the heart, but sure the *holy Spirit* came not from heaven like a vehement sound, to teach you to fumble in the mouth, and scarce to open your lips when you are in Prayer. Prayer is a calling upon *God*, *Call upon me in the time of trouble, Psal. 1. Nay, a roaring for very disquietness of heart*, says the same Prophet in another place. Our humble Petitions are called *Vituli labiorum*, *Heb. xiii*. Their lips will offer their sacrifice aloud, if the true incense of zeal do burn within; for our Saviour says, *Out of the abundance of the heart the mouth speaketh*. A troubled soul, I grant it, sometimes cannot utter it self; sometimes a dumb-born Prayer is very powerful, as *Hannah* the Mother of *Samuel* is the great instance of it; but in the ordinary way, assuredly the more strength of voice we put to our Supplications, the more we shake off the drowsiness of the flesh, the more we stir up the grace of the *holy Spirit*, which loves that the *Eccho* and chearful sounds of the voice should ascend up to heaven.

But the Scripture doth not leave at this, that *there came a sound from heaven*, it goes further, and tells us the manner of the sound, that it was like unto that noise which is caused by a vehement wind. *ὡσεὶ*, as if the wind had blown, but it was but *ὡσεὶ* as if it were; *ὥς μὴ αἰσθάνων τι πρὸς τὸ πνεύματος βοῆς*, says *Occumenius*, that you might not imagine the *holy Spirit* to be a corporeal breathing, like the vaporous substance of the wind, therefore the *quasi* is very significant, that it had but the similitude of the wind. Yet it is very inquirable, why like that more than any thing else? If we had been left to guess what sound it was, why might not we have imagined it to be the purling of some soft streams? Or the humming of Bees about their Hive? Or the voice of harpers playing with their harps, *Rev. xiv. 2*. None of those it was, but as the *fragor* of the wind. And when *God* declares his vertue in some sensible object, you must perswade your reason there is some great relation between the sign and the thing signified. Did not our Saviour illustrate unto *Nicodemus* our Regeneration, or new Birth from the blasts of the air? *Job. iii. 8*. The wind bloweth where it listeth, and thou hearest the voice thereof, and knowest not whence it cometh, or whither it goeth, so is every one that is born of the Spirit. Yet more feelingly; when he did infuse into his Apostles the power of the *Holy Ghost*, bequeathing them that great Sacerdotal priviledge, *whosoever sins ye remit,*

remit, they are remitted, and whosesoever sins ye retain, they are retained; Was it not conveyed by blowing upon them like the wind, by insufflation? *Joh. xx. 22. He breathed on them, and saith unto them, receive ye the Holy Ghost.* Now I will tell you together where both the mystery, and the use of it do consist.

First, As the breath which we send forth comes from the warmth of our Lungs, and of our bowels within, so the Spirit proceedeth from the substantial love of the Father, and of the Son. What was the meaning then of that sensible expiration? But that as the breath which he vented out came from his Humane Nature, so the Holy Ghost which he breathed on his Disciples came from his Divine Nature. And this must follow, to give it you by the way, that Christ is *very God*, for who but God can communicate the Holy Ghost? For it was Gods Promise, that He, and none but He, *would pour out his Spirit upon all flesh, Isa. xlv.* And it stands as well proved that the Holy Ghost is God, for the prime and supreme power to remit sins is the Holy Ghosts he was given to the Disciples for that end, and none can forgive sins but God alone. Secondly, Christ communicated his spiritual gifts by breathing; to shew that he, even the same Lord, was the Author both of our temporal and eternal life. For in the Creation the Lord breathed into mans nostrils the breath of life, *Gen. ii. 7.* But this life shall pass away, and the body shall crumble into dust. Why, behold the breath of the Lord will go forth again to cause a joyful Resurrection, as it is in the Prophets vision of the dry bones, *Ezek. xxxvii. 5.* Thus saith the Lord unto these bones, *Behold I will cause breath to enter into you, and ye shall live.* Yet if this body, wherein sin reigns, and inclines it only to dead works, were not quickned by grace, better it might be for us that we had never been born, therefore the life of Sanctification was begun in the Church, as it were with a gentle gust of wind, when Christ breathed on his own, and said, *Receive ye the Holy Ghost.* So you see this outward sign of insufflation was constantly used, at our Creation, at our Resurrection, at our Sanctification, to shew how it is the same God that worketh all in all. Yet St. Ambrose comes in with a third Meditation upon it: Says he, *God Serm. 10. in Psal. 118.* did give man a living soul at first by breathing or inspiration, to let him see he did not only give him a temporal or carnal vivification, but grace and sanctity to live for ever. But when man had lost this primitive grace and original righteousness, it was fit to let us know that such losses could be repaired by none but Christ, therefore Christ breathed again upon man, to demonstrate that he was the restorer of those immortal blessings, which exceed our merits, and pass all understanding.

But when Christ was ascended up on high, the Spirit could not be infused immediately from the breath of his mouth, but, in Analogy to it, it came into the place where the Apostles were gathered together like the murmuring wind, or the breath of heaven. As Solomon fore-told it in his Poetical Ode, *Cant. iv. 16. Awake O North wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out.* And here again I shall pass through some humane Comparisons to the illustration of most divine Mysteries. First, of all Elementary Creatures the Wind is the most active thing in the world, nothing so quick and active as it, *Usque adeo agit ut nisi agat non sit*; when it is not active it is not at all, no stirring of the air no wind. So it is with the Spirit of faith and love, the very being of it consists in being operative. What shall I do to inherit eternal life? *ἀεικνιντον προς τὸ ἀγαθόν ἐργάζεται τὴν* *Luxiv* says St. Chrysostome, it impels the heart to be never out of motion in some spiritual exercise. Either the Tongue is praying, or the Ear is hearing, or the Heart is meditating, or the Hand is giving, or the Soul is thirsting for remission of sins. When the Spirit beats not in the Pulses, there is no spirit in the body, it is a dead Carcase; and in whomsoever there is a cessation from all good works, you may say it justly that there the Holy Ghost is extinguished; there is no difference between a standing Puddle, and a dead Sea. And cozen not your selves with a vain confidence, that albeit you be altogether barren and unprofitable, no fruit of Sanctification budding from you, yet *Semen Dei manet*, the sap may be in the root, the vertue in the Seed-corn, though it do not put out. These may-bees are pitiful Anchors of hope, and miserable comforters. Will you say the wind is up when there is a still *Serena*, no puff of air moving? Then think as little that God dwells in that brest where there are no tokens of Sanctification. Secondly, I have it from St. An- *De temp. Serm. 188.* *stin, Flatus ille à carnali palea corda mundabit*; The Wind is the advantage of the Husbandman to winnow Chaff from Wheat, and where the Spirit blows upon the conscience it will purge it from all dead works. The cares of this world, the

Hum. de spir.
sanct.

Author. im-
perf. operis
bonil. 10.

thought of getting Riches, anxieties for honours and advancements, these overspread the life of a natural man left to the ways of carnal reason; but as soon as ever we begin to sift and discuss these cogitations by the doctrine of the Spirit, they vanish and disperse, *Tradam protervis in mare Creticum portare ventis*; they are light and empty of true goodness, and so are blown away to the Father of errors and delusions, to the Devil himself from whence they came. Thirdly, Says St. Chrysostome, Suppose a Ship be well appointed with Pilot, Mariners, Sails, Cables, Anchors, and all convenient appurtenances, to what use will all this serve if the winds stir not? So let there be profound Judgment, quick Invention, neat Eloquence, and all the graces of Art in a man, these will not bring a man one whit onward in his Voyage, to the haven of happiness, to the kingdom of glory, unless the sweet gales of the Spirit carry him forward, those are the wings of the Dove upon which the Soul shall fly away and be at rest. Another Author, taken for St. Chrysostome, writing upon St. Matthew, composeth it thus, As the ground doth not fructifie by rain alone, but there is a prolificous vertue in the winds, which blows upon the fields, and makes the Spring to sprout: So it is not our Doctrine alone which converts your Souls, though it distill like the soft drops of rain upon the earth, but benediction of inward grace that goes with the word breaths salvation upon our heart. The Letter may kill, but the Spirit quickneth, and in our Evangelical Priesthood we are Ministers, not of the Letter alone, but of the Spirit also. *Qui instat precepto praeurrit auxilio*; the words of Leo, which I take to be solid truth in this Point; when God presseth us with the outward instruction of his Word. He impresseth the secret operation of his Spirit to make it fructifie.

And now to come to another portion of the Text, it agrees very accurately with the nature of that supernal gift which God infuseth into his Saints, that the Spirit came with a sudden flaw of wind. And I am very willing to make that collection of it, which divers have done before me, *Datur haec gratia ex improvise, & sine meritis*; Grace is a blessing that comes unlook'd for, unawares, nay, it is impossible for an unconverted man to say, now I am prepared for it, now I expect it, now my heart is ready to receive it; for there is no good preparation for grace in the soul of man till some portion of it have entred before. Natural dispositions cannot attain to bring in supernatural grace. Therefore the first influx and admission of it must needs be sudden and unawares. As you can make no rules for the Wind, why it should blow South to day, and North to morrow, why from this Point of heaven at such a season rather than from another: So there is no aim to be taken how this or that man was first partaker of the heavenly light, which is thus couched in our Saviours words, *The kingdom of God cometh not with observation, neither shall they say loe here, or loe there, for the Kingdom of God is within you, Luk. xvii. 20.* For what observation can we make, or through what tokens can we collect, that God will begin to draw a sinner unto him? Will you say he lives justly, and chastely? If they were Christian justice and chastity the seed of the Spirit was in his heart before: If they be but moral conformities, he is still the Child of wrath, and those laudable actions were but sins, or imperfections with a good gloss. Will you say they desire and pray for the *holy spirit*, and therefore this illumination comes not suddenly, but with invitation? O but says the *Arausican Council*, which handled this Point of the grace of God more copiously and Orthodoxly than ever any Council did, the utterance, nay, the very thought of every good Prayer, it is instilled by the divine irradiation of Gods help, and the *Holy Ghost* is called the Spirit of Prayer; and if any man say, that the grace of God is bestowed upon our Prayer and Invocation, and that grace did not first enable us to make that Prayer, he contradicts the Prophet *Isaiah*, and the *Apostle Paul*, who both have these same words, *I am sought of them that asked not for me, I am found of them that sought me not.* Thus that Council, whereby you hear, that we, whose nature is rank corruption, do not prepare and dispose the way to attract the blessing of heaven upon us by little and little, upon congruity of Gods favour; it comes suddenly and unawares, when we least deserve it.

Ha. 65.1.

It must not be let alone without this addition to it, which is S. Ambrose his descant on it, *Nescit tarda molimina spiritus sancti gratia*; the spirit of purity and renovation is quick and sudden in the work of conversion, he doth not linger, and mature his good effects by soft leisure; he doth not creep like a snail, or as a *Father* of our own Church says, like a Serpent, *Serpentis est repere.* Commonly motions that come from

from the old Serpent the Devil creep upon us, and men grow bold in iniquity by degrees, *Nemo repente fit pessimus* was the old Proverb, but where the Lord loveth, the man whom he chooseth, he doth in an instant take away his stony heart, and give him an heart of flesh: And as the Resurrection of the dead shall be in an instant, so in an instant he translates him from death to life. It is done with such dispatch and celerity, that the gift of Prophecie, nay, of Sanctification is called but the touch of the lips. Says the Angel to *Isaiah* upon the living coal which he brought from the Altar, *This hath touched thy lips, and thine iniquity is taken away, and thy sin purged, Isa. vi, 7.* The loyal *Israelites* that feared God and the King are called a band of men whose hearts God had touched, *1 Sam. x. 26.* O admirable workman, says *Gregory*, *Mox ut tetigeret mentem docet solùmque tetigisse est docuisse*; He doth but touch and teach, and the mind is reformed in a moment, as soon as ever the finger of his Spirit is laid upon it. An Apostolical Spirit came suddenly upon St. *Matthew*, penitent restitution upon *Zaccheus*, confession and grace upon the Thief on the Cross. The Eunuch made haste to believe, and as soon as he believed, he would be baptized of *Philip* at the next water he came to, and go no further. Men must not neglect present motions of grace, though suddenly rising in them. Now the Lord moves my heart, and now at the first touch I will obey the Spirit. This is a brave and a pious resolution: But if you let the grace of God knock at door once and twice and do not open, it is to be feared that you will grow deaf after a while, and never hear it. *Modo & modò non habebant modum*; Anon, and to morrow, and hereafter at more leisure, and as *Festus* said to *Paul*, *Go thy way for this time, when I have a convenient season I will call for thee*; these are not words of good manners to so great a King as the King of heaven. Can Impenitancy, or continuance in evil be good at any time? Then break it off at the first pang and throw that the Conscience suffers for it. The Spirit is a sudden wind, he deceives his own soul that continues in a long consumption of any sin, and thinks to be helpt out of it by a lingring remedy.

The description of the suddenness hath not been unuseful you see, and we shall collect as much from that which follows, that it was *Flatus veniens, & vehemens*, a rushing mighty wind. Methinks I see the Spirit of God set out here in his manifold strength and efficacy. Is there any thing in it self so thin and poor as a puff of Air? It is neither Iron, nor Brass, nor Bones, and yet what strange effects it works? Turns up Oaks and Cedars by the roots, breaks the Ships of the Sea in pieces, casts down Bulwarks and Fortresses; so *Epiphanius* received it from some good hand, that God overthrew the Tower of *Babel* with a violent wind. So the principles of the Spirit seem to be very mean and foolishness to flesh and blood; the Instruments in which it wrought homely illiterate Fishermen; yet the learning of five Synagogues, putting their wits together, was not able to resist the wisdom, and the Spirit by which *Stephen* spake, *Acts vi. 10.* It brings down strong Holds and high Imaginations; it brings into Captivity every exalting thought to the obedience of Christ; Wisdom, Learning, Might, Majesty, all have stooped before it. As the Scripture says often that the Spirit came mightily upon *Samson*, and then his Foes were sure to fall before him; so it rusheth upon some holy men with a gallant heroick zeal, and then all the subtilties of Satan are not able to make a part against it. No Fear can dismay them, no Persecution can make them hide their head, no Favour or Reward make them swerve from a good conscience, no Discipline so strict that they will not undertake for the love of Christ. The Kingdom of heaven suffereth violence, and the violent take it by force, *Mat. xi. 12.* The Kingdom of heaven was among the Jews, but *Rapuit regnum cælorum Centurio*; The Centurion did as it were invade it, and take it from them, for upon his confession our Saviour said, *I have not found so great faith, no not in Israel.*

Neither is it only expedient to make it manifest that the Spirit is strong and mighty, like a stiff vehement wind in *actu exercito*, in the power of it which the Saints of God have to exercise to others, but also in *actu primo informante*, when it enters into the heart of them whom God converts, it comes with a mighty force, and will not be gainsaid with the opposition of our rebellious nature. *Neque resistere ultrapotes, cui velle resistere sublatum est*, says a Reverend Father of our own Church, that is, neither shall our vicious nature resist the mighty working of Gods converting grace, since the first thing that such grace works is to conquer our perverseness in resisting. I do not say but our will hath always a liberty and indifference in it to do, or not do: To chuse or refuse; but the act to resist is suspended for

Homil. 30.
in Evang.

2 Cor 10. 5.

for that time by the grace of God, and though resistency be never taken away in this life, but is ever smothered and couchant in the bitter root of our corruption, yet according to the efficacious and sweet motion of grace, God disposeth that it shall not come out into act. It is not therefore the power to resist which is taken away, for then the will were violenced, and nature quite transformed, whereas grace is the perfection, not the abolition or destruction of nature; It is only the actual resistency which is stopt. Most excellently *Prosper*, *Hanc abundantiore gratiam ita credimus potentem, ut negemus violentam*; There is a special abundant grace which is the Lot of that remnant which shall be saved, and this we believe that it hath powerful success upon the will, but makes no violent, that is irresistible, entrance. But it carries all the affections with it with a most urgent, undeniable, perswasive force; it ravisheth a man from himself, he feels himself as it were compelled in spight of Tyrants, in spight of death to confess the truth, *We cannot but speak the things which we have heard and seen*, Acts iv. 20. *Nihil imperiosius fide*. The Spirit of God hath a most imperious authority over the soul where it will dwell, a smooth tongue in an eloquent man will win much upon his hearers, and draw them far, but the Spirit of God is a commanding principle; a rushing mighty wind, *δαφνείας τῷ τερματι τοῦ ὁδοῦ ἑστῆτος*, says *Oecumenius*, this is a sign of abundance of vehemence, it is the breath of God whose might is invincible.

But thirdly there is another way that some conjecture at the vehemency of the Wind, and that was to strike terrour. Into whom you will say? In some sort, says *Calvin*, into the Disciples themselves that received the Holy Ghost. Thus he most judiciously, *Nunquam ad recipiendam Dei gratiam ritè sumus comparati, nisi domiti prius carnis confidentiâ*; That is, we are never fitly disposed to receive the grace of God, untill our carnal pride and security be beaten down, and humbled. Some roaring terrible wind of judgment, and the expectation of hell fire, if we repent not, must shake us soundly. Or else we will fall asleep in our sins, and wallow in wantonness with the slumbering soft noise of mercy. As the Spring of the year, wherein all things grow, begins roughly with *March*, and ends sweetly with *May*, so Renovation and New-birth it begins austerely with the angry *Pedagogie* and Discipline of the Law, with consternation in a troubled Spirit, then begin the fruits of the Spirit to spring up, but it proceeds to gladness and rejoycing, and to peace in Christ. First, the strong Wind passed by *Elias*, that rent the Mountains, and brake the Rocks in pieces, then an Earthquake, and a fire, and after the fire a still small voice. The Angels coming to the Blessed Virgin had first fear and astonishment in it, then greeting and salutation. So the Wind that came at the Feast of *Whitsontide* did first roar and terrifie them that were gathered together, afterwards it was as Oyl that comforted, and as new Wine that maketh glad the heart. So says *Bernard* upon the conclusion of it, *Tranquillus Deus tranquillat omnia, & quietum aspicere quiescere est*. God is peace, and sets all at peace, and to behold him in whom our soul rests is to rest for ever. But others say, for all the mightiness of the Wind it is not expressed that any fear did fall upon the Apostles, the vehemency of the sound was to corroborate the Apostles, and to let them know there were blasts in store to cast down their enemies. Such as repelled the Darts of *Maximinus* the Tirant into his own face, when he gave battel to the Christians: Such as hath disperfed the invincible Navies of our Enemies, *Et conjurati veniunt in classica venti*. Christ descended gently as the rain into the Fleece of Wool, in the days of his exinanition. *He shall not cry, nor cause his voice to be heard in the street*, Isa. xlii. 2. But now he is exalted into glory, and hath the rule put into his hand, he will thunder and break forth in strong violence against his enemies.

Thus far you have heard that the Holy Ghost came sensibly and audibly to the Ear like a sound, the similitude of that sound was the noise of the wind, the Attributes of it two, sudden and mighty, and yet these two Points are undispatcht, the *terminus à quo*, it came from heaven, and the *terminus ad quem*, it filled the house where they were sitting. But briefly. The first of these moves much to one thing that is handled before, that there is vehement strength in the grace of God because it comes from heaven; says the great Counsellor *Gamaliel*, *If this work be of men it will come to nought, but if it be of God ye cannot overthrow it*. The Winds naturally arise out of the Caves of the earth, they steame from beneath, and blow laterally from one Coast to another: So are worldly graceless devices, all unsanctified counsels, they blow from beneath, from the Forge of Satan, the principles are drawn from Ambition, Hatred, Emulation, Treachery, and have an oblique collateral motion, which

Bern. Serm.
23. in Cant.

Acts 5.39.

which is profound dissimulation: But the root of grace is above in heaven, and grows down to the earth; it fetcheth all its drifts from Peace, from Religion, from Charity, from the Sanctuary, from the Glory of God. Strip all your politick projects from their fair pretences, and see the ground and foundation upon which they rest, and you will find them to be hollow and putrified vapours. Again, slight not the harmless ways and simplicity of good men, for if you could discover their conscience as God doth, you would find their scope and aim to be celestial. And nothing comes from heaven but with this purpose, to convert our earthly inclinations into heavenly directions.

And let this superficial inspection satisfy for the term and place whence the sound came, *it came from heaven*. The end of our work is the consideration of the place where it staid and lighted, *It filled all the house where they were sitting*. If you expect to have it treated of how the blast of the Spirit did fill the house, I must put you off to the fourth verse of this Chapter, where it is recorded of the Apostles, *that they were all filled with the Holy Ghost*, and better speak of it touching men than touching the Room of an house, that Christ is the fulness of him that filleth all in all. Moreover, if you look for any touch upon the House it self, remember I told you such Traditions for it last year as I found in *Antiquity*, but with this modest conclusion, that the Point was not material, and all humane Records are uncertain. This we may, and must build upon, that it was an upper Room of some dwelling in *Jerusalem*, *Acts i. 13.* and of large capacity we are sure to contain at least *one hundred and twenty persons*, *ver. 15.* Perhaps also of sufficient bigness to hold those three thousand that were converted, *ver. 41.* of this Chapter. To that other Circumstance also, that the men and women are said to be *sitting in the house* when this blessing came down upon them. I have little to add, I love reverence of gesture with all my soul; yet I love not to be so nice as some, that hold it so necessary for the Apostles to be humbled on their knees, when the grace of God fell on them, that they say the meaning of the Text is not *sitting* but *kneeling*, howsoever the words go, and that to *sit* signifies not the posture of their body, but their habitation. I confess and believe, if they had lookt for the Comforter at that moment, they would have cast themselves down upon the ground when the Majesty of God was in the place, and I perswade my self they did instantly kneel and give thanks, as soon as they perceived what mighty work God had wrought upon them: But remember they were taken suddenly, and unawares, in some honest communication no doubt. And being so unprovided, why might not Christ begin this Miracle while they were sitting, as well as Christ appear from heaven to Paul as he was riding, or God appear unto Moses while he was keeping sheep? Excellently Cajetan, *Non horreo sessionem corporalem, cum nihil indecens inducat*; I am not scrupulous or troubled at their sitting, as long as it was done with no obstinate, irreverent, disobedient affection. O but the Roman Missal for this day hath this Hymn, *Orantibus Discipulis Deum venisse nunciat*. While they were at their prayers, they mean kneeling, the sound gave them warning that the Holy Ghost was come. Well, this case is quickly resolved, their Hymn is mistaken, and let them mend their Missal and not mend the Scripture.

Is there any thing more to be extracted out of this last Point? One thing, and that is all. It is a remarkable note of a most acute Father of our own Church. Thus: This Wind filled not all the Country, or all *Jerusalem*, but that house where they fate. Nay, says he, and very truly, that Room only of the house where they were assembled. One Room for an whole house is a frequent *Synechdoche*. Natural Winds breath over many places at once, but this Wind blew *elective*, by choise and discretion. The Spirit blows upon certain places where it will, and upon certain persons, and they shall plainly feel it, and others about them not a whit. It is a peculiar wind, appropriate to the place where the Apostles are, that is the Church, else where to seek it is but folly, the place it bloweth in is *Sion*. This is the Divinity of that great Scholar Bishop Andrews, that the Spirit hath not cast an universal diffusion over all the world, but it blows by election and choise, that is at Gods good will and pleasure, upon that place only where Christ hath his Church. For what use can they make, or have they ever made of the Spirit, to whom the name of Christ and salvation in his blood was never revealed? The purpose of giving the Holy Ghost is to make the Seed of the Word fruitful in our hearts, that we may believe the Gospel, that we may live holily according to the profession of our Faith, and that through faith, which must work by love if it be true faith, we may be saved. AMEN.

THE THIRD SERMON

UPON THE Descent of the Holy Ghost.

ACTS ii. 3.

*And there appeared unto them cloven tongues like as of fire,
and it sat upon each of them.*



OF all Mysteries, of all Visions, of all Revelations which the Church ever had, this that is contained in my Text hath one peculiar blessing, that it is most easie to be understood. I can give no reason for it but this, that as natural light makes all colours visible to our eyes, and it self most visible: so the *Holy Ghost* causeth all celestial Doctrine that concerns eternal salvation to be revealed to the knowledge of faith, and makes himself to be most apparent and intelligible. Therefore I cannot but observe it unto you, that some *Angel* or some *Saint* departed did always interpose their presence at the other mighty works of the *Gospel*, only they forbore to shew themselves at this *Feast of Pentecost* upon the sending of the *Holy Ghost*. I will spread this before you in a trice, and my conjecture upon it. At the *Nativity* of our *Saviour*, many *Angels* were employed to divulge it: At his *Transfiguration*, *Moses* and *Elias* appeared to ratifie it: At his *Agony* in the *Garden*, an *Angel* waited there to strengthen him: At his *Resurrection*, two *Angels* in white appeared in his *Sepulcher* to glorifie him: And lastly, at his *Ascension*, two others clad in as white apparel as they, did testifie of him. But upon the descending of the *Holy Ghost* the *Angels* did quite withdraw themselves, I am sure they came not in any bodily shape into the place where the *Apostles* were gathered together, for that were as the *Proverb* says *facem soli praeferre*, to light a candle before the *Sun* at noon day: and that illustrates all things, can be illustrated by nothing but by himself. This is the comfort then of my Text, that we have light on every side to walk in: this is the great latitude of the benefit contained in it, that it gives us *vocem & scientiam, linguam & ignem*; both tongue and fire, both science and elocution, *sapere & fari quae sentiat*, to conceive clearly that which is fit to be learnt, and to utter distinctly that which is wisely conceiv'd: And therefore in one word we owe unto this blessed day, both completely to be made happy, and completely to know our happiness.

No marvel if the *Old Church*, many hundred years since, which was most prudent in appointing *Festivals*, did constitute, that between *Easter* and *Whitsuntide* all the *fifty* *dayes* should be destinated to joy and gladness that all the people should sing *haleluja* with a loud voice, so often as they met in their holy *Assemblies*; that there should be no fasting days, no mourning, no not so much as the dejection of kneeling on the ground, but to stand and pray all that space of time, these *Fathers* were exceeding full of ceremony to express the gladness which they had for the gift of the *Holy Ghost*. And therefore *Bernard* calls the

Lenten

Lenten strictness that goes before *Easter*, *Quadragesimam luctus & paenitentiae*, the forty days of godly sorrow and repentance : but he calls the time following to *whitsuntide*, *Quinquagesimam gaudii*, the fifty days of Exaltation (for our joy doth surpass our sorrow). At *Easter* we are assured by Christs Resurrection that the body shall rise from corruption : at *whitsuntide* these fire tongues do manifest that the Soul shall rise from darkness and ignorance, and be partaker of the marvelous light. And because this mighty miracle was communicated to the *Apostles* in most sensible objects, therefore I told you the last year that the *third person* of *Trinity* disclosed his glory and power openly two wayes, to their ear and to their eye ; by a sound unto the ear, by a lightsom brightness to the eye : to the ear as to the sense of faith, and suddenly there came a sound from heaven, &c. to the eye as to the sense of love, and there appeared unto them cloven tongues like as of fire, &c. Whereupon I will enlarge my self unto you at this time in these particulars. 1. That the *Holy Ghost* presented himself to the *Primitive Church* in a visible object. 2. For the principal substance of the apparition, it was a *Tongue*. 3. *Lingua dispersita vel sectilis*, it was a *Cloven Tongue*. 4. *Quasi ignis*, it was a *fire Tongue*. 5. It was *lingua*, or *ignis*, or *spiritus insidens*, this *Tongue*, or this *Fire*, or this *Spirit*, take which you will, it is all one, but it rested or sat upon each of them.

We begin with an Apparition representing not some *Angel* or other glorious creature putting on a sensible shape, but the *third Person* of *Trinity*, the *Eternal Spirit* consubstantial with the *Father* and the *Son*, He offered himself as this day in a visible Figure, to the *Apostles*, and divers other believers that were gathered together in *Jerusalem*. *St. Austin* in his third Book of the *Trinity* maintains that all the Persons of *Trinity* did appear in visible shapes to the *Patriarchs* of the *Old Testament*, one or two upon one occasion, and a third upon another occasion. *Tertullian* and *Epiphanius* are stout in their opinion, that none but *God the Son*, called the *Angel* of the *New Covenant*, did lay aside his invisible glory in the old times, and appeared to men ; I will not engage my self in that quarrel, but for one thing I am at certainty, that when the Law was delivered at Mount *Sinai*, the *Godhead* did not condescend to any apparition at all, the people were forbidden so much as to imagin they saw any resemblance of the *Most High*, says *Moses*, *Ye saw no similitude, only ye heard a voice*, *Dent. iv. 12.* But the Lord grew more friendly and familiar with us that profess the *Gospel*. We have seen, we have heard, our hands have handled the word of life : this day the new Law began at Mount *Sion*, and we did not only hear a voice, as it is in the former verse, but according to my Text they saw a similitude, that which was wrapt up in dark Parables to the *Fathers*, we see that truth as clearly as it were the Sun at noon day. They had the Veil before their eyes, says the *Apostle*, we behold the fair beauty of *God*, and the Veil taken away, and rent asunder ; they did dishonour *God* by worshipping visible things instead of the *Invisible Creator*, and therefore they might not see any resemblance of him for fear of transgressions ; and if we worship vain things that are not *Gods* in this world, we shall utterly be deprived of seeing his glory, and lose our reward hereafter. But the special intent of this apparition was to comfort the *Apostles* for all the tribulations that they were to sustain ; for as their faith was corroborated with some vision of *God* here, so it assured them that the same faith should be rewarded with a perfect vision hereafter in the life to come. He that believeth doth as it were shut his eyes, and takes all upon trust that he believes, yet upon such trust as cannot deceive him, the trust of Divine Revelation ; so that he sees *God*, as I may say, though he do not see him, as it is *Hebr. xi. 27.* By faith *Moses* endured the wrath of *Pharaoh* as seeing him who is invisible : *ὁρᾷν ἀόρατον* to see him that is invisible is contrary to reason, but reconciled by Divinity : but if at any time the most renowned Servants of *God* had some glimpse of his Majesty in an apparition, as it was at this time, then it seals that promise unto them which they have made, *Matth. v. 8.* Blessed are the pure in heart for they shall see *God* : they shall, I say, for all their consolation is *de futuro*, in hope, but not in act, whether this Vision of the *Holy Ghost*, or any other before it, they saw nothing to speak of in comparison of that which shall be revealed. Says *Epiphanius* he that looks through the funnel of a Chimney may truly say that he sees the Heaven, but what doth he see ? neither the heighth, nor the breadth, nor the vastness of it ; so he that sees some resemblance of the *Holy Trinity*, sees somewhat of *God* darkly as in a Glass, but he sees not so much of the immensity of his glory, as he that sees the Heavens above but through the eye of a Needle. To close this point, what doth the Lord require from hence ? but that our eyes should be chaste and pure, and sanctified to his

his service; because He let the benediction of his Spirit shine upon them? and that amends might be made chiefly in that bodily instrument, through which we have dishonoured him with wantonness and concupiscence. *What is created more wicked than an eye*, says the Son of *Sirach*? and therefore it weepeth upon every occasion, *Eccles. xxxi. 13.* God hath placed our eyes in the uppermost part of man, to be Centenels in our Watch-Tower, and to give us warning of those things that may hurt us: but *quis custodiet ipsos custodes*, unless we set a Watch upon this Watch we shall be betrayed to the sins of the flesh. We live like *Labans* Sheep, every man conceives folly, as his eye beholds vain things and party coloured. *Seleucus* King of *Lochrine* enacted a Law to have the unchaste eyes of Adulterers pull'd out, to punish the trespass in the fountain of the sin: and *Democritus* the Philosopher pull'd out his to prevent the danger. We have had an evil eye, *Matth. x.* eyes full of adultery, and then as *Salcucus* said, or rather as our Saviour said, *oculus erudus*, an eye good for nothing, but pull it out and cast it from you: but as the whole man shall be made a new lump through the reformation of inward grace, so that the same work may be wonderful also in our eyes, the Holy Ghost cast his beams upon them at this Feast of Whitsuntide, and there appeared unto them, &c.

Hitherto I have made a general survey of the Text, that it contains an Apparition sent from Heaven: in making access to particulars the first thing notorious in the Apparition is, that the matter, and, as it were, the substance of it is a tongue. The whole world was mad against the truth, crying out distractedly like those of *Ephesus*, *Acts xix.* Then there was need of the voice of a charmer to make them still and attentive with some heavenly incantation. The Church was going forth in a militant order to fight the Lords Battels, therefore the Lord gave a Trumpet to his Ministers to utter forth a certain sound that they might prepare themselves for the skirmish, *1 Cor. xiv. 8.* Briefly the Gospel was now to launch forth, and to flote upon the waves of many trials and persecutions, and therefore it had need of a Helm to turn it about whithersoever the Governor listeth; and that little Helm is the tongue, *Jam. iii. 4.* I told you even now that the wantonness of the eye had a gracious vision to amend it; so here came a remedy from Heaven to correct the iniquity of our mouth, which is the very forge of Hell, and a tongue descended from above to sanctify it. As the Devil can put no worse thing into us than an evil tongue, and then it becoms the worst member that we have, *Jam. iii. 6.* so God can send us no better thing from the store of his mercies than a tongue to praise him: and then *David* calls it in the old Translation of our Psalms, the best member that we have. *Psal. cviii. 1.* We had need to let that Prayer come in often among our earnest supplications, that God would touch our lips with a coal from his altar, as he sent a Seraphim with that blessing to the Prophet *Isaiah*. It is very meet that we consider in our vote with the Psalmist, *Set a watch before my mouth, pone ostium circumstantie*, as the vulgar Latin hath it, make such a door for my mouth, that I may look to every circumstance of every syllable that passeth out: *Oret lingua ut dometur lingua*, Says *St. Austin*, O let the tongue pray for it self that it may be ruled: how often trips it in swearing? how often doth it murmur in discontent? in boasting above measure, in pride lofty, in anger furious, in perjuries blasphemous, in curses bitter, in vain talking never quiet; glib as honey in hypocrisie, subtle in lying, smooth in deceiving, impudent in flattery. What a happy thing it is to have a fence about the lips, that no such evil spirits as these may come in or out? and notwithstanding all these exorbitancies of the mouth to which we are so obnoxious, God can purifie our speech, and season it with salt that it shall not corrupt: For if man by wit and industry can tame wild beasts which he hath not made, can not the Lord much more tame the tongue which he hath made? a Watch can suppress and curb those in, that would break out of their holds, and the Lord can make such a door for our lips as shall inhibit all the petulancy of vain breath, and shut and open for his own glory? *Ostium aperitur & clauditur*, says *Gregory* unto it, a door is made to let our friends and familiars in, but to keep out theeves and robbers; so the tongue must be open to confess our sins, and shut if hypocrisie shall attempt to excuse them: the mouth must be open unto the praise of God, and barred against our own commendation; it must be open to teach the humble, but shut and silent if the obstinate will not learn, for answer not a fool in his folly says *Solomon*: He that openeth and no man shutteth, he that shutteth and no man openeth can give us this power from above to speak unto his praise, and

Psal. 141. 3.

to be silent unto evil; therefore the *Holy Ghost* descended in the apparition of a tongue.

To pierce further, as far as observation will give me leave upon this point, as the tongue naturally is an instrument of two functions, of speaking, and of tasting; so these extraordinary tongues were destined for two properties, to preach the Gospel, and to discern spiritual things in their true gust and savor. The first intent was to give the *Apostles* a door of utterance, to proclaim salvation to all that were prepared to hear, and that all men should confess with boldness that *Jesus is the Christ*. The Spirit came in the former verse like a rushing mighty wind, that was for inspiration, for the *Apostles* own sakes, to sanctifie themselves, but the gift of tongues was for elocution, to impart the benefit to more than themselves. This is the antient gloss of the *Fathers* upon my Text, especially *Gregorie's*, *Past. Cu.* and that in two places, *Pastores primos in linguarum specie spiritus sanctus insedit, quia quos repleverit de se protinus loquentes facit*; the *Holy Ghost* sat upon the first Pastors of the Church in the shape of a tongue, for whomsoever of that rank the Divine Spirit fills, he opens their lips to preach the Lord *Jesus*. In both of *St. Paul's* Epistles to *Timothy* one of his Injunctions upon a *Bishop* is that he should be *διδάσκων*, apt to teach. In his admonitions to *Titus* the same lesson again, *A Bishop must be able by sound doctrine to exhort, and convince gainsayers*, *Tit. i. 9.* and *St. Hierom* says very truly how that character is more appropriated to a *Bishop* than all the rest: the rest ought generally to be found in all holy Christians not to be given to filthy lucre, nor to quaffing of wine, to be the Husband of one Wife, to be hospital, just, unblameable; but this is intrinsecal first to *Episcopal*, then to *Priestly* vocation to be *cymbolum mundi*, the loud Cymbals of the world, the tongues of the Church, to be apt and painful to teach. And therefore *Espencaus*, though of the *Roman* party, exclaims much against the *Pontifical* Bishops for giving *Monks* and *Friars* licence to preach, who are no Successors of the *Apostles*, and therefore never received an *Evangelical* tongue in their Predecessors; but says he, the *Prelates* that ought to do that work themselves will not, and therefore they grant licence to those to teach the Gospel who ought not: but he cries out unto them to live according to *St. Paul's* Canons charged upon those two famous Bishops, *Timothy* and *Titus*, and then *eant Episcopi, & se a docendi necessitate, si possint, excusent*; mark that, *Reverend Fathers*, says he, and excuse your selves if you can from the necessity of preaching. No, there is no excuse, for these tongues descended now after a mighty rushing wind, *quasi exeuntes à loco tonitruum*, as if they had been bolts after a clap of thunder, to signify that these are the Trumpets which God sends forth to call us to repentance before the day of Judgment: *Ante adventum judicis ipsi clamando gradiantur*, says *Gregory*. And howsoever some may justly attain to such place in the Church as to sway the Staff of Government in their hand, yet they must remember that they are never released of this duty, that their tongue must edify. In the old Book of Ordination in this Church as well as in the Church of *Rome*, the *Bishop Elect* at his Consecration had the Bible given him in one hand to teach, and the Pastoral Staff in the other hand to govern the Flock. It was never meant he should let fall the Book out of one hand, and hold the Staff in both: nay beware he be not beaten with the Staff that lets go the Book. *Latratu & baculo rabies luporum deterrenda est*, says *St. Hierom*, *Ep. ad Occanum*. that is, if the Wolf come near the Sheepfold, he must not only be threatned with the Staff, but the Dogs must bark at him likewise, and then he will leave his Prey, and take him to his heels. *St. Austin* presseth the same Doctrine out of *St. Paul*. *Ephes. iv. 11.* He gave some *Apostles*, and some *Evangelists*, and some *Pastors* and *Teachers*. Says he I collect from hence that every Pastor, that is every *Bishop* must be a Teacher; for it is not said he gave some Pastors and some Teachers, as it went before, some *Apostles* and some *Prophets*, but Pastors and Teachers are put together without a distinctive member, *ut intelligerent Pastores ad officium suum pertinere doctrinam*, that Pastors may know how teaching is included in their duty, and cannot be separated from it. This then was the principal intent of giving the tongue at the Feast of *Whitsuntide*, as it is *Isa. l. 4.* The Lord hath given me the tongue of the learned, that I should know how to speak a word in season. First then negligent silence in Pastors is a stifling the grace of God: *Quantum vita merito adificat tantum destruit silentio*. Secondly, affected silence is affronting the grace of God, as those Orders of *Friars* that bind themselves by vow and institution of life not to utter a word excepting one day, or it may be one hour in the week, sometimes not so often. *Agatho* the Anchorite is commended in the lives of the *Fathers* that he never spake: what is this but as it

were to advow not to receive the benediction of the *Holy Ghost*. Finally to be preproperous and over-hasty to teach the *Gospel* is to prevent the Spirit, or rather not to wait for the grace of *God*. For *Christ* had first rooted the knowledge of the Word and Scripture in the *Apostles*, and then endued them with a tongue; but they that start up Teachers before they be grounded in the Word, speak with their own tongue before they have received the *tongue of the Holy Ghost*.

But the tongue supplies another office in nature, and that's to *taste*: *The ear trieth words, as the mouth tasteth meats*, *Job xxxiv. 3.* so the Spirit makes us feel and know the good things of *God* that are in us, even as the tongue makes us relish that which is sweet upon the palat, and will be delectable for nourishment: Nay we do not only taste the things of heaven slightly, and as we say upon the tip of the tongue, but the same Spirit makes us to ruminate upon them, and chew the cudd, *my heart is always musing of thy testimonies*, says *David*. O 'tis a comfortable thing to have a tast of Heaven in our Soul, to have some persuasive Experiment that the *Holy Ghost* dwelleth in us, especially to have it proceed to that most pleasing Sapor, when the Spirit shall testifie to our Spirit, that we are the Sons of *God*: but in all that are meetly disposed to Eternal Life, there is some perceivance, in others more, in others less, there's some Tast, some Consolation, that *Christ* is in them and works in them by Faith and Love; and the more you tast it, the more sweetness you shall find to breed an Appetite. The Natural Man perceives not the things that are of *God*, he counts the Doctrin of *Christ* and him crucified to be Madness and Foolishness, he thinks they that kill his *Apostles* do *God* good service; he puts bitter for sweet, and sweet for bitter, *Isa. 5. 20.* there's all the Tast that he hath, he wants a Tongue to dijudicate of the *Manna* that comes from Heaven, which no man knows but he that receiveth it. *Rev. ii. 17.* He to whom it is given to know what is the height, bredth and depth of the Love of our Lord *Jesus* and his Redemption; he accepts of all things in a diverse manner from him to whom the mind of the Lord is not revealed; he interprets the Poverty of *Christ* to be the Riches of the World, his Ignominy to be the Triumph of the *Saints*; Tribulation for the truth is a Refreshing to his body, Mortification and pious Sorrow a dainty Lenitive to his soul; he receives the Doctrin of our Ministry not as the Word of Man, but as it is indeed, the Word of *God*; he cannot but speak the Truth, though his life ly at the stake for it, *negare Dei verbum non valeo, quia spiritus sancti linguam habeo*, it is *Gregories*, I cannot deny the word of *God*, because the *Holy Ghost* hath given me a tongue to speak it. To conclude this point, no man can have a smack of the Kingdom of Heaven, but through the relish of this tongue, no man can say that *Jesus* is the *Christ* but by the *Holy Ghost*, *1 Cor. xii. 3.* as we are born children of wrath, in our unregenerate estate we have bitterness in our throat, and the poison of Asps under our lips, how can we savour the things that are of *God*? but the Spirit makes us a new creature, and takes away all this sourness, and ill relished acrimony, and then his fruit will be sweet unto our mouth, *Cantic. ii. 3.*

Homil. 30.
in Ezek.

Having delivered unto you the substance of this Vision, which is a tongue it follows to speak of the Figure and Form of it. It was cloven, that's truly called the Figure; and like as of fire, that's truly called the Form. A Tongue was a Commission, and an enabling of the *Apostles* to preach, but a Cloven Tongue was their hability to preach unto many. The *Syrian* language was all that they could speak before, and in that they faltered too, and mouthed it rudely and unelegantly, a silly Damosel quipt even *St. Peter* with it, *Thou art a Galilaean, and thy speech betrayeth*, yet such a tongue as it was they were unlettered men, and could speak no more, all the world beside were Barbarians to them, and they Barbarians to all the world. But the Lord knew that they had need of many tongues to pay that great debt which they owed his Church; *ite, predicate universa creatura*, go and teach all Nations from *Jerusalem* and *Samaria*, even unto the ends of the world. I would a little satisfie my Auditors before I go any further, that would know how the tongues did resemble a cloven figure that sat upon the *Apostles*. If you look upon such types of it as Picture-drawers have framed, remember that there is no heed to be given to their Pencil, for they will extremely abuse your ignorance; they usually represent the Apparition, as if every *Apostle*, and the Blessed *Virgin* sitting in the midst of them, had a little lamp of fire, like the flame of a small Torchet blazing upon their head, and so would thrust this belief upon the rash gazer, that *God* sent down a shew of many fiery tongues into the place where this holy Society was gathered together; and that there was *singularis flammula*, a little flame proportioned somewhat

somewhat like a Tongue, sitting upon each of them. Now this is nothing futable to that which immediately ensued, and was prefigured in this Miracle, namely, the speaking with divers Tongues to the fit intelligence of all Nations. The most probable conceit that I can frame of it is, to imagine how fire disparts it self into flames, especially, a celestial irradiation, like the light of the *sun*, that was but *velut ignis, like as of fire.* Fire, you know, will cast out many flames in sharp and *Pyramidal* points, or as the *sun* lays his beams forth in many ejaculations, nothing fits it righter than the expansion of the fingers of the hand, so this fire did glister like several beams in proportion to the Tongue when it is rather *pickant* and sharp than broad, and in that sort, as I fancy it, as is above the skill of any Limner in the world to paint it (for the *Holy Ghost* perhaps intended not to be set forth in Workmans Art and Imagery) and so it multiplied into the shew of several disparted Tongues, as many of them seemed to sit upon every several *Apostle.*

My drift is to make this conceit of it enter into you, that from one Language the *Apostles* grew expert of a sudden to speak many, their Harp now wherewith they praised the Lord was not only ten stringed, but ten times ten stringed to make a more chearful melody to the God of *Jacob.* The Tongue which was confined before to a little corner of the world in *Palestina*, and there only to bless the Creator that made us is now set at liberty, that in all Languages it may glorifie the *Saviour* that redeemed us. And as the *Fathers* do very well shew it, this is a plain reverfing of the curse of *Babel* by the blessing that came out of *Sion.* For as God pulled down that proud Tower which those insolent Builders intended by the confusion of many Tongues, so he built up the new *Jerusalem* in an instant by the gift of many Tongues; and as diversity of Tongues was a punishment to scatter Rebels for their pride, so diversity of Tongues was made the only means to reduce Infidels that had not heard of God into the unity of the Faith. And they that advanced themselves against heaven, says *Gregory*, lost the communion of that one tongue which they had, but they which submitted themselves to the good will and pleasure of Christ obtained the communion of all Tongues which they had not. *Sic humilitas unitatem meruit, & superbia confusionem.* And all this was done visibly upon this one day, that we may believe the Church shall never want Gods invisible grace, that is, though not in this kind, yet in some other benefit. A miracle in the same kind, they that are the common minters of Miracles, dare not urge or pretend. And although nothing be more expedient for the setting of the Gospel in an unknown world, such as *America* was within one hundred and forty years, then the gift of Tongues to be able to speak to those Savages to their own understanding, yet the *Jesuites* have never arrogated that any of their Order who visited those parts, could speak new Languages by inspiration; only *Turcellinus*, a man of no forehead, nor modesty, says, that *Xaverius* the *Jesuite* spake but his mother tongue to the *Indians* of *Goa*, and that all those heathenish people did understand him as if it had been their native Dialect; an impudent forgery confirmed by none, disavowed by *Acosta* of his own Society, and quite contrary to the nature of a Miracle, that *Infidels* and *Pagans* should be inspired to understand, and the Christian that converted them should have no extraordinary inspiration to speak. Therefore as I said before, we have no kind of invisible grace in the same kind that the *Apostles* had cloven tongues, that is a faculty to speak by instinct with all Nations, but the Lord did never give to any Age more blessing in the learning of the Tongues than he hath done to this, furnishing men with rare skill to be able to communicate in speech with those of the world beneath us, which is a sign to me that he is gathering the World unto him by the calling of all Nations, and hastening his Kingdom.

But now I gather in further upon this Miracle, Can any thing be more Diametrically opposite to the good intention of it than publick Prayers recited in a Tongue unknown to the ignorant people, to which they cannot understandingly say *Amen*? Why hath God sent down this Vision of *Cloven Tongues*, but that the Lips of all Nations and Languages may as well publickly as privately resound his glory? If Beasts and Birds could speak they would utter nothing but that which they understand; and shall reasonable men be tied through the tyranny of *Churchmen* to fumble words by roat like Beasts? It is against Nature, which gave us a Tongue to be the interpreter of the mind to those that listen to us. It is against Reason to make the *Laiques* say *Amen* to the *Priests*, when for their part they are uncertain whether

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whether he blessed them, or cursed them. It is against *Scripture*, 1 Cor. xiv. If you speak in an unknown tongue, how can he that supplies the place of the Idiot say Amen? And *Lyra* says upon it, If the People understood the *Priests* they would serve God better, be converted sooner, answer much more devoutly to the Contents of the *Liturgie*. It is against the *Scope* of the *Holy Ghost*, who enabled the *Apostles* to speak with divers Tongues, that all people might hear and know, and know and believe to eternal life. It is against all possibility of *Edification*: For where knowledge enters not first, how can zeal and desire be kindled? *Ignori nulla cupido*. And it is an impious derision of one of the *Romish* to say, that although the *Priest* stand at the *Altar* so far distant from the people, that they neither hear nor understand, yet the people may be taught by Signs and Ceremonies. It is quite against the *old Imperial Laws*; *Justinian* the *Emperour* strictly commanding all *Priests* so to officiate in the *Church*, that their voice might come distinct and intelligible to all the people present, that they may answer again, as is their duty. Finally, it is most utterly against the *ancient use of the Church*, one example for many. *St. Hierom* says that at the *Funerals* of *Paula* the people sang *Psalms*, some in *Hebrew*, some in *Greek*, some in *Latine*, and *Syriack*, all in their several *Dialects* to praise the *Lord* for her happy departure. So I have delivered what is most opposite to the gift of Cloven Tongues; one thing more for a caution, that a double tongue is a gift of the Devil, as a cloven tongue is the gift of God. The cloven Tongue was the dispersion of many beams out of one flame, of many Tongues out of one root, ἐν μιᾷ ῥίζῃ διέφορεα καὶ ῥιζοῦσιν, says *Oecumenius*, so that there is unity in the root, and distinction in the stalks; but the double tongue (which *St. Paul* bids *Deacons* take heed of, μὴ δι' ὧν 1 Tim. iii. 8.) that is, Lying, Equivocation, Flattery, sowing dissention, double mindedness, Jam. i. 8. (Omnis διλογος ἐστὶ διψυχος) he that hath a double tongue hath a double mind, an heart and a heart. He praiseth that to one Faction, which he defies before the other. He commends a man to his face, backbites him behind his back, he confesseth Christ where it is advantage, and denies him where it is advantage. Cum tristibus severe, cum remissis jucunde, as the *Oratour* said of *Cataline*, he can curse and bless with the same breath, out of the same Fountain come forth sweet waters and bitter; these, and many more than these are the jugglings of a double tongue, but the *Lord* will say unto them, double unto them double, according to their iniquities, and divide them in twain, that they may have their portion with hypocrites.

Mar. 16.

I have been copious, as the time would give me leave, upon the Figure of these Tongues, that they were Cloven, next you must mark their Form, ὡς εἰ πυρρῆς, as it were fire, cloven tongues as it were fire, and let a certain learned Interpreter have his judgment to himself, that it is an *Hypallage*, for there appeared fire as it had been Cloven Tongues, yet still it is but appearing, and as it were; the sound was a real sound that came from heaven, all beside was but Similitude and Apparition. Very fire was not needful, nay, it would have been offensive, and have scorched the part upon which it fate: But it was such fire as appeared to *Moses* in the Bush, Exod. iii. The bush burnt with fire, and the bush was not consumed. Such as the *Evangelical Prophet* *Isaiah* did foresee, Isa. xlii. 2. when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee. To be inspired in a moment to speak all sort of Tongues the *Apostles* did never dream of, Christ did not foretel them any thing which sounded that way. But they had prediction of this part of the Miracle both from *John the Baptist*, He shall baptize you with the *Holy Ghost*, and with fire, Mat. iii. 11. and from Christ's own mouth, I am come to send fire into the earth, Luk. xii. 49. Which the *Fathers*, for the most part, interpret of that which came down at this Feast of *Pentecost*. All the Plagues of the Old World, as if the Elements had spate out their venom, became blessings under the Kingdom of Christ. The Old World was drowned with water, the New World is saved by Baptism; and as I said but lately, God pulled down the Tower of Babel by the confusion of Tongues, now he built up the New Jerusalem, by the multiplicity of tongues: So he sent down fire upon Sodom to consume it, here he sent down fire upon his Church to save it.

But because all the Apparitions which the most wise God doth send are full of Signification and Doctrine, it concerns the Text to have it diligently enquired wherefore the *Holy Ghost* did descend in fire?

Ep. 494.

First, Look back to the *Mosaical Law* delivered at Mount Sinai, at the promulgation of it there came smook, and thunder, and flashes of fire, therefore, says *Isidor*,

Isidor, *Ut unus Deus in utroque testamento agnosceretur*, that you may know that the same Lord is Lord of both the two Testaments, in the first setting of the Gospel likewise there came down fire from heaven. The Lord came down upon Mount Sinai, in his right hand was a *fiery Law*, *Exod. xxxiii. 1.* Whereupon the *Chaldee Paraphrast* says, that his right hand wrote the Law out of the midst of the fire, so the *holy spirit* doth write the Law of Christ in our hearts as it were with an hot Iron Mark, making such a stamp as will never be got out.

Secondly, And I mean principally likewise, the brightness of fire concurred in the Tongues to import that boldness, and fervour, and efficacy which goes along with them, where the Lord doth give the mouth utterance to speak. Tongues of flesh, and words of air will not serve the turn to convert souls, there must be fire put into the Tongue, somewhat above natural force and power that must bring it to pass. Says the Son of *Syrach* concernig that renowned Prophet that awed all *Israel* with his Preaching, then stood up the Prophet *Elias* like fire, and his word burned as a lamp, *Eccles. xlviii. 1.* There is a burning vigour in the Word of God when it is luckily applied to the conscience of a sinner. As *Cleophas* and the other Disciple said of the communication of our Saviour, *Did not our hearts burn within us*, while he talked with us by the way, and opened unto us the Scriptures? *Luk. xxiv. 32.* And we must be warm, and fervent our selves in our Message, that we may warm others with it. *Ardeat orator si judicem velit accendere*, says *Tully*, that was his crafts-master in that kind. Let the Orator be fervent if he means to heat the Judge in his cause, so the Embassadors of God must be *πνευματι ζέοντες*, *Rom. xii. 11.* Fervent in spirit, if they mean to thaw the frozen hearts of their Auditors. So says *Gregory* upon this very occasion of the fiery Tongues, *Otiosus est sermo doctoris, si præbere non valeat incendium amoris*; Our Preaching is frivolous if it do not kindle the fire of divine love in our Disciples. Therefore *St. Paul* writes thus to *Timothy*, *2 Epist. i. 6.* To stir up the gift of God that is in him, *ἀναζωπυρεῖν τὸ χάρισμα*, to quicken and kindle the fire of the gift of God that is in him. *Ut sopitum ignitum suscites*, to rake up the fire together, and make it flame that it go not out. The gift of God is a lively flame kindled in our hearts, which the Devil and the flesh would put out, and that motion *quench not the spirit* is the watch word against it, and we must labour, as much as we can, to foster it, and keep it burning. But he that is a lukewarm Christian, neither hot, nor cold, indifferent to serve God, or to disobey him, he is a loathed morsel which God cannot digest, and because he wants fervor it is a manifest sign that the Spirit is departed from him.

Thirdly, The Spirit came at several times in the shape of a Dove and in fire to shew what mixture out of them both is most pleasing in a Christian, *Quia neque placere Deo simplicitas sine zelo, neque zelus potest sine simplicitate*; the Dove, is the Emblem of gentleness and simplicity; the Fire, of zeal; neither is zeal good without meekness, nor meekness without zeal. We must not lose our fervour in tameness, nor with preposterous zeal forget gentleness. And well doth *Gregory* hunt this Parallel further, that the Spirit did descend upon Christ in the similitude of a Dove, upon the Apostles in the similitude of fire, for God will be mild as a Dove toward us, if we will be hot as fire against our selves. That he may spare us with his mercy, let us be angry at our selves with godly revenge. And so they that made no bones of lies and fictions have renowned *St. Dunstan* in his Legend, that a Dove descended from heaven upon him, *Et remigia alarum scintillantis ignis splendorem præ se ferebant*, says *Capgrave*. And the wings of it, when they were stretcht out, did sparkle like fire. Their meaning is in this Fable, as I call it, to set him forth as most full of the Holy Ghost, upon whom both the Dove and fire descended.

Fourthly, says *St. Austin*, where God causeth the Tongue to speak the truth, fire, that is sorrow and trouble, will follow, *Ignis portendit tribulationem, quam propter linguas erunt perpassuri*; The fire imports that tribulation which the Apostles must undergo by preaching the Gospel. The Devil did rage against those that were the Pillars of the Church, and of true Doctrine, and blew the coals of many a fire to consume them.

Fifthly, and to shut up that Point, the Tongue being left to it self is full of much corruption as I have amplified already, and it had need of a purging fire to cleanse it, and refine it. In all the old Sacrifices of the Grecians *Homer* says, *πλῆθος τῶν πυρὶ δάλλον*, they threw the tongue of the beast into the fire, whereupon says *Cælius Rhodoginus*, *Comburendo linguas perperam dictorum labes expurgabant*; They made expiation thereby in the flames of fire for all words that had been spoken offensively. *St. James* says the

the Tongue is a fire, Chap.iii. 6. meaning a fire of discord and mischief, and that fire had need to be corrected by another fire from heaven, or else the torments of hell-fire would be the end of it.

And now we will rest at last in that Point which is the resting and settling of these Tongues, *There appeared unto them, &c. and it sate upon each of them. It sate?* Why we spoke of Tongues in the Plural number before; What *Enallage* is this? *Cajetan*, and the most Divines interpret it that the fire sate upon each of them. *Calvin* by a *Metonymy* of *signi pro re signata*, that the Spirit sate upon each of them. The *Syrian Paraphrast* refers it directly to the Tongues, and puts it in the Plural number, *sederunt*, they sate upon each of them. Indeed, to refer it to many Tongues, and yet to make the Verb of the Singular number is the best exposition of all, it sate, to shew that it is one Holy Ghost in the administration of divers gifts, *ἐν μιᾷ τῇ εἰς δι-φορὰν ἡχοῦ ἑκαστοῦ*, as I said before, one root and many stalks, *There are diversity of operations, but it is the same Lord that worketh all in all*, 1 Cor. xii. 6. But upon whom did they descend and sit? For now I make haste. Upon every one of the hundred and twenty that were gathered together? Or upon the Apostles only? Somewhat is in it, that when all are named to whom this fire appeared, all to be filled with the Holy Ghost, yet the Tongues are said to sit upon each of them. In two ancient Copies some of our Criticks say that the Text runs, they sate upon each of the Apostles, and I think that a very probable gloss. The Reasons are, First, the Spirit in some particular manner was promised to them only, *Acts* i. 7. Secondly, when some Scoffers said they were full of new wine that had the gift of Tongues, St. Peter makes his apology for himself and the Eleven only. Thirdly, it is said hereupon that they all spake or preached the mighty things of God. This befits the Apostles, and not those one hundred and twenty, among whom was the Blessed Virgin, and other women, whose office it was not to preach. Fourthly, the standers by said, *Are not all these of Galilee that speak with divers tongues*, which was true in the Apostles, now Judas was taken away, but very improbable to agree to all the rest. Howsoever let there be no discord about this, it is not worth the while; no more is the next quere upon what part of them the Cloven Tongues did sit? That is not exprest, but in all likelihood it was their head, for thereunto all Expositors do give their suffrage. The Spirit must be in summo loco, we must give it, and the inspiration thereof the pre-eminence in all things. These Tongues, says *Gregory*, did encircle about their head, *Ut nova corona spirituales capiti eorum imponerentur*, as if the King of heaven had crowned them with spiritual Crowns from heaven. They are ridiculous among the Pontifical Writers that would fetch it from hence that Christ did ordain the Apostles Bishops at this time, and used this Ceremony to touch their head from heaven, for *Consecratio Episcoporum est in capite*, as they urge it out of *Clemens Constitution*: For another while they confels that the Episcopal character, and all Ecclesiastical Jurisdiction and authority was given them in those words, *As my Father sent me, so do I send you*.

Lib. 8. c. 2.

These things being thus put out of the way, the main Doctrine agreed on all hands is, that the sitting of the Tongues did betoken the constant abiding of the Spirit, he is no flitter, he doth not come with a lick and away, but his gifts are without repentance. *Τὸ καὶ διδοὶ συνεκτικὸν τῷ μένειν*, so St. Chrysostome, and his true follower Occumenius, *τὸ ἐκδοῦν περὶ μένειν, ὡς ἐκκελευσάτο συνεκτικῶς*, both agree that the Spirit was settled upon them, not to depart away. It is a fire like that on the Altar, permanent and never going out; according to our Saviours Promise, *Joh. xiv. 16. I will pray the Father and he shall give you another Comforter, that may abide with you for ever*. Some of the Schoolmen find a knot in this plain Doctrine, whether the Apostles, and all upon whom the Spirit did now abide were confirmed in grace. Certain Ecclesiastical Historians trouble them in their conclusions, who say that Nicholas the Deacon, from whom the Nicolaitans were derived, and many other ring-leaders of Hereticks were present at this time, and although the Spirit descended upon them, yet they forsook their first faith. The answer is, if these stories be Authentical, these gifts were *gratia gratis data*, not *gratum facientes*; Gifts which God did graciously give, not gifts which made them gracious to God that received them. And the continuance and residency of these tongues is established in these words, that the Comforter whom Christ would send should abide with them for ever; that is, it should abide in the Church, that is in them, and in their Successors unto the ends of the world, till Christ should come again in glory, as I will open upon the next verse. AMEN.

THE FOURTH SERMON

UPON THE Descent of the Holy Ghost.

ACTS ii. 4.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.



AL the joy which we celebrate for the famous acts of Christ is irksome to the Devil; and the particular Solemnities, which we keep, are grievous to those that shut their eyes against the truth. Upon the yearly day of our Saviours Nativity the Jew is sad and displeas'd, because he believes not, that he that was born of Mary a pure Virgin was the Son of God, and the Messiah whom their Fathers lookt for, that should sit upon the Throne of David for evermore. Upon the high Feast of his Resurrection the Sadducee gnasheth with his teeth, because he denieth that the dead can be raised to life. So upon this triumphant Feast, wherein we abound with comfort for the sending of the Holy Ghost, the Pelagian is malecontented, who is an enemy to the efficacy of Grace, and the more cause we have to maintain the dignity of it, and to be thoroughly disciplin'd what the Holy Ghost hath wrought for our Soul, because the Church is miserably soured of late in all places with the leaven of Pelagius. Again, as all the parts of our Saviours Mediatorship were several degrees to advance our Salvation, and like the several steps of Jacobs Ladder to bring us nearer and nearer to Heaven, so in this comparison the sending of the Holy Ghost is the loftiest degree, and as it were the top of the spire, which is next neighbour to the Kingdom of Glory: for as man in his first creation had but an incomplete being, till the Lord breathed into his nostrils the breath of life, so man in his reparation was but incompletely restored, till Christ did send the Comforter to infuse into him the breath of sanctification. This day therefore is the concluding Feast of all the great days, wherein we rememorate the noble works of our Lord; and to go further, this Text is the upshot of all the blessings that were conferred upon the Church in this happy day. Christ took our nature upon him that he might die for our sins; he suffered and was crucified that he might reconcile all such to his Father as would repent and believe: repentance and faith to please God cannot enter into the heart of the natural man by his own abilities; a power from Heaven must be the means to bring that about, which is so repugnant to our corrupt nature. Traverse over the mystery of our Redemption, and you shall find that the work is at a stand, till supernal grace poured in do draw it forward: as Physicians say that *spiritus est ultimum alimentum*, the last concoction, and the most refined part of our nourishment is that which makes the spirits; so the donation of the Holy Spirit is the accomplishment and final resolution of all the benefits which we partake in Christ.

Q q q q

And

And the last payment collated by that precious liberality to enrich the Church for ever is here in my Text : nay indeed it was but a preparation before, the talent of grace was not tendred till now. That which was set forth in figure in the former verses, is here exhibited in real substance. Before a rushing wind made a noise, here was the very thing imparted which was shadowed by the wind : before certain fiery tongues made a glittering that sat upon their head, now their own tongues became most fluent, and voluble with wonderful eloquence. In brief, to the exact building up of the Church two things were requir'd, which are not wanting, but abound in this verse : First that the Lord should speak unto the Heart ; Secondly, that he should speak unto the Ear, by an invisible word and by a visible : He spake invisibly to the Heart, when they were all filled with the Holy Ghost ; he spake visibly to the Ear, when his Ministers began to speak with other tongues as the Spirit gave them utterance. Nay more, to gather a Society together, whose Labours should be disspread over all the world, it was expedient that the Lord should confer both ordinary and extraordinary Gifts upon them : His ordinary Blessing (and indeed nothing is blest without it) is some quantity of Sanctification ; his extraordinary Blessing is twofold, to send such as are not lightly sprinkled, but filled with the Spirit, and to speak with divers Tongues, that their sound may go forth into all the World. Yet again, to shew the Amplitude of Gods allowance to his Primitive Church, he makes a double provision, first for every Disciple, as he is one Member of this Body, and so all and every one of them were filled with the Holy Ghost, and then he provides for all the Members of his Body *jointim* in one union and communion, *they began, &c.* so that here's the inward and the outward blessing, the ordinary and the extraordinary, the particular and the universal. The inward, ordinary, and particular blessing is this, *that they were all filled with the Holy Ghost.*

If you look for the provision with which the Primitive Church was stored, look for it in this Chapter, and you will find out upon judicious survey that there are three things which make it plenteous with all manner of store, *Pastores, Verbum, and Spiritus* ; First certain Pastors allotted to the sacred Function to guide the souls of the People. 2. the Word of life which is put into their mouth to be preach't unto all Nations. 3. The Spirit of grace accompanying the Word, to make it fruitful and prolificous in the hearts of them that hear it and obey it. That some were ordeined Pastors and Bishops to teach and rule the Church, that's clear, the Apostles met together in Jerusalem with one accord, as Christ had appointed, and the Cloven Tongues which came from Heaven sat upon each of them, that was their Commission to take their Bishoprick upon them : that the Word was delivered unto them which they should preach, and Elocution to impart that Word to every Kingdom and Language, that's as clear. Eight times in this one Chapter St. Peter quotes the Scripture of the old Testament, and with divers tongues according to the capacity of all the Nations and Languages that were met together ; and that the Holy Ghost was infused with much abundance at the same time, that's as clear and pregnant as the rest, 'tis twice gone over in my Text, both in the beginning, and in the end, *they were filled with the Holy Ghost, and the Spirit gave them utterance.* A Church without lawful Pastors is but a Synagogue of Schismatiques ; a Pastor without a Tongue is but an Idol Shepherd, or a dumb Dog : a Tongue without the power of the Spirit is but sounding Brass, or a tinkling Cymbal : As St. Paul said of the three grand Theological Virtues, *Now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity* ; so I say of these necessary parts that constitute the Church the Ministry, the word, and the Spirit, but the chiefest and most excellent of these is the Spirit. In some strange manner God may have a Church without a consecrated Priesthood, as when Adam and Eve were first placed in Paradise ; he may have a Society of holy Servants without the Word taught and proclaimed by the organ of a Tongue, as the Angels are illuminated to know his will by immediate inspiration ; but with reverence let me speak it, I cannot see which way the Lord can have a Church without the Gift of the Holy Spirit. God may be known by his wonderful works and effects without his special grace ; but can he be pretent in the soul of man, and make it blessed by knowing his Divine will to please him without his special grace ? *Præsens est in quantum præsentem facit beatitudinem* ; if he make all his good to pass before us, it must be by these means, *I will be gracious to whom I will be gracious.* Exod. xxxiii. 19. Those creatures that seek no higher perfection, nor greater good than a temporal being, and that which is found within the compass of their

their own nature they may attain thereunto by the strength of nature without any other help; but *Men* and *Angels* that seek an infinite and Divine good, that is everlasting happiness, which consisteth in the vision of *God*, they cannot attain their wished end, which is so much removed from them, and so far above them, unless they be lifted up unto it by a supernatural force of grace. Eternal felicity is the Haven to which they sail, and it is no ordinary wind, but the stiff gale of the *Holy Spirit* that must bring them to the Port of endless glory; that is, they cannot ascend of themselves, they may be lifted up to the Vision of *God*: especially *Man* since his woful fall (they are the words of the *tenth Article of our Church*) can have no power to do good works pleasant and acceptable to *God* without the grace of *God* by *Christ* preventing him, that he may have a good will, and without the same grace working with him when he hath a good will. Natural habilities and inclinations at the best reach no further than to dispose all things well for the honor and preservation of the natural being, but when we are put to it, and become content, yea and rejoyce to lay down our life for *Christ*'s sake, which is the abolition of the natural being, this vigor and strength must come from a supernatural influence, that is from the fire of the *Spirit*, which is predominant above the breath of nature.

This hath given you satisfaction, I suppose, that it did more import the *Church* to receive the *Spirit* than any other benefit. I draw forward to a more distinct inspection of it: and the first scruple about which I find a difference is this, Whether the very *Person* of the *Holy Ghost* be meant in this place, or only certain impressions of his Gifts and Graces? I will streighten my self to a short answer, both the *Person* of the *Holy Ghost* was here, and the virtue of the *Holy Ghost*, that which sat upon the head of each of them in cloven tongues as it were, was the infinite Majesty of the *third Person* of *Trinity* in that apt and visible similitude: but that which filled them was not the very essence but the operation of the *Spirit*. *Implet non se ipso formaliter, sed dono quod producit*, say the *Schoolmen*; he that filleth all things with his presence, cannot be said formally to fill one thing more than another; but he that blows where he listeth with his inspiration, is said to fill those whom he sanctifies, not with his essence, but with that inspiration. The *Founder of School Divinity* is noted for one error above the rest, that he makes the Grace of *God* to be no effect of the *Holy Spirit*, but the essence of the very *Spirit* to purifie the thoughts and mind. He stuck too literally to *St. Austin*, and so wandred from the right way. For thus that *Father* preaching upon my Text, *Christ* was present with his faithful Servants this day, not by his Visiting Grace, but by his *Personal Majesty*; *atque in vasa non jam odor balsami, sed ipsa suba sacri defluxit unguenti*; their vessels were not only perfumed with the odour of the sweet Ointment, but that fragrant Balsam, the very *Unction* it self did flow abundantly into them. To this it is most proper to rejoyne, that *St. Austin* meant it of the extraordinary Apparition of the *Holy Ghost* upon this day, not of his ordinary inspiration: For in the same Sermon he says, that the immortal *Spirit* is *vicarius successor redemptoris*, the Deputy to succeed our *Saviour* in the *Church*, now he is gone away on high. But how is he *Christ*'s Deputy, not as if by his personal communication he wrought his gifts in us, but thus, *quod Salvator inchoavit, peculiari virtute Spiritus Sanctus consummat*, the faith which *Christ* did begin in his *Apostles* by teaching them daily, the *Holy Ghost* did perfect by the special virtue of sanctification. No Text doth more evidently convince that the infinite and increated essence of the *Spirit* is to be distinguished from the finite and created qualities which he infuseth, then those words, *Jo. vii. 39. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters*; but this spake he of the *Spirit*, which they that believe on him should receive, *ἐπεὶ ὁ ἵν' πνεύμα αἰών*. those are all the words in the Text, for the *Holy Ghost* was not yet, we make it up, for the *Holy Ghost* was not yet given. But stand we to the words of Scripture, *ἐπεὶ ἵν'*, the *Holy Ghost* was not yet: This will never hold without differencing the *third Person* of *Trinity* from his sanctifying effects; the *Person* was before, and had no beginning, but *nondum erat manifesti muneris efficacitate*, says *Theophylact*, as yet he was not revealed in his plentiful efficacy. The close of the Point is thus, the very *Person* of the *Holy Ghost* came down into the place where they were gathered in an external visible form, and his effects or efficacy was breathed into them in wonderful gifts.

But concerning those gifts wherewith they were filled there's another scruple, whether they were saving graces, such as are collated upon them that are the *Elect* of *God*, or whether they were only miraculous assistances, as Prophecies, Gifts of

Tongues, Gifts of Healing, and the like, which are impressions indeed of the *Holy Ghost*, not that they sanctifie him which hath them, but they are given to men for the confirmation of the *holy Faith*. That which brings this into doubt is a Tradition that hath no good founder, that some Apostates and Revolters (as *Nicolas the Deacon*, from whom the *Nicolaitans* are derived) were some of this Assembly, that are said to be filled with the *Holy Ghost*, and it is not to be contradicted, but that *gratia gratis data*, habilities to work miracles may be in those that make shipwrack of a good conscience. Yet that Exception, though it may hold in others, yet it is not to be applied to these persons, and to this season; not to these persons, for it is most likely that none but the *Apostles* were partakers of the Divine illumination, which came from Heaven upon this day: and the *Apostles*, no man calls it in question, had the talents of that grace delivered unto them, which saved their souls. It is a masterless and a false fame that any castaways were in the number of these that were filled with the *Holy Ghost*. Christ himself is said to be full of the *Holy Ghost*, *Luke iv. 1.* and the *Blessed Virgin gratia plena*, full of grace: and *St. Stephen* the Captain of all Martyrs, full of the *Holy Ghost*, *Acts vi.* and *Barnabas* the Son of Consolation full of the *Holy Ghost*, *Acts xi.* None but such as were peerless Saints are deigned with that praise: to give this scruple a full satisfaction, regard the time and season wherein this dew of heaven did drop down into the Fleece of wooll, it is the day so long before promised, wherein the Spirit should be poured out upon all flesh, the *scaturigo*, the first spouting out of the Spirit; and do you think that this being the original from whence the spring began, that all the best Balsams and Liquors did not flow into them that received it? I resolved therefore, that these persons in my Text did not only partake such gifts as made them wonderful in the eyes of the world, but such also as made them holy and acceptable in the sight of God: that is, it did not only speak in their tongues, but it was diffused in their hearts. To end this matter, remember what manner of Spirit that is which God bestows, it is from above, it is holy, it is not our own but Christs; a Spirit from above, and not from beneath: as *St. Paul* says, *Now we have received not the spirit of this world, but of God, 1 Cor. ii. 12.* *Spiritus mundi est per quem arripiuntur phanatici*, says *St. Ambrose*, that's the spirit of this world with which phanatical men are led, which drives them into contention, or vain glory; but they are enemies to peace, and favour not the things which belong to God. And since we are bidden to deny our selves, if we will be Christs Disciples, we must also deny our own private Spirit, and submit our selves to the Spirit of the Church, which is the Spirit of God, for our Saviour hath promised to be with it unto the end of the world. Take heed of this hot windy humour, which makes some cleave pertinaciously to their own imagination, and attribute far more to their own ignorant judgment than becomes them. The Spirit of the Prophets is subject to the Prophets: but if any one think that some new mysteries are revealed to him, which the Church never heard of before, and begin to trouble our peace with his falsely pretended raptures and enthusiasms, I say unto such in *Ezekiels* words, Woe unto the foolish Prophets, that follow their own spirit, and have seen nothing.

Ezek. 13. 3.

Thus far I have spoken of the Gift, which was given to the *Apostles* to supply the room of Christ himself, now he was gone and ascended into Heaven. *Hominem portavit in celum, & Deum misit in terram*, says *St. Austin*, he carried away his Manhood into Heaven, and instead thereof he sent down God unto the Earth, I mean the *Holy Ghost*: and this Gift, more worth than all the world beside, is his usual and continual favour, but the measure of it is more than ordinary, *repleti sunt omnes*, they were all filled with the *Holy Ghost*. And *Leo* did very well to mark it, that this was not *spiritus inchoans*, but *cumulans*, not the initiation but the accumulation of the Spirit, the augmenting of the old stock, which the *Apostles* had in a good quantity before, not the beginning of a new. They had the Spirit before, as appears particularly in *St. Peter*, when Christ told him he had prayed that his faith might not fail, therefore he had a portion of faith. In general it is most manifest, that Christ breathed on them all, and said, *Receive ye the Holy Ghost*. But as it appears by *Elisba's* request to his Master *Elias*, there are single, and there are double Portions of the Spirit: there is a single Talent of Grace given to one Servant, two to a second, and five Talents committed to him that was most entrusted by his Master: there are such as have a little of this Manna in their Omer, and them that have it top full: And these that received the *Holy Ghost* at this Feast were such as were not sprinkled, but replenished with it, *quibus nulla pars anima mansit carens spiritu sancto*,

sancto, says *Cajetan*, the fruits of sanctification did not grow thinly in them, here a berry, and there a berry upon the top of a bough, but pious conformity to *Gods* will, obedience and the fear of the *Lord* were in every faculty of their soul and body. The *Romanists* oftentimes put in such impertinent cautions, that their hedging in of some needless exception lays waste the truth of *God*. Among others of that bad stamp this is one, that the *Apostles* and other holy men are said to be filled at this time with the *Holy Ghost*, because an Increase was put to that which they had before, but the *Blessed Virgin* was so full before, that she received not any new addition; or if she received a new distillation of it now, *illud erat ut in nos tantum effunderet* says *Lorinus*, it was for our sakes that it might overflow, and be transfused from her to us: even as *Christ* was full of grace and truth from the first moment that he was incarnate, and yet for our sakes the Spirit came upon him, when he was baptized in *Jordan*, *Matth. iii.* a most scandalous comparison between the Infinite and the Finite, between the Creator and the Creature; for though *Christ* thought it no robbery to be equall with *God*, *Philip. ii.* yet it is a great robbery of the Divine honor to make the *Blessed Virgin* equal with *Christ*. But to keep to mine own work, the *Apostles* had an earnest penny of the Spirit before, but they came to the fulness of it by degrees: first they were baptized, and so had an introduction unto sanctity; afterward *Christ* breathed on them, that was their proficiency: last of all came this mighty rushing, and cloven tongues as it were fire, and sat upon each of them, that's their perfection: by nature and of themselves they were of the earth earthly, but they were regenerate and born again in Baptism, that's an Element above the Earth. The next step of their heavenly promotion was, that the *Lord* breathed on them, so the Air is above the Water. In conclusion the *Holy Ghost* came down upon them in fire; this is a sign that they were now full to the brim, for that's the Element which is above the Water and the Air, and is the next to Heaven. And well may it be called a fulness, not that the Vessel of any of their hearts was so replenisht, but that *God* could have poured in more, if it had seemed good unto him; for nothing but the essence of *God* is allsufficient, and can admit of no augmentation; but never was there such copious measure of it either diffused among the *Israelites* in the Old Law, no nor imparted to us *Christians* since this Generation did leave the world. *Rupertus* says upon it, it was now, now when this Ocean of the Spirit was poured out that the Devil was bound, and cast into the bottomless pit, though that is rather to be ascribed to the virtue of *Christ's* Passion, and to his blood shed upon the Cross.

When *Mary* poured a Box of Spiknard very precious upon our *Saviour's* head, *Judas* grumbled, and said *quorsum perditio?* to what end is so much waste? and lest any profane person should so gibe at this blessing, and say to what end was so much plenty and superfluity of the Spirit? take these reasons with you for your use and instruction: and I will begin with two Maxims of reasons. 1. *Si natura non deficit in necessariis multò minus spiritus sanctus*, if Nature is furnisht with all instruments and faculties fit for its work, surely the *Holy Ghost* would not be scanty in any thing that should conduce to resound the *Glory* of *God* over all the world. 2. Speculative men tell us, *tantum medii sumendum est, quantum ad finem conducit*, he that is a wise Appointer will lay forth so much means as will bring the end to pass. Put these together, and it will follow that here was neither too little, nor too much; nothing wanting, nor yet to spare. The work of the *Apostles* was the greatest Task that ever was put upon mens shoulders: *Christ* gave them one Commission which might be discharg'd with some moderate pains and adventures, to preach unto the lost sheep of the House of *Israel*. Their second Commission might seem unto flesh and blood insupportable, *Go and teach all Nations, &c.* How much ground was to be trod? how many deaths to be hazarded? how many subtle Philosophers to be convinced? we preach unto them that are brought up in Religion, and are glad to hear us; they were sent to those that stop their ears at them, and could not endure the name of *Christ*; their heart therefore, their judgment, their courage, their patience did require a far other proportion of the Spirit than will suffice a common Christian; their filling must be more abundant, because they were to empty it out to so many. And unto whomsoever *God* hath imparted more copious grace, let him not despise his Brethren, but let him use that plenteous Gift for the benefit of many, for the edification of the Members of *Christ's* Body, or else the blessing that did adorn him will condemn him.

The next thing we learn is, that we must strive, and contend, and pray for the fulness of the Spirit; it is not every *Modicum* and pittance of it which will content him that truly loves the Lord. The Son of *Syrach* says of that wisdom which sanctifieth all things, *They that eat me shall be hungry, and they that drink me shall yet be thirsty*, *Ecclaf. xxiv. 21.* And very certain none so eager to have more grace as they that have a liberal portion already. None so instant to get ten Talents as he that hath received five. Let *Elisha* have some enlightnings of a Prophetical Spirit, and then he makes bold to ask that a double portion of *Elias* his Spirit may rest upon him. *Gregory* says it is the property of the fruits of the Spirit, *Cum non habentur in fastidio sunt, cum habentur in desiderio*; They that have them not, either never miss them, or think vilely of them, they that have them do insatiably desire them. It is a sign of a disdainful lothsomness in nature to come to the Fountain of living waters, and to do no more but sip, and wet our lips with it. He that hath a truly heavenly gust of it *pleno se proluat alvo*. As *St. Paul* phraseth it, *We are all made to drink into one spirit*, *1 Cor. xii. 12.* Still we shall call for more and more, not because want and driness doth afflict us, but because desire doth please us. *Nemo primo statim die ad satietatem potatur spiritus sancti*, says *Calvin*; no man is made Christian enough in a day to go to the Kingdom of heaven, unless it be in such a rare example as that was of the penitent Thief. It is a false spirit that says unto any mortal man, it is well if you can keep at this stay, and prove no worse. I know the greatest part of indifferent Christians are so affected to carnal content, that if it were possible to measure out to a drachm what quantity of righteousness would serve them to be endued with, that they might attain salvation, they would reach so far if the grace of God would assist them, but would take no care to seek any further. I say, if they knew the trick how to make just a Saint and no more, they would spare a labour for seeking beyond that Point, and for the rest sacrifice to carnal security. *Christianum esse probant, minimum esse non probant*, as *St. Hierom* speaks; they do not love a man unless he be a Christian: And again, they will not love him if he be a vehement and an earnest Christian to serve the Lord. Certainly it is a sign that there is no sanctification in that conscience where there is not a studious longing of the soul for an augmentation. The learned among the *Heathen* love to talk of strange Creatures; and *Plutarch* tells of a fish, whereof if a man taste but a little it is hurtful, if he eat it up all it is medicinal. True or false be his story it comes fit to be applied, a little holiness will vanish away like a morning mist, as *Hosea* speaks; nay, it is prone to turn to mans hurt, for when there is but little of it, it turns to hypocrisie; but as God hath given us plenteous redemption in Christ, so we must return him plenteous faith, and plenteous obedience, with all our heart, and with all our soul, and love our neighbour with a plenteous love, even as we love our selves, and that is to be filled with the Holy Ghost.

Let this be the conclusion of the first part of my Text, the inward donation of the Spirit; the outward exercise of it remains to be handled, *They began to speak with other tongues, as the Spirit gave them utterance*. The Spirit which is signified by the wind and inspiration is necessary to all Christians who are invited to faith. But as it appears in Tongues, so it was requisite for them only that were sent to teach all Nations. That is, if God had meant only to make good men of them the wind would have sufficed, but intending to make good Apostles of them he gave them to speak with other Tongues; with other Tongues, which is simply, and without any Periphrasis termed the speaking with Tongues: For when *Peter* preached to the Gentiles of *Cornelius* house, *Acts. x. 46.* the Holy Ghost fell on them, and the Jews heard them speak with Tongues, and magnified God. In *St. Mark*, our Saviour promised his Disciples that they should speak with new tongues, *Mar. xvi. 17.* not with tongues, such as were never heard before, for that were direct canting, as we call it, and it would turn to no profit of edification, but they were such tongues as were new to them that spake them, and they had the faculty to utter them in a new manner, by a sudden inspiration, and for a new work, which was not begun before, to call all the Gentiles unto the knowledge of salvation, that there may be one Shepherd and one Sheepfold over all the world. And then was verified that of the Prophet *David*, *There was neither speech nor language, but their voices were heard among them, their sound is gone out into all Lands, and their words unto the ends of the world*, *Psal. xix.* The miracle is stupendious, the end of it much more admirable than the miracle. It is a glorious remonstrance of the infinite power above, that from one Tongue and Dialect these holy men should be expert of a sudden to talk with all Nations whom they

they encountred. The suddenness was wonderful, to get such a volubility, so as *Mithridates* had never the like, without all study or premeditation. Says *Leo* upon that circumstance, *Quàm velox est sermo sapientiæ? Et ubi Deus est Magister, quàm cito discitur quod docetur?* The Word of Wisdom runs forth very swiftly, and where God is the Instructor, how soon doth he learn us that which he is pleased to teach us? The multiplicity of that which they were able to utter was most ineffable, their voice did come distinct and intelligible to all people, that they might say *Amen* with an understanding heart when the name of *Jesus* is blessed in the Congregation. *Quot linguas quis callet, totidem viris equipollet*, as the old saying goes; A man stands for so many men as he can speak Languages, and therefore look how many Tongues one of them could speak, in effect and sufficiency he was so many Apostles.

You see this well enough, I will stand no more upon it, the Miracle was one of the greatest that ever was brought to pass. Even as those *Jews* that resisted the *Holy Ghost* were convinced in heart to think so, their astonishment is expressed in three several terms, *ver. 6. and 7.* συνέχυσιν τὸ πλῆθος, ἐξίσταντο, ἐθαύμαζον, *the multitude was confounded, they were all amazed and marvelled.* But they did not see the end of it, that it was the opening of the door to bring the *Gentiles* into the Church, and our induction to be admitted into the number of the people of God. How could our stony hearts be mollified during so many Generations, during the long time of ignorance that no man preacht in our Confines to make us understand him, we were Barbarians to him that spake unto us, and he that should speak was a Barbarian to us. The Prophets of the Old Testament that had the will of the Lord revealed to them in all kind of Mysteries, were tongue-tied that they could not express themselves to the Nations that sate in darkness: And as one says very elegantly, Religion before was as the Musick of a *Monochord*, now the Harp of the Apostles was not only ten stringed, but even ten times ten stringed to make a chearful noise to the God of *Jacob*. The Tongue which was confined before to the little corner of the world in *Palestina*, and there only to bless the Creator that made us, is now set at liberty that in all Languages it may glorifie the Saviour that redeemed us. And as the Fathers do all hit upon it, this is a plain reversing of the curse of *Babel*, by the blessing that came out of *Sion*. For as God pulled down that proud Tower which those insolent builders intended by the confusion of tongues, so he built up the new *Jerusalem* in an instant by the gift of many Tongues: And as diversity of Tongues was a punishment to scatter Infidels for their pride, so diversity of Tongues was made the only means to reduce Infidels that had not heard of the Word of God into the unity of the faith. And they that advanced themselves against heaven, says *Gregory*, lost the communion of that one Tongue they had, but they that submitted themselves to the good will and pleasure of Christ, obtained the communion of all Tongues which they had not, *Sic humilitas unitatem meruit, & superbia confusio- nem.* And all this was visibly done upon this day, that we may believe the Church shall never want Gods invisible grace, though not in this kind yet in some other benefit.

For in this kind the Lord did not assist his Church any long time; surely after the first hundred of years it was scarce conferred upon any, although Prophecies and gifts of healing did continue among some eminent persons afterward for a great space. *Irenæus* seems to speak as if some few had the gift of Tongues in his time, *Lib. 5. c. 7.* which was about one hundred and fifty years after Christs Ascension: But after him I find no Author touch upon it, and perhaps *Irenæus* speaks of the time when he was very young, and knew *Polycarpus* and the Scholars of the Apostles. I make no reckoning of *Antoninus* the Florentine, nor of any reports which he and his Pew-fellows make concerning some of their Friers, whom they say God did inspire with all sort of Languages. They have whetted their tongues, I am sure, with sharp lies, and in that respect, they have one tongue more than a good Christian should have. They that are the common minters of miracles dare not urge or pretend this faculty of all kind of Languages in our days, because they would quickly be descried when they came to parley with learned men. For though nothing be more expedient for the setting of the Gospel in an unknown world, such as *America* was within one hundred and forty years, than the gift of Tongues, to be able to speak to those Savages to their own understanding, yet the *Jesuites* do not arrogate that any of their Order, who have visited those parts, could speak new Languages by inspiration. Only *Turcellinus*, a man of no forehead or modesty, says,

says, that the *Jesuit Xaverius* spake but his Mother Tongue to the *Indians* of *Goa*, and that all those heathenish people did understand him, as if it had been their native Dialect. An impudent forgery testified unto by none but himself, disavowed by *Josephus Acosta* of his own Order, who was long in those parts; and quite contrary to the nature of a Miracle, that Infidels and Pagans, who perhaps never believed, should be inspired to understand, and the Christian that converted them should have no inspiration to speak. *Salmeron* is much troubled that he could not give that magnificent report to his Associates, that they spake with new Tongues by inspiration in *India*, as well as the *Apostles* did, when they were sent to teach the *Gentiles*. But because he would not have his Order give ground to the *Apostles* (see the stomach of the man) he makes this comparison, that it is no less Gods benefit and grace to take pains to learn a strange tongue than if it were immediately poured out from heaven; nay says he, *In illâ adipiscendâ plus meriti positum est*; It is more meritorious to achieve it by much industry than by inspiration, as it is more praise-worthy to raise up a fortune by a mans own diligence, than to have it bequeathed him by inheritance. I was astonish'd when I read this, that this *Loyolite* should dare to compare, and to prefer himself and such like even before the *Apostles* of our Lord, and prefer their smattering in Tongues before the mighty Miracle of this day, the greatest that ever was granted to men. I confess, it is the wisdom of God which teacheth learned men their exact insight into the Sacred Tongues, and the Lord hath furnish'd many Heroes of the *Reformed Churches* with such exquisite skill in that kind far beyond our Adversaries, that out of their over-flowing envy they have called us *Pedants*, and *Gramarians*. But God be thanked many of our *Linguists* are able to communicate in Speech with those of the world beneath, which is a sign to me that God is gathering the world unto him by the calling of all Nations, and hastening his Kingdom.

These being the general extractions of this last part of the Text, both touching the matter of it, and touching the end for which it was done, which is the form of it. I will spare much of that which remains rather than exceed my time upon this day, and yet I will rather point at the particular inferences than quite omit them. 1. It is to be collected from the persons that received this utterance of Tongues, that the Tongue is a member of diligent employment in an *Apostle*, for how can he discharge *St. Pauls* Canons, to be διδάκτιμος, ἐλέγχιμος, apt to teach, fit to reprove, and exhort, unless he open his lips in the great Congregation, that his mouth may shew forth the praise of the Lord. But remember that this hability was only infused into *Apostles* and Teachers. How shall they speak unless they be sent? Let others be contented with that monition, He that hath ears to hear let him hear. *Suarez* the *Jesuite* makes the case of the *Blessed Virgin* to be transcendent, that she did not only receive the power from heaven to speak with divers Tongues on this day, but she was able to do as much long before. Therefore she conversed with the *Wise-men* of the *East*, and had skill in their *Eastern* Tongue, and when she fled away into the Land of *Egypt* with our *Saviour* she wanted not the knowledge of that Language. *Cajetan* denies that ever she had this gift of Tongues. For to what end? It was not her part to preach unto the *Gentiles*. And for the coming of the *wise men* of the *East*, my answer hath more likelihood than *Suarez* objection, that they brought Interpreters with them: For they asked at *Jerusalem*, where is he that is born King of the *Jews*? And all the people understood them. Let this grace therefore be ascribed only to the *Apostles*, and to such as in those days joyned with them in the same labour. 2. When they had these Tongues, ἤρξαντο λαλεῖν, they began to speak. But first, they were endued with Spirit, and then with a Tongue to speak. God doth first cleanse the mind within, and then he puts his Word into the mouth of his Pastors. Unless the heart have a sincere feeling of that which it speaks, there will be a jarring in the Tongue as in a Bell that is crackt, or an Instrument that is broken. Without the help of the air the Organ of the natural voice cannot speak, and without the Spirit there is no speaking in the name of God, why dost thou take my Laws into thy mouth, since thou hatest to be reformed? The *Exorcists* of the *Jews* that had no faith, the Devil flew upon them when they began to speak of holy things, *I know, and Paul I know, but who are ye?* 3. Mark what an alteration the impression of the Holy Ghost makes in our very speech. Now they begin to speak with boldness, with *Parthians*, *Medes*, and *Elamites*, with all *Comers*, *Jews* and *Gentiles*. Nay, ye shall be brought before *Kings*, says our *Saviour*, yet fear not to profess my name, *Dabo vobis os & loquelam*. Here was a great mutation since that time, that *Peter* could

could not hold parly with a silly Damofel but he faltred. We have tongues now adays, but certainly we are empty, and have none of this Spirit, or else we would be bolder in delivering the Message of the Lord.

Thirdly, They began to speak with other Tongues. *Moses habuit lingua balbutiem*, as one says; *Moses* that brought the Law had scarce the use of one Tongue, he confessed he was of a slow speech, and of a slow tongue, *Exod. iv. 10.* But the Gospel was not terrible like the Law, which would make the tongue of him that brought it to falter and tremble, but it is sweet upon the tongue, and full of grace were their lips that brought it. 5. Wherefore this variety of Tongues, but that all may praise the Lord as well publickly as privately in a known Language? What a tyranny it is in the *Roman Church*; that the Common People in the time of *Mass* are edified by nothing but the mopping, and nods, and gestures of the Priest. *Lyra* confesseth, that if their vulgar Auditors understood to what they said *Amen*, they would serve God better, be converted sooner, and answer much more devoutly to the words of the *Liturgy*. 6. When the Apostles spake it was not with the demonstration of humane wisdom, but with the power of the Spirit, as the Spirit gave them utterance: And yet it was not baldly and rudely performed, for my Text says, the Spirit gave them ἀποφθέσθαι, *Sententiosa & mirifica loqui*, says *Beza*; To speak sententious and admirable matter. ἀποφθέγματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα, says *St. Chrysostome*; they were *Apophthegms*, and ponderous sayings which they brought forth, they spake *Magnalia Dei*, the wonderful works of God, *ver. 11.* Yet now adays that is said to be spoken by the Spirit, and nothing but that, which is frothy and windy, and perhaps never a wise word spoken; and other men that have care of every word which they deliver in the sight of God, and in his name, that is studied affectation, or some such bitter censure. Whereas *St. Paul* requires in *Titus* λόγον καὶ τὴν διδασχὴν, *sound and learned doctrine*, *Tit. i. 9.* And *St. Peter*, *If any man speak, let him speak the Oracles of God*, τὰ λόγια τῆς Θεᾶς, *rational discourses*, *1 Pet. iv. 11.* So our Saviour promised his Disciples, *I will give you a mouth and wisdom*, not a mouth only, but wisdom with it, so that all your Adversaries shall not be able to gainsay it, *Luk. xxi. 15.* Finally, the Prophet *Isaiah* speaking in the person of an Evangelical Priest, *The Lord God hath given me the tongue of the learned, that I should speak a word in season*, *Isa. l. 4.* And so to end all; let us send up our tongues of praise and thanksgiving to heaven, to the gracious God that did send down the blessing of these Tongues to his Church upon earth. And the same Lord Jesus exalt us to his Church Triumphant, where with one song, and with one voice we shall sing glory to him for evermore. *AMEN.*

The next thing we learn is, that we must strive, and contend, and pray for the fulness of the Spirit; it is not every *Modicum* and pittance of it which will content him that truly loves the Lord. The Son of *Syrach* says of that wisdom which sanctifieth all things, *They that eat me shall be hungry, and they that drink me shall yet be thirsty*, *Ecclaf. xxiv. 21.* And very certain none so eager to have more grace as they that have a liberal portion already. None so instant to get ten Talents as he that hath received five. Let *Elisba* have some enlightnings of a Prophetical Spirit, and then he makes bold to ask that a double portion of *Elias* his Spirit may rest upon him. *Gregory* says it is the property of the fruits of the Spirit, *Cum non habentur in fastidio sunt; cum habentur in desiderio*; They that have them not, either never miss them, or think vilely of them, they that have them do insatiably desire them. It is a sign of a disdainful lothsomness in nature to come to the Fountain of living waters, and to do no more but sip, and wet our lips with it. He that hath a truly heavenly gust of it *pleno se proluat alveo*. As *St. Paul* phraseth it, *We are all made to drink into one spirit*, *1 Cor. xii. 12.* Still we shall call for more and more, not because want and driness doth afflict us, but because desire doth please us. *Nemo primo statim die ad satietatem potatur spiritus sancti*, says *Calvin*; no man is made Christian enough in a day to go to the Kingdom of heaven, unless it be in such a rare example as that was of the penitent Thief. It is a false spirit that says unto any mortal man, it is well if you can keep at this stay, and prove no worse. I know the greatest part of indifferent Christians are so affected to carnal content, that if it were possible to measure out to a drachm what quantity of righteousness would serve them to be endued with, that they might attain salvation, they would reach so far if the grace of God would assist them, but would take no care to seek any further. I say, if they knew the trick how to make just a Saint and no more, they would spare a labour for seeking beyond that Point, and for the rest sacrifice to carnal security. *Christianum esse probant, minimum esse non probant*, as *St. Hierom* speaks; they do not love a man unless he be a Christian: And again, they will not love him if he be a vehement and an earnest Christian to serve the Lord. Certainly it is a sign that there is no sanctification in that conscience where there is not a studious longing of the soul for an augmentation. The learned among the *Heathen* love to talk of strange Creatures; and *Plutarch* tells of a fish, whereof if a man taste but a little it is hurtful, if he eat it up all it is medicinal. True or false be his story it comes fit to be applied, a little holiness will vanish away like a morning mist, as *Hosea* speaks; nay, it is prone to turn to mans hurt, for when there is but little of it, it turns to hypocrisie; but as God hath given us plenteous redemption in Christ, so we must return him plenteous faith, and plenteous obedience, with all our heart, and with all our soul, and love our neighbour with a plenteous love, even as we love our selves, and that is to be filled with the *Holy Ghost*.

Let this be the conclusion of the first part of my Text, the inward donation of the Spirit; the outward exercise of it remains to be handled, *They began to speak with other tongues, as the Spirit gave them utterance*. The Spirit which is signified by the wind and inspiration is necessary to all Christians who are invited to faith. But as it appears in Tongues, so it was requisite for them only that were sent to teach all Nations. That is, if God had meant only to make good men of them the wind would have sufficed, but intending to make good *Apostles* of them he gave them to speak with other Tongues; with other Tongues, which is simply, and without any Periphrasis termed the speaking with Tongues: For when *Peter* preached to the Gentiles of *Cornelius* house, *Acts. x. 46.* the *Holy Ghost* fell on them, and the Jews heard them speak with Tongues, and magnified God. In *St. Mark*, our Saviour promised his Disciples that they should speak with *new tongues*, *Mar. xvi. 17.* not with tongues, such as were never heard before, for that were direct canting, as we call it, and it would turn to no profit of edification, but they were such tongues as were new to them that spake them, and they had the faculty to utter them in a new manner, by a sudden inspiration, and for a new work, which was not begun before, to call all the Gentiles unto the knowledge of salvation, that there may be one Shepherd and one Sheepfold over all the world. And then was verified that of the Prophet *David*, *There was neither speech nor language, but their voices were heard among them, their sound is gone out into all Lands, and their words unto the ends of the world*, *Psal. xix.* The miracle is stupendious, the end of it much more admirable than the miracle. It is a glorious remonstrance of the infinite power above, that from one Tongue and Dialect these holy men should be expert of a sudden to talk with all Nations whom they

they encountred. The suddenness was wonderful, to get such a volubility, so as *Mithridates* had never the like, without all study or premeditation. Says *Leo* upon that circumstance, *Quàm velox est sermo sapientia? Et ubi Deus est Magister, quàm cito discitur quod docetur?* The Word of Wisdom runs forth very swiftly, and where God is the Instructor, how soon doth he learn us that which he is pleased to teach us? The multiplicity of that which they were able to utter was most ineffable, their voice did come distinct and intelligible to all people, that they might say *Amen* with an understanding heart when the name of *Jesus* is blessed in the Congregation. *Quot linguas quis callet, totidem viris equipollet*, as the old saying goes; A man stands for so many men as he can speak Languages, and therefore look how many Tongues one of them could speak, in effect and sufficiency he was so many Apostles.

Serm. 1. in
Deut.

You see this well enough, I will stand no more upon it, the Miracle was one of the greatest that ever was brought to pass. Even as those *Jews* that resisted the *Holy Ghost* were convinced in heart to think so, their astonishment is expressed in three several terms, ver. 6. and 7. συνέχθη τὸ πλῆθος, ἐξίσταντο, ἐθαύμαζον, the multitude was confounded, they were all amazed and marvelled. But they did not see the end of it, that it was the opening of the door to bring the *Gentiles* into the Church, and our induction to be admitted into the number of the people of God. How could our stony hearts be mollified during so many Generations, during the long time of ignorance that no man preacht in our Confines to make us understand him, we were Barbarians to him that spake unto us, and he that should speak was a Barbarian to us. The Prophets of the Old Testament that had the will of the Lord revealed to them in all kind of Mysteries, were tongue-tied that they could not express themselves to the Nations that sate in darkness: And as one says very elegantly, Religion before was as the Musick of a *Monochord*, now the Harp of the Apostles was not only ten stringed, but even ten times ten stringed to make a chearful noise to the God of *Jacob*. The Tongue which was confined before to the little corner of the world in *Palestina*, and there only to bless the Creator that made us, is now set at liberty that in all Languages it may glorifie the Saviour that redeemed us. And as the Fathers do all hit upon it, this is a plain reversing of the curse of *Babel*, by the blessing that came out of *Sion*. For as God pulled down that proud Tower which those insolent builders intended by the confusion of tongues, so he built up the new *Jerusalem* in an instant by the gift of many Tongues: And as diversity of Tongues was a punishment to scatter Infidels for their pride, so diversity of Tongues was made the only means to reduce Infidels that had not heard of the Word of God into the unity of the faith. And they that advanced themselves against heaven, says *Gregory*, lost the communion of that one Tongue they had, but they that submitted themselves to the good will and pleasure of Christ, obtained the communion of all Tongues which they had not, *Sic humilitas unitatem meruit, & superbia confusio- nem*. And all this was visibly done upon this day, that we may believe the Church shall never want Gods invisible grace, though not in this kind yet in some other benefit.

For in this kind the Lord did not assist his Church any long time; surely after the first hundred of years it was scarce conferred upon any, although Prophecies and gifts of healing did continue among some eminent persons afterward for a great space. *Irenæus* seems to speak as if some few had the gift of Tongues in his time, *Lib. 5. c. 7.* which was about one hundred and fifty years after Christs Ascension: But after him I find no Author touch upon it, and perhaps *Irenæus* speaks of the time when he was very young, and knew *Polycarpus* and the Scholars of the Apostles. I make no reckoning of *Antoninus* the Florentine, nor of any reports which he and his Pew-fellows make concerning some of their Friers, whom they say God did inspire with all sort of Languages. They have whetted their tongues, I am sure, with sharp lies, and in that respect, they have one tongue more than a good Christian should have. They that are the common minters of miracles dare not urge or pretend this faculty of all kind of Languages in our days, because they would quickly be descried when they came to parley with learned men. For though nothing be more expedient for the setting of the Gospel in an unknown world, such as *America* was within one hundred and forty years, than the gift of Tongues, to be able to speak to those Savages to their own understanding, yet the *Jesuites* do not arrogate that any of their Order, who have visited those parts, could speak new Languages by inspiration. Only *Turcellinus*, a man of no forehead or modesty, says,

says, that the *Jesuit Xaverius* spake but his Mother Tongue to the *Indians* of *Goa*, and that all those heathenish people did understand him, as if it had been their native Dialect. An impudent forgery testified unto by none but himself, disavowed by *Josephus Acosta* of his own Order, who was long in those parts; and quite contrary to the nature of a Miracle, that Infidels and Pagans, who perhaps never believed, should be inspired to understand, and the Christian that converted them should have no inspiration to speak. *Salmeron* is much troubled that he could not give that magnificent report to his Associates, that they spake with new Tongues by inspiration in *India*, as well as the *Apostles* did, when they were sent to teach the *Gentiles*. But because he would not have his Order give ground to the *Apostles* (see the stomach of the man) he makes this comparison, that it is no less Gods benefit and grace to take pains to learn a strange tongue than if it were immediately poured out from heaven; nay says he, *In illâ adipiscendâ plus meriti positum est*; It is more meritorious to achieve it by much industry than by inspiration, as it is more praise-worthy to raise up a fortune by a mans own diligence, than to have it bequeathed him by inheritance. I was astonish'd when I read this, that this *Loyolite* should dare to compare, and to prefer himself and such like even before the *Apostles* of our Lord, and prefer their smattering in Tongues before the mighty Miracle of this day, the greatest that ever was granted to men. I confess, it is the wisdom of God which teacheth learned men their exact insight into the Sacred Tongues, and the Lord hath furnish'd many Heroes of the *Reformed Churches* with such exquisite skill in that kind far beyond our Adversaries, that out of their over-flowing envy they have called us *Pedants*, and *Gramarians*. But God be thanked many of our *Linguists* are able to communicate in Speech with those of the world beneath, which is a sign to me that God is gathering the world unto him by the calling of all Nations, and hastening his Kingdom.

These being the general extractions of this last part of the Text, both touching the matter of it, and touching the end for which it was done, which is the form of it. I will spare much of that which remains rather than exceed my time upon this day, and yet I will rather point at the particular inferences than quite omit them. 1. It is to be collected from the persons that received this utterance of Tongues, that the Tongue is a member of diligent employment in an *Apostle*, for how can he discharge *St. Pauls* Canons, to be διδασκαλός, ἐλέγκτιμος, apt to teach, fit to reprove, and exhort, unless he open his lips in the great Congregation, that his mouth may shew forth the praise of the Lord. But remember that this hability was only infused into *Apostles* and Teachers. How shall they speak unless they be sent? Let others be contented with that monition, He that hath ears to hear let him hear. *Suarez* the *Jesuite* makes the case of the *Blessed Virgin* to be transcendent, that she did not only receive the power from heaven to speak with divers Tongues on this day, but she was able to do as much long before. Therefore she conversed with the *Wifemen* of the *East*, and had skill in their *Eastern* Tongue, and when she fled away into the Land of *Egypt* with our *Saviour* she wanted not the knowledge of that Language. *Cajetan* denies that ever she had this gift of Tongues. For to what end? It was not her part to preach unto the *Gentiles*. And for the coming of the *wise men* of the *East*, my answer hath more likelihood than *Suarez* objection, that they brought Interpreters with them: For they asked at *Jerusalem*, where is he that is born King of the *Jews*? And all the people understood them. Let this grace therefore be ascribed only to the *Apostles*, and to such as in those days joyned with them in the same labour. 2. When they had these Tongues, ἤρξαντο λαλῆναι, they began to speak. But first, they were endued with Spirit, and then with a Tongue to speak. God doth first cleanse the mind within, and then he puts his Word into the mouth of his Pastors. Unless the heart have a sincere feeling of that which it speaks, there will be a jarring in the Tongue as in a Bell that is crackt, or an Instrument that is broken. Without the help of the air the Organ of the natural voice cannot speak, and without the Spirit there is no speaking in the name of God, why dost thou take my Laws into thy mouth, since thou hatest to be reformed? The *Exorcists* of the *Jews* that had no faith, the Devil flew upon them when they began to speak of holy things, *Jesus* I know, and *Paul* I know, but who are ye? 3. Mark what an alteration the impression of the *Holy Ghost* makes in our very speech. Now they begin to speak with boldness, with *Parthians*, *Medes*, and *Elamites*, with all *Comers*, *Jews* and *Gentiles*. Nay, ye shall be brought before *Kings*, says our *Saviour*, yet fear not to profess my name, Dabo vobis os & loquelam. Here was a great mutation since that time, that *Peter* could

could not hold parly with a silly Damofel but he faltred. We have tongues now adays, but certainly we are empty, and have none of this Spirit, or elfe we would be bolder in delivering the Meffage of the Lord.

Thirdly, They began to fpeak with other Tongues. *Mofes habuit lingua balbntiem*, as one fays; *Mofes* that brought the Law had fcarce the ufe of one Tongue, he confefled he was of a flow fpeech, and of a flow tongue, *Exod. iv. 10.* But the Gospel was not terrible like the Law, which would make the tongue of him that brought it to falter and tremble, but it is fweet upon the tongue, and full of grace were their lips that brought it. 5. Wherefore this variety of Tongues, but that all may praife the Lord as well publickly as privately in a known Language? What a tyranny it is in the *Roman Church*; that the Common People in the time of *Maſs* are edified by nothing but the mopping, and nods, and geſtures of the *Prieſt*. *Lyra* confeſſeth, that if their vulgar Auditors underſtood to what they ſaid *Amen*, they would ſerve God better, be converted ſooner, and answer much more devoutly to the words of the *Liturgy*. 6. When the Apoſtles ſpake it was not with the demonſtration of humane wiſdom, but with the power of the Spirit, as the Spirit gave them utterance: And yet it was not baldly and rudely performed, for my Text ſays, the Spirit gave them *ἀποφθέγχεσθαι*, *Sententioſa & mirifica loqui*, ſays *Beza*; To ſpeak ſententious and admirable matter. *ἀποφθέγματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα*, ſays *St. Chryſoſtome*; they were *Apophthegms*, and ponderous ſayings which they brought forth, they ſpake *Magnalia Dei*, the wonderful works of God, *ver. 11.* Yet now adays that is ſaid to be ſpoken by the Spirit, and nothing but that, which is frothy and windy, and perhaps never a wiſe word ſpoken; and other men that have care of every word which they deliver in the ſight of God, and in his name, that is ſtudied affectation, or ſome ſuch bitter censure. Whereas *St. Paul* requires in *Titus* *λόγον καὶ τὴν διδασχὴν*, *ſound and learned doctrine*, *Tit. i. 9.* And *St. Peter*, *If any man ſpeak, let him ſpeak the Oracles of God*, *τὰ λόγια τῆς Θεοῦ*, rational diſcourſes, *1 Pet. iv. 11.* So our Saviour promiſed his Diſciples, *I will give you a mouth and wiſdom*, not a mouth only, but wiſdom with it, *ſo that all your Adverſaries ſhall not be able to gainsay it*, *Luk. xxi. 15.* Finally, the Prophet *Iſaiah* ſpeaking in the perſon of an *Evangelical Prieſt*, *The Lord God hath given me the tongue of the learned, that I ſhould ſpeak a word in ſeaſon*, *Iſa. l. 4.* And ſo to end all, let us ſend up our tongues of praife and thankſgiving to heaven, to the gracious God that did ſend down the bleſſing of theſe Tongues to his Church upon earth. And the ſame Lord *Jeſus* exalt us to his Church Triumphant, where with one ſong, and with one voice we ſhall ſing glory to him for evermore. *A M E N.*

THE FIFTH SERMON UPON THE Descent of the Holy Ghost.

ACTS II. 12, 13.

And they were all amazed, and were in doubt, saying one to another, what meaneth this? Others mocking, said, these men are full of new wine.



Ention being made in the former part of this Chapter what effects the Mission of the *Holy Ghost* as upon this day wrought in the *Apostles*, the next thing, which is disclosed in these two verses, is, what entertainment it found in the *World*. What entertainment should it find, but joy and gladness, and thanksgiving! it was a shower of grace that fell from Heaven, and every drop of it more valuable than an *Orient Pearl*, which made the whole earth, barren and unfruitful before, spring out with spiritual increase, that from thenceforth the Wombs of *Mothers* should not bring out men but *Saints*. It was not as upon the *sixth day* of the week in the Creation of the *World*, that *God* did breath into man the breath of Life; but upon this first day of the week he breathed into his *Church* the breath of Righteousness, and filled it with the seeds of future Glory. From the *Feast* of the Passover the *Jews* were to number seven weeks, and then they kept a most solemn day, called the *Feast of Weeks*, or the *Feast of Pentecost*; that's this very day: instituted to recognize how at that time they came out of *Egypt* from the Bondage of *Pharaoh*, and received the Law, which was delivered upon Mount *Horeb*. But to expunge the memory of that occasion, *God* did superinduct a far greater blessing upon this Festival day, and poured out his Spirit in a bountiful and miraculous manner upon his Disciples at *Jerusalem*. Was there a season appointed to congratulate the deliverance of the *Jews* from the Captivity of the Body? and doth not this Mercy exalt it self above the other, that they are sealed with the Holy Spirit of promise, to be enfranchised from the slavery of Sin and the Devil? Was the remembrance of the Law a perpetual rejoycing, though it were a killing Letter? and is it not ten thousand times more comfortable to receive the power of the *Holy Ghost* which enabled them to keep the Law? Did they take it kindly and chearfully to receive the Law written in *Tables* of Stone? And is not the change a great deal better on this day, to have it written in the fleshly *Tables* of their Heart? Then the *Lord* gave them but one *Talent*, and they made but small multiplication of it, nay they were the Servants in the Parable; and who but they, that bound it up, and buried it in a Napkin? Lo here are five *Talents* delivered unto us, a greater Sum than ever the Children of Men received before: And answer me now in equity what entertainment the Mission of the *Holy Ghost* should receive in the *World*? Not to deceive your expectation with many words, the case is thus. The best of the *Jews* that came to the *God-speed* of this days work, profest ignorance, and knew not what to make of it; the

the worst of them exhaled envy and rancour out of their malignant minds, and jeered at it : And they were all amazed, and were in doubt, &c. The parts must needs arise to these two heads, *Grande miraculum, Grande ludibrium* : First a great Miracle, for it wrought these three things ; first Amazement, *they were all amazed* ; secondly Doubt, *they were in doubt* ; thirdly earnest Search and Inquisition, for they said one to another, *what meaneth this*. But though the greater part were thus affected, and therefore it is said *they were all amazed*, meaning the greater number, yet divers turn'd it to mockery, and said, *these men are full of new wine*.

First the sending of the *Holy Ghost* was construed to be a great Miracle, by all that saw the effects of it in the *Apostles*, and in the beginning it is express by a passion that took away their reason for a time, *ἐξέστησαν. they were amazed*, then it troubled their reason, they doubted ; and finally it exercised their reason, for they asked after it. Amazement is a word to express the highest and most sudden admiration that can take a man ; when astonishment doth seize upon the faculties of the mind, and bind them up for a little space, that they have no power to exercise themselves, as if they were Planet-blasted. The Latin word *Attonitus* is he that is scared with a sudden clap of thunder, so that he is stupified for a while : but the *Greek* word in my Text *ἐξέστησαν* goes further, for the right signification is, *they were beside themselves*, or they were in an extasie. So our *Saviour's* Kinsmen being themselves out of their wits with ignorance, thought that our *Saviour* was transported, when he preached the *Gospel*, and knew not what he said ; therefore their opinion was *ἐξέστη, he is beside himself*, *Mark. iii. 21. Ecstatici qui non sunt in potestate mentis*, they that are amazed have not their mind present for the time, it is dized and confounded ; so that this Miracle wrought upon the *Jews* after the highest pitch of admiration. Let us interpret it to the best, that joy did overcome them to see the riches of all goodness poured out upon the Sons of men. Their Forefathers were astonisht with fear at the delivery of the *Law*, and they are astonisht with joy at the coming of the *Holy Ghost*. The Gift it self, the Persons that received it, the Operation which it did exercise in them to speak the glory of *God* in all Tongues and Languages, all are transcendently wonderful, that the wit of a natural man especially is not able to comprehend them.

The Gift it self in the first place is so celestial, that the *Lord* himself is not more wonderful in all his works than in sending the *Holy Ghost* ; so hidden from the knowledge of the world, so rare to be found, so beneficial to mankind, that he that marvels not at it is himself a Miracle. Are you amazed at things which are secret and very abstruse in their nature ? none more close and unperceivable than this. As the wind passeth by, and is not perceived, so *God* breaths the Spirit of grace into the Soul and is not discerned ; there it sanctifies, there it reforms, there it changeth the mind, and yet we cannot understand what manner of quality it is : a thing of no appearance, and yet of infinite efficacy. Our senses are the Cinque-ports of all humane knowledge, if any thing come into us, either it must enter by those passages, or we have no means to know how it should enter without those passages : But when we feel the agitation of grace in our heart nothing is left us but to say, *Lord, how camest thou hither ?* We know not which way thou camest. The *Jews* were sealed outwardly in the Body with the Mark of Circumcision, whereby every man knew his *Brother* ; but our Mark is privily imprinted upon the Soul, the *Holy Spirit*, whereby we are sealed unto the day of Redemption, whereby *God* only knoweth his Elect. *God* knows it, the Conscience of the faithful feels, but if we go about to consider what manner of Essence or Influence it is, it will amaze us that we cannot understand it. Again, do you wonder at things which are rarely found ? then marvel to see how sparingly the Grace of *God* doth grow upon the Earth. To whom hath the Arm of the *Lord* been revealed ? and who hath believed our Report ? The Sun illuminates half the World at once with his Light, and leaves the other half in Darkness : but the tenth part of the Sons of Men are not beautified with the Light of Grace ; nay the sixth part of the Earth hath not heard whether there be an *Holy Ghost*. It strikes me with Admiration, how so many do want the Heavenly Calling ; for the Ravens and the Sparrows do not want the comfort of their daily Food, *Naturas rerum minimarum non destituit Deus*, the smallest things that be *God* doth not leave them destitute : yet there are Millions of men and women that continue in a barbarous and unrepented life. So that it turns to be the Subject of Admiration to find out

those few that are the small Remnant of *Jacob*. Christ himself marvelled at the faith of the *Centurion*, a *Commander* and so submissive, a *Gentile* and so devout; an Example seldom seen, and the *Lord did marvel at it*. So he lifted up his voice in Acclamation to the *Canaanitish* womans praise, *O woman, great is thy faith*; a denied Supplicant and so constant, a disgraced Supplicant and so patient. Seldom doth the Grace of *God* inhabit where it proves so well: But O love the *Saints*, and magnifie *God* in their good success. Such as serve *God* truly in spirit are no usual sight: therefore the coming down of the *Holy Ghost* was matter of Amazement. But above all, the Effects and Benefits of it are so beneficial to mankind, that it amounts to the highest admiration. It opens unto us the meaning of the *Scriptures*, without which the *Eunuch* may read, but he knows not the interpretation: it teacheth us to pray with zeal and faith, without which our words are but babling: it makes us hear the Word of *God* to our edifying and salvation, without which it is lost in stony or thorny ground: it puts the tast of Christs Body and Bloud into our mouths when we receive the *Sacrament*, without which we eat and drink our own damnation: it comforts us, though we find the horror of sin in our conscience, and tribulation in the world, without which the vengeance of *God*, and the wrath of man would overwhelm us: it seasons our actions with piety and obedience, without which nothing that we can do, but is corrupted with the root of bitterness: it intenerates the most stony Hearts, it hath civilized the most barbarous Nations, it hath brought in Nurture and the Use of Laws and Discipline among them that lived by nothing but rapine and robbery: it hath made the Flesh of Man, which was a Cage of uncleanness to be the *Temple of God*. Upon whomsoever the Spirit of Grace doth rest, the *Lycaonians* may say of them without offence, *Gods* are come down unto us in the likeness of Men. You may justly extol it with a boundless Praise, and a boundless Praise must needs close in with an Extasie of admiration. You would bless your selves with wonder to see a mighty Cure wrought upon the Body by the Finger of *God*, a Cure above nature: and is it not more astonishing to see a supernatural Cure wrought upon the desperate Diseases and Distempers of the Soul. If one that is born blind be made to see, O then they cry out, Never was the like seen from the beginning of the world. Consider your selves I pray you in the better part, are we not by nature blind, and ignorant, groping in darkness, and cannot find a true step to Heaven? The Spirit is eyes unto the understanding, it makes us walk in marvelous light, so that we shall not dash our foot against the stones and ruins of tentations: which of these two is the greater Miracle? To cast out a Devil from him that is possessed would make the Earth ring of the mighty virtue: Doth not Grace cast out a Legion of Devils from the Soul. To skip over all other instances but one, no Miracle which Fame did publish with a lower Trumpet than to raise the Dead, chiefly to raise up *Lazarus* that had been four days dead. Why, a continuance in sin is the death of the Soul, and no Paradox it is to say it is an immortal death. Yet Christ rolls away the stone of impenitence under which it is buried, looseth our hands and feet which were bound with the cords of *Satan*, calls us forth from the Grave of Custom, renews our spirit, and makes us live unto holiness: and *you being dead in sins and trespasses hath he quickned*, *Colos. ii. 13*. So you see how hard it is to know the Spirit, how rare to find it (*for totus mundus in maligno positus*) how copious and infinite in his Effects and Benefits; it is above our capacity to measure it, and most worthy of amazement to admire it.

Now as we know the Gift of the *Holy Ghost* better than these *Jews*, so it is the more admirable to us, by how much we know it the better: but the persons of the *Apostles* were better known to the *Jews* than to us: and that circumstance they fell upon, as a strange thing which they could not dive into, why the *Lord* did put so great a Treasure into such homely Vessels. There was not a *Moses* among them, skill'd in all the Learning of the *Egyptians*; not a *Joshua* in all the cluster that could lead a Battel; not a *Samuel* that had worn a Linnen *Ephod* from his childhood before the *Lord*; not a *Rabbi*, not a *Pharisee*, not one of polite Education. It is that which confounded the Multitude at the 7. verse, ; *Behold, are not all these which speak Galileans*. There was some reverence done to them in that Character; they might have said, are not all these *Fishermen*, *Publicans*, and *Idiots*? Truly if there were nothing else, these very *Apostles* were enough to prove the Majesty of *God*: 'tis strange to work good upon any of us all; our will is knotty timber, our heart hollow and unsound: what can the Workman make of such stuff? but to commit the Talents
of

of the *Holy Ghost* to such as these, and to make them the Bankers from whom we should borrow the stock of the *Church*, this is his exploit alone, who can make a graine of mustard seed disspread into a tree, that the Fouls of the air may build their nests in it. Lord what are we that thou hast given such power unto men? But Lord what art thou, that hast given such power to most homely and simple men? O Lord how excellent is thy name in all the world? Thou that out of the mouths of babes and sucklings hast ordained praise, and put the Eloquence of the earth to silence by such unlookt-for Instruments. These were no men of spirit, active, and stirring in the world, such busie heads would never be fortunate to propagate the Gospel of peace. Again, they were of no honourable Order; the Spirit had more use of humility than of dignity. *Inspirat non inflat*, as one said very well, it inspired them, it did not puff them up. To be short, they were not of the *Scribes* and *Doctors* that were Proficients in Arts and Learning, that the work of God might disperse the greater amazement through such who were noted for ignorance and infirmity. Yet they were not sent forth like *Ideots* and *Fishermen*, that knew nothing but their Mechanical trade, but were endued with power from on high to teach the Mystery of Godliness in all the Tongues that could be spoken. Which is the next provocation to transport them with wonder, as we read it, *ver. 9. How hear we every man in our own tongue, wherein we were born?*

It will ask travel and pains through the whole life of a man to be cunning in two or three Tongues; good *Linguists* know what study it costs them to come to a Grammatical excellency in a few Languages, much more to a voluble pronunciation of them. But to preach *Christ Jesus* in all the borders of the earth required more dispatch than to begin to get the elements of learning; therefore by a shorter cut God gives them an inspiration to speak all Tongues in a moment, and to preach the true sense of the *Scripture* in all those Tongues, *Sentire quæ velint, & loqui quæ sentiant*; they had words to cloath their matter as they pleased, and they had matter to utter as well as words. *Quid voveat dulci nutricula majus alumno, quàm sapere & fari quæ sentiat?* They needed no more abilities than wisdom to know the mind of God, and a tongue to declare their wisdom. As in the beginning, when God created the Heaven and the Earth, he spake what he pleased and it was done; *Let there be light, and there was light*: Let there be a Sea, and there was a Sea. So in the first foundations of the *Church* it was no more, but let there be a revelation of the mysteries of the *Gospel*, and there was a Revelation: Let there be Tongues, and there were Tongues: Let there be a fountain opened in *Ferusalem* whose several spouts may water all the quarters of the world, and it was so in the twinkling of an eye. If God himself had come from heaven in his own Majesty, his Almighty Word could not have been clearer than in this miracle. Such as have an incredulous grudge in their minds, an Ague that will never leave some carnal hearts, they are troubled with a longing when they hear of this, O that we had lived in those days, when the arm of power from on high was made so manifest. We take things up as the long revolutions of time have committed them to us, but we live not in the days of wonder, we see nothing for us by this strange omnipotency. Beloved, if there were a new *Gospel* to be preached, we should have new Tongues, as the *Apostles* had, to publish it; but the truth hath been preached round about the world to all Nations, the continuance is old, therefore why should new Wine of new Miracles be put into old bottles? Then it was meet, I mean on the first *whitsunday*, that the *Gentiles* should understand, that way was made to call them to *Salvation*, which could not be confirmed better than to hear the Cross of *Fesus Christ* published in so many forein Dialects, and that the Prediction of the Psalm is fulfilled, *His sound is gone forth into all the earth, and his word unto the ends of the world, there is neither Speech nor Language but their voice is heard among them.* Now it is confessed that it is accomplished, and were not a miracle a most unnecessary, and supernumerary thing to confirm it? Hold you content that the Spirit is yet upon your tongues, the seal is printed upon them, to pray to God, to bless one another, to comfort one another. If any thing will amaze a man in these days it is the bitterness, the murmuring, the swearing, the lying, the flandering of the tongue; that we should do God more dishonour with one tongue than the *Apostles* did him honour with twenty.

So much for that Passion which took away the reason of them that were present for a time, ἐξέστησαν, they were in an extasie; they were amazed. Now follows that which troubled their reason, and exercised their reason; I will put them both in one,

one, they hang so close together. They were in doubt, saying one to another, *what meaneth this?* Doubting is the unquietness of the mind, which proceeds from ignorance: It flutters about like *Noahs Dove*, and knows not where to set its foot; they wanted the Anchor of faith to fasten them to some certain resolution, for as yet they knew not the Scriptures of the Prophet *Joel*, to which *St. Peter* directed them, *Ver. 17. It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.* Doubtfulness is the fruit of carnal wisdom, it holds to nothing stedfastly, it hath more faces than *Janus*, looking every way, and on every side, and hath as many thoughts as there be minutes in the hour; and it is impossible it should be fix'd until it pitch upon some clear Text of Scripture, and say, this is the truth, I build upon it, for so it is written in the Word of God. The benefit of the *holy Spirit* descending as this day upon the Church was to bring us out of the windings, and crooked Lanes of doubting, and reduce all opinions to one settled conclusion, that there was no salvation to be found but in the meritorious Passion of *Jesus Christ*. The *Academicks* of *Greece* were so far from any certainty of knowledge, that it was the perfection of their learning to doubt of every thing. Whereupon an *Egyptian Priest* reproved them for that puerility, *αὐτοὶ παιδες*, you that call your selves *Wise men* of *Greece*, you are always Children: what God was, what Beatitude was, what the Soul was, what the state of men in the next world was, nay, what Vertue was, so many Philosophers so many minds: As fast as one built an opinion, another pulled it down with his objections, doubt was both the pleasure and the torment of their wits. It is the Christian faith alone, rooted in us by the operation of the *holy Spirit*, never to be shaken or removed, which delivers us from all diffidence and inconstancy of doubts. The more miserable is the condition of our times, wherein wanton wits make Problems and Disputations of divers Points of Divinity, which were embraced before by all the *Worthies* of the Church from the beginning of Reformation. Had we no Scriptures before? Or no helps of learning to expound them? Or no illumination of the Spirit to know the sense of them? Or is this the Age of new Revelations? To doubt of that which hath been in a good frame so long must needs put Unity into Multiplicity, Charity into Discord, Peace into War, and Faith into Infidelity. But upon the first Introduction of Christian Religion, at the first Mission of the *Holy Ghost*, humane infirmity had some leave to doubt, that it might learn; so these dubitants said one to another, *what meaneth this?*

Many of those that flock'd about the *Apostles*, and were amazed at the Tongues wherewith they spake, are called *devout men*, *ver. 5.* of this Chapter, so it seems because they desire to come out of their doubting by framing such a question whereby they might learn what the power of God did intend. *Ita cum stupore admirari Dei opera convenit, ut simul accedat intelligendi studium*, says *Calvin*; so wonder at the works of God, that withal you express a desire to understand them: *ἐκ τῆς ἀπορίας τὸ εὐπορεῖν*, says the Proverb, propound doubts with this modest submission, that wise men may expound them unto you. The error was that they asked one another, the blind enquired of the blind which was the way out of the wood, the ignorant conferred with the ignorant, such as God had not revealed himself unto argue the Point among themselves, and they omit the *Apostles* who were in place, and could best resolve them. When the people will be their own Teachers, and never consult with them who are Gods Interpreters and Embassadors by their calling, will not *St. Pauls* Prediction be fulfilled upon them? *Desiring to be Teachers, they understand not what they say, nor whereof they affirm*, *1 Tim. i. 7.* Though their Counsellors were not the wisest, a riff raff multitude of all sorts, *χυδαίοντες*, says *Oecumenius*, a mixture of hot and weak heads, yet their question tended to an occasion of knowledge, *what meaneth this?* Just so their Fore-fathers, when they saw the *Manna* which fell from heaven, asked one of another, *Manhu*, as we have it in the Margin of our Bibles, *What is this?* *Exod. xvi. 15.* I will answer for both parts as *Moses* did, both for that which rained from heaven then for the sustenance of their bodies, and for this which was poured out for the blessing of our souls, this is the bread which the Lord hath given you from heaven. But *Beza* reads this question potentially, *Quid hoc rei esse possit?* What will this come to hereafter? These unlearned men are furnished with abilities to talk with all the world. It is not a seed or two which they have got, but they received a strange gift from God above in the whole sheaf. What will the Lord bring to pass from these beginnings? That was well considered: For God doth not work *secundum ultimum potentia*; all that he can do at once. He began with an
handful

handful of men, and the Church increased to as many as the Stars in heaven for multitude: He gave them a Cup of new wine at this Feast, he did not leave till they had a copious Vintage, and the Presses overflowed with liquor of eternal life: In one day he made this truth exalt it self above the opposition of the *Jews*, in a few Ages he made it too strong for all the contradiction of the *Heathen*. When *Luther*, and a few that harkened to him, began to burnish true and Orthodox Doctrine from the Rubbish of *Papery*, the adjacent *Kingdoms* that heard of it looked for small propagation. But they that yearned in their bowels to see the expulsion of superstition, expected a large progress from that small beginning. Their hope was upon this question, *Quid hoc rei esse possit?* What will this come to? It is *Gods* manner to work himself mighty honour out of small appearance. And although the advancement of Religion is hindered abroad (and I would it were not stopt at home) the *Jews* are obstinate, *Mahumetans* are prepotent Adversaries, the *Heathen* are wilfully addicted to worship strange *Gods*, yet the leaven of the Spirit hath not lost its vertue, it will, in those seasons which *God* hath appointed, breath through the whole lump. And still my heart attends to the efficacy of the Gospel which may be kept back, it cannot be suppressed, what will this come to before the end of the world?

Thus far we have conversed with them that were much affected with the miracle that *God* bestowed, as on this day, an Ocean of the Holy Ghost upon a small Assembly of *Saints*. Now you shall hear that there was an ignoble off-scum of the people, that made but a mockery of it, Others mocking, said, these men are full of new wine. *St. Basil* says they were the *Pharisees* that made this derision of *Gods* power. In a bad action, where none are named, the *Pharisees* above all others deserve to be suspected. Their whole life was hypocrisie, and what is that but a mockery of *God*, and a Stage-play to personate holiness. *Occumenius* says they were the *Plebeians*, as the most ignorant are the greatest *Taunters*, flouting agrees best with foolery and base breeding. For certain they were *Jews*, for *Peter* turns his speech unto them, *ver. 14. Ye men of Judaea*, and he confutes them with the testimony of the Prophet *Joel. ver. 16.* and that Prophecie was only in the hands of the *Jews*, a scoffing Nation, and now it is returned upon their own head. For it is even to be pitied that they are hooted at, and derided publicly as they walk in the streets, in all Kingdoms where they have purchased to themselves an habitation. How often did they gibe at our Saviour and his Miracles? As when he said that *Jairus* daughter was not dead, but slept, they laugh him to scorn. When he preach'd that plain and evident Doctrine, that men cannot serve *God* and *Mammon*, the *Pharisees*, who were covetous, derided him, *Luk. xvi. 14.* And that you may know the Servants were used no worse than the Master, they called our Saviour a Wine-bibber, *Luk. vii. 34.* And you may be sure at such a great occasion as this, the devil would keep his wont, and do all despite to the Spirit of grace, and strive to put off the incomprehensible work of *God* with a jest, These men are full of new wine. So that as soon as *God* sent fire Tongues from heaven upon his Apostles, the Devil likewise raised up fire Tongues from Hell, and put them in the mouth of his Apostles. Envy and spitefulness cares not what reproach it puts upon good men, though there be neither sense nor probability to make it credible. That is right *χλευάζειν*, the word which is here used, to vent any thing against the credit of holy persons, whether it be right or wrong. It was impossible they should perswade it in any one that they were overtaken with new wine; for there is no such liquor to be had in *May*, not till *September* at the soonest. But slanders use to rove at random: And new wine, say the *Greeks*, will sooner intoxicate than old, *γλευκος εστιν οινος μωλλον εις μεθην επιφορος*. But what sign was there to make the objection credible that the Apostles were drunken? Did their tongues falter? Were their eyes red? Was the Gesture foolish? I know no man but *Carthusian* who goes about to invent a sign which should put the *Jews* into that unlikely suspicion, that as the face of *Steven*, when he was full of the Holy Ghost, did shine with brightness, so the countenances of the Disciples had a splendour and ruddiness in them with the fire of the tongues which sate upon their heads, which made the rash Gazers conceive that they were inflamed with drink. As the countenances of many that are most sober, being red with the heat of the Liver, make the uncharitable surmise that they are intemperate; so I remember a story, that *Cassius*, Bishop of *Narnia*, was despised by *King Totila*, because he was high coloured, whereas *Cassius* was most abstemious, but high coloured by natural infirmity. Another thing concurred, that it was the Feast day of *Pentecost*, wherein

wherein the *Jews* were wont to rejoyce, yet it was not their wont to solemnize the day with Feasting till the morning Sacrifice was offered up, and that time was not yet come. Therefore St. Peter answers, *That these men were not drunken, for it was but the third hour of the day.* They that are scandalous in the sin of drunkenness use not to be gone so soon. *They that are drunken are drunken in the night,* says St. Paul, that is most usual. Although some do spend the whole night in quaffing untill the morning, *In lucem semper Acerra bibit.* Some prevent the rising of the Sun, and are scarce sober one hour of the day; whose souls lie under the Prophets woe, *Woe unto them that rise up early in the morning to follow strong drink,* Isa.v.11. But Peter did not strive to make an invincible refutation of their slander, because their scurrility was so improbable and ridiculous, and a defence which is over-anxious makes a good cause suspicious. Had the accusation been true, it had deserved a scorn, as Noab was derided when he was drunken. The drunkard makes himself an Ape for Boys to sport with his brutishness; a natural fool is not such an object for derision and laughter: So that passively it is true what Solomon says, *Wine is a mocker,* Prov.xx.1. It exposeth it self to the flouting of vain persons here, and shall reap the scorn of God hereafter.

But says St. Cyril, the wickedness of man shall turn to the praise of God, and this slander of the *Jews* shall expound some Prophecies of Scripture, and the mystery of the Holy Ghost. It is granted, says the Father, the Apostles on this day were full of new Wine, *Novum verè erat illud vinum, novi Testamenti gratia;* that is, it is the grace of the New Testament which makes glad the heart of man. *Inebriabuntur pinguedine domus tue;* the Vulgar Latine keeps that word, Psal.xxxvi.8. we read, *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.* And again, Cant.v.1. *I have drunk my wine with my milk,* meaning both the comfort and the nourishment of the Gospel, O friends drink, yea, drink abundantly O beloved. To this pertains another Psalm of David, xxv.5. *Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oyl, my Cup runneth over.* Here is the oyl of the Spirit, here is the Table of the Lord, here is the Cup of Christs blood, an overflowing Cup, sufficient to save a thousand worlds. This Cup is that which ravisheth our Souls, and carries up our Spirit to Heaven to partake of the body and blood of Christ when we come to his holy Table; this is *Sobriæbrietas, non madens vino, sed ardens Deo;* This is a sober drunkenness, an inflammation, not with Wine, but with the love of the Lord Jesus. Happy were these Apostles that were drunken with drinking of him, who says, *I am the Vine, and ye are the branches.* But here is the difference between the meaning of these Scoffers, and the meaning of those that make it an heavenly mystery, he that is drunken with Wine looks like an incarnate Devil, he that is drunken with the Spirit looks like an incarnate Angel.

I will stay a little while more, not very long, to shew how the mighty gifts poured out upon the Apostles on this day was a spiritual drunkenness. First, excess of Wine procures forgetfulness of things past, so the Mission of the Holy Ghost made them that were converted to Christ forget the Ceremonial Law of Moses; saving that little that was tolerated for a time to satisfy the weakness of the *Jews*, it was laid aside as if it were quite dead, and out of remembrance. Thus St. Paul doth as it were make his Shears to pass between the Old and the New Law, forgetting those things which are behind, and reaching forth unto those things which are before, Phil.iii.13. Upon that accident that there wanted Wine at the Marriage in Cana, the Gloss says, *Vetus legis vinum defecerat in nuptiis Ecclesia;* none of the Wine of the Law remained at the Marriage of the Christian Church, it was tilted and spent. Secondly, He that is giddy with wine makes no distinction of persons, knows not his Friends from his Foes: So he that is full of the Spirit renounceth all friendship, affinity, parentage in respect of the engagements of holiness and Religion. *Per calcatum perge patrem.* If thy Mother hold out her Breasts to entice thee from God, if thy Father stop thy way, shut thine eyes against the one, tread upon the other; make no respect of persons in that cause. It is the praise, and a most magnificent one, which Moses gives to Levi, Deut.xxxiii.9. *who said unto his Father, and to his Mother I have not seen him, neither did he acknowledge his brethren, nor knew his own children.* Thus the mighty working of God works an extasie in his Servants, that they care not for their nearest Relations, if they be a bar to the Kingdom of Heaven. And who cares if revilers call it a drunkenness of the Spirit? Thirdly, Much Wine gives a great edge to valour and courage, *In pralio tradit inermes,*

inermes, it runs into any danger, because it knows not what is danger : but there is nothing of such animosity, nothing so undaunted as the *Spirit of God*. The righteous is bold as a Lion, says *Solomon*. It must needs be that strength is doubled in him because he hath two lives in his heart, this life, and the life to come. What could the world say, but that some illapse from heaven was in the breast of the *Apostles*, that those *miselli*, those neglected worms should overtop the terrors of Councils, of Prisons, of Death, of Devils. Let such as *Rabshakeh* call it drunkenness, it was the boldness of the *Spirit*. Fourthly, Wine is a rejoicer of the heart, *Ecclus. xl. 20*. But what joy is comparable to that which is begotten by the infusion of the *Holy Ghost*? Let the righteous rejoyce and be glad, let them also be merry and joyful. A good conscience, recreated by the Promises of *God*, and assurance of forgiveness of sins, is like a volary of sweet singing birds, chirping and carolling within the Soul nothing but the pleasant notes of heaven, and immortal blessedness. When we sing Psalms of chearfulness let Scorners censure it for vanity, but it is the new Wine of the *Spirit* which makes the heart glad. Lastly, As the airy vapours of wine make a man to broach his secrets and reveal them, *Arcana recludit*, so the *Holy Ghost* coming down this day did open the fountain which was sealed up before ; the Mysteries of *Gods* eternal counsel, brought to pass in time by the Incarnation of his Son, were made manifest to all the world. This was it which confounded the *Jews*, that were present, to hear those abstruse things of Godliness divulged, and they did not understand them. The *Spirit* made the *Apostles* pour them out, and they could not hold, they were transported above natural to supernatural reason, and they were carried above themselves, as men even drunken with great Revelations. Upon those words of *St. Paul. 2 Cor. v. 13. whether we be beside our selves it is to God : or whether we be sober it is for your cause ;* says *Bernard, Audi sanctam insaniam ;* *Festus* told *Paul* he was mad, here he professeth little less for the Gospel sake, he neither says that he was sober, and he doth not contend whether he were beside himself or no. Such as he was, he was for the *Church* sake, possessed of the *Spirit*, and full of that new Wine, which gave him a tongue of utterance to preach *Jesus Christ*, to the *Jews* a stumbling block, and to the *Gentiles* foolishness.

These uses rise out of an holy and mystical sense of the words, and that is no thanks to these taunting *Jews*, who being full of malice, a sin that is worse than drunkenness, burden the *Apostles* that they were full of Wine, or as the *Syrian Paraphrast* reads it without mincing, these men are drunken. The just upright man is laughed to scorn, *Job xii. 4. Isaac* the Son of Promise was scoffed at by *Ismael* the Profane, *Gen. xxi. 9. The Septuagint* calls it *Ismaels* play, or sport, *Ille lusio erat illusio*, says *St. Austin*, it was his pastime to mock the righteous. Be prepared therefore against evil words and reproaches, you must have your share of them if your conversation be Christian. First you have a *Paracletus* which is a spirit of comfort to bear them off with patience : Then you have a *Paracletus* (for that is the word) an *Advocate* to answer against the Accuser of the Brethren, who shall discover your innocence, *Apoc. xii. 10. There is no good action but the Devils claw of scornfulness is upon it. At our Saviours Resurrection the Jews made the Apostles Thieves, they forsooth had stoln away their Master by night ; and at the coming of the Holy Ghost they make them Drunkards. But this was a baptizing with the Holy Ghost, not a fousing with Wine ; it was somewhat poured on them, no strong drink poured in them ; it was no drunken thing, but rivers of living waters springing up to everlasting life, and this he spake of the Spirit, which they that believed on him should receive, Job. viii. it is the fountain of the water of life issuing from the Throne of God, and of the Lamb, Rev. xxii. So Moses likened the inspiration of Prophecie to the dew falling on the herbs, or to the rain poured on the grass, Deut. xxxii. It is no distemp'ring heady liquour, but the Cordial of joy, and the Balm of Gilead.*

If then the effusion of the *Spirit* was tax'd with drunkenness, what do you that think profane persons have devised concerning the Cup of the *Sacrament*? *Horrendum dictu*, because it is our *Saviours* Doctrine by a figurative speech, that the Cup is the *New Testament in his blood*, the heathen traduced the Christians soon after the *Apostles* days, that they killed a Child in their private Feasts and Sacrifices, and drank his blood. And a long time it was before the *heathen Magistrates* would be perswaded, that such as partaked the *holy Communion* were not murderers. Indeed it is true, though they understood it not, that such as partake unworthily are murderers of their own souls. But again, if *Gods* mighty miracle was scoft at, when he gave grace to his *Apostles* to preach so divinely, what will profane persons say to our weak Doctrine,

so much inferiour to theirs? *Quoties dicimus, toties judicamur*, nothing is more snatcht at to be made matter of idle talk, and frumping discourse, than that which is delivered in the Pulpit. Take heed, and remember that *Michol* was barren, who scorned at *David*, that no Scorners might be begotten of her, says *St. Ambrose*. But the Devil hath got a new way to bring both Preaching and Praying into contempt. For Preaching let every one practice it that will, and then it will come to pass I am sure, if not *Musto pleni*, *spuma pleni*, if they be not full of new wine, they will be full of froth. Says the Apostle, *1 Cor. xii. 29. Are all Prophets? Are all Teachers? Are all workers of miracles?* It can no more agree that all should be Teachers than that all should be workers of Miracles. As for publick Prayer, the deriders of sanctity call it not new wine, but they call it worse, by the name of that *homely broth*, for which *Esau* sold his birth-right. But as the Prophet said to the calumnious *Fews*, against whom do you sport yourselves? Against whom do you make a wide mouth, and draw out the tongue? Against whom do you shoot out Arrows, even bitter words? Are ye not children of transgression, a seed of falsehood? *Isa. lvii. 4.* But this is the derision which *Satan* would put upon Religion in this unsanctified, unpeaceable Age. First, take away directly the publick *Liturgie* of Prayers, that the people may have a little extemporary acquaintance and no more, with that to which they say *Amen*. Next, let every man preach that challengeth he hath the gift, so rily *God* knows, and then he knows that Preaching will come to nothing as well as Prayer. Beware that you let not our great Adversary subvert all Piety and Religion by these encroachments; bad men may mock holy Ordinances, but *God is not mocked*. Fear the Lord, reverence his ways, receive the blessings of the Spirit with thanksgiving and praise, rule the Tongue to glorifie him that made it, to set forth his honour that gives it utterance. *AMEN.*

THE

THE FIRST SERMON UPON THE CORONATION.

PSAL. cxviii. 24.

*This is the Day which the Lord hath made, we will re-
joyce and be glad in it.*



THE words which I have selected to preach upon are part of a Psalm which excels both in the Letter and in the Spirit; rich in the literal sense, copious in the spiritual, the Kingdom of *David* set forth magnificently in the one, the Kingdom of *Christ* glorified in the other. Sometimes the ditty of the Song points directly at the Throne of *David*, and sometimes at *Christ's* Triumphs over his Death, and his victorious Resurrection. I cannot choose between them both but think of the Country of *Mesopotamia*, the fruitful Garden of the world, girt about with waters, the Rivers did flow in and out in all quarters of the Land, and the Land was much more pleasant for the windings, and intricate *Meanders* of the Rivers. So this Hymn hath a most delightful alternation in it, skipping often from *Christ* to *David*, and from *David* to *Christ*, with sundry melodious changes, as if it purposed to make the Reader lose himself, if he did not curiously note the Narration. There hath been much ado among Expositors, whether the *Psalm* should concern them both, or only one of them, choose you which you will. Some refer it all to *David*, and to the rejoycing of the People in his behalf, that they saw him happily inaugurated King of *Israel*, after he had been long kept back by the House of *Saul*, and many other potent Enemies. The *Jewish Rabbins* make no other construction of it, and they follow the *Chaldee Paraphrast*, who doth thus read the 22. verse of this *Psalm*, the Builders did reject the youngest of the Sons of *Jessai*, and would not let him reign over them, but he hath deserved to be received for their Prince and Governor, therefore we will keep holy day and rejoyce. Thus *Vatablus* and *Isidore Clarus*, and many others of this latter Age have dived no further than into the superficies of this *Scripture*, that is, into so much and no more than concerned the Monarchy of *David*.

But they did not see into the bottom that lookt no further: for the *Ancient Fathers* of the Church, not one but all have discover'd so manifest a Prophecie concerning our Saviour, that nothing can be clearer. It is a general rule, that *David* in most of his *Psalms* had more regard to *Christ* than to Himself; in this more eminently than ordinary, so that the *New Testament* is full of the application. Pick out the 22. verse: *The stone which the builders refused is become the head stone of the corner*: according to three several Gospels our Saviour demonstrates that himself was the Stone which the *Scribes* and *Pharisees* refused; but God had exalted him to be the Head of the Church both in Heaven and Earth. St. *Peter* proves as much in the audience of many thousands of the *Jews*, and none of them did contradict him, *Jesus*

ACTS 4. 11. *Christ of Nazareth whom ye crucified, this is the Stone which is set at naught of you Builders, which is become the head of the corner, ver. 26. of this Psalm, Blessed is he that cometh in the name of the Lord: I doubt not but all the loyal hearts of Juda and Jerusalem did congratulate David in those words, when he entred into the Royal City, but all the Multitude of the People applied them to the Advent of the Messias, Hosanna to the son of David, blessed is he that cometh in the name of the Lord, Matth. xxi. 9. And indeed St. Hierom says that the Jews in their Liturgy of old were wont to read this Psalm in their Synagogues for the Messias sake, and did put it among those Prayers in which they did heartily desire the coming of Christ the Lord: Nay says Cajetan the 17. verse can become the mouth of no mortal man, but it is the voice of the immortal Son of God to say, I will not die, but live, and declare the works of the Lord. Therefore those Authors that had the most judicious Palat have acknowledged, that sometimes Davids matters are brought into this Psalm, and sometimes Christs, nay sometimes both of them in one verse; as in my Text. The begining of the Psalm, says St. Chrysostom, was a Celebration for the setting on the Crown upon the head of the King of Israel, but ex improviso mutavit argumentum, in a sudden extasie the Prophet changeth his argument, and speaks of Christ; nay says Euthymius if a man will be acquainted with the stile of the Propets, let him remember that this is their custom, interciedere solent sermones & in rem aliam transire, ne adversarii manus injiciant, they use to break off abruptly, and fall from one thing to another, lest if the Enemies of the Truth did understand them, they would make away those holy Writings, to the irrecoverable loss of the Church of Christ.*

This was necessary to be premised, that you might know what to look for out of my Text, namely *David's Day* in the Letter, and *Christ's Day* in the Spirit. In the Case of *David* no man doubts what day is pointed at, surely it is the day of his *Inauguration*, when after much resistance made by his Enemies at last he did enjoy the Scepter of all *Israel* quietly and peaceably, and there was an *Holy-day* instituted to remember it, with sacred Solemnity. The Lord had made that Day happy unto *David*, and the People did celebrate it in a joyful and religious manner. I need not to tell you how proper that construction of my Text is to this Day, wherein God hath settled out *Anointed Sovereign* over all the Kingdoms of his Father; and I trust you profess your due thankfulness to God for his most pious and religious Reign, and that we have great cause to rejoyce and be glad in it. But which is that among all the days of Christ which God did make more transcendently than the rest: there's a little scruple in that point. I find one or two refer it to the day of his *Nativity*: but their reasons are weak, and they are no considerable number to be followed. St. Hierom and St. Austin are in the right, I think, for they apply it to the whole time of the Gospel, wherein the terrors of the Law are broken, and all things are most sweet and pleasant to penitent Believers. *Behold now is the acceptable Time, now is the Day of Salvation*, says *Isaiah*, and that day reacheth from the time that Remission of sins is preached in the blood of Christ, unto the end of the world. Now as the Text is common to all Evangelical Days, so there is one Day that lifts up its head above them all, the most memorable Day of our *Saviour's Resurrection*, then it was verily fulfilled, as *Peter* urg'd it, *that the Stone which the Builders refused became the head of the corner*. St. Chrysostom, Nyssen, and almost who not? pitch upon *Easter-day* for the particular application of this Text: that was the Day wherein God did bring forth a more eminent work than in other common days, and upon every Sunday in the year for that Day's sake, the Church hath appointed sacred Assemblies, that we may rejoyce and be glad. Well then of *Davids Day* first, and from thence how particular Holidays may be ordeined to magnifie Gods extraordinary benefits; next of the blessed Age of the Gospel, wherein we have great cause to rejoyce and be comforted, for Christ hath wiped away all tears from our eyes. And last of all I shall take the right opportunity to speak of the glorious Feast of the Resurrection, and how the Church doth keep the weekly Feast of the Lords day, to rejoyce and be glad in it.

And first the Holy Ghost hath left it written for the honor of the Lords Anointed, *This is the Day which the Lord hath made*. There is one thing in that form of speech which jarrs a little against the ear; how can it be said that God did make one day more than another? for he hath framed all Times and Seasons alike, the Sun knoweth his going down, and he maketh it return again every morning to give light unto the World. In the Hymns of the *Heathen* he is called *Diauspiter*, the Father of all days indifferently: it is he that sets the Heavens in perpetual motion,

and

and makes the hours run on, and when he calls back his word the Plumbets shall go down, and time shall be no more. It is granted therefore that he giveth continuance and being to all days after one sort: and for the Phrase of my Text a new Writer hath well exprest himself, *Non includitur mensura temporis, sed conditiones temporis incidentes*, it is not meant of the Day which the Sun makes with his diurnal motion, but of the great Work which was wrought in that Day: that is, not that God made that Day more than others, but that He made more in that Day than in others. It is vulgar to impute the condition of things which fall out in some certain dayes to the days themselves *per metonymiam adjuncti*, although a day, as it is meerly a space of time, cannot possibly be capable of such Attributes. We take liberty to call this a cold, or a moist day, not for its own sake, but because coldness and moisture happen in the day: so for the contingency of glorious things, we call the day it self glorious, and to renown the memorable acts of the Lord, we have got a use to speak thus, *This is the day which the Lord hath made*. In 1 Sam. 12. 6. according to the Original, and that's pointed at in our Margent, it is said that the Lord made Moses and Aaron: why, are not all that are born of a woman the works of his hands as well as Moses and Aaron? therefore our Translation hath rendred the sense rather than the word, that the Lord advanced Moses and Aaron: In like manner we may read my Text thus, This is the Day which the Lord advanced, for he made it remarkable with an extraordinary favour, and thereby gave it a Dignity and Exaltation above its fellows. The going out and the return of every year are from the Almighty, with the store and abundance that it brings forth, but when the clouds drop fatness with unusual plenty, then the Prophet says, *that he crowns that year with his goodness*, Psal. lxxv. 11. So some principal Days are crowned above the rest, as this Day wherein through the sun-shine of his mercy he set a Crown of pure Gold upon the head of David his Servant. Piety forbid that we should not thankfully receive the most vulgar benefits. I know that common things are commonly neglected, but learn to see God in small things, or you shall never see him in greater. If I had learnt it of no other, yet I find enough in Seneca for that use, *Communia negligenda non sunt*, &c. neglect not to give thanks for common and quotidian favours, for life, and health, and suppeditation of food, that the Sun doth shine upon us, that we have the air to breath in, that the Sea doth ebb and flow for navigation. There are days of small things, as Zachary calls them, chap. iv. 10. but those small things are to be considered of us with a grateful heart, who are less than the least of all his mercies: but how much more requisite is it then to observe those days, wherein some eminent blessings are confer'd upon us? what a behooveful thing it is, every man for his own part to keep a Calender of the famous Acts of the Lord? for our Birth, for our Baptism, for great Preservations, and to represent them before us at the return of every year with grateful acknowledgment from the bottom of our heart: and when God doth see that we are so mindful of a prosperous Day, he will grant us many prosperous Years, and for the period of joy, a most prosperous Eternity that shall never have a period.

This is made as plane then as you can wish, upon what special Prerogative the Lord is said to make a particular day: because he doth appoint some special favour to fall out upon it: and the Wise-mans Question is answered, *Ecclus. xxxiii. 7. why doth one day excel another? when as all the light of every day of the year is of the Sun*. It is not the material light which distinguisheth the nobleness of Dayes, but he that made the Sun more excellent than the other Stars of the Firmament, hath made Princes glorious as the Sun in the Orb of the Common-wealth, and a Day of a Princes Exaltation is like a Prince among Days, and in that capacity to be magnified. Such a day is said to be made by God κατ' ἐξοχήν, because God himself, and none else is the Author of the Power of Kings, He and none but He took David from following the Ews great with young, and set him over the Princes of his People. In a word, since the Day is taken for the Work of the Day, the real meaning of the first words of my Text is, this is the King which the Lord hath made: Samuel anointed him, the People shouted, and cried, *God save him*; but the Lord did constitute him the Ruler of the Twelve Tribes, and gave him his Sovereign Authority; the Crowns of Glory in Heaven, and the Crowns of Dignity upon Earth are both held by Christ. God reigns in Kings as in his Deputies, and they reign in God as in their Author and Authorizer: and this is πρῶτον αἰετα, says S. Chrysostom, the chief Dignity of their States, that they hold not their Sovereignty from any mortal means, but immediately from God: *Per me Reges regnant*, Prov. viii. 15.

Solomon

Solomon acknowledgeth that he held his Tenure of one, and but of one, that was greater than himself: Of him that is the Root of all Majesty, according to the determination of the Prophet Daniel; *The Kingdoms are Gods, and to whom he will he giveth them, Dan. iv. 14.* And God is highly to be blessed that hath given such power unto men, for better not be at all, than not to be under Rule and Government: For it is not as *Core* the Ringleader of the great Sedition thought, that *Moses* took too much upon him, because he guided the People with a faithful hand; he took upon him that Authority which God had given to his Vicegerent, and they that question'd it did not rise up against Man, but against the Ordinance of God: *Omnia per illum*, all things are of him, as St. Paul says, *Rom. xi. 30.* but all things are not of him as *Kings* do reign by him; other Creatures have their dependance one of another in the connexion of natural causes, but the Power of *Sovereign Majesty* is not mixed with Earthly Causes, but hath an immediate copulation with the Power, the Providence, the Constitution, yea and the Castigation of God, if it do not decree righteousness; For *God is the Judge, he putteth down one and setteth up another, Psal. lxxv. 6.*

If there be any cavillation therefore with free Princes, as there was with *Moses*, *Whom made thee a Ruler?* we will answer it by remotion of false and pretended Causes. 1. Satan hath arrogated the disposition of all earthly Magistracies to himself: as *Luke iv. 6.* when he had shewn unto Christ all the Kingdoms of the world, and the Glory of them, says he, *All this power will I give thee, for that is delivered unto me, and to whomsoever I will give it.* Execrable Spirit, he dares assume that which is proper to the *Almighty*, to speak the word, and the whole world shall have a new face of Government, and that he could remove *Kings*, as our Saviour said, that by faith his Disciples should remove Mountains: he remembered how suddenly himself was deposed from glory, that he fell like lightning. And when God pleaseth all the Kingdoms of the World shall have as sudden a transmutation, when he shall come in Glory to take all Power and Dominion into his own hand, and to judge both the Quick and the Dead. But in the mean time the Thrones of *Kings* are established in Heaven, and *Satan* is a liar with an Hyperbole of impudency to say, that it lies in him to manage or alter those Governments which God hath put in order: O how many have gone to Witches and *Necromancers*, and rak'd Hell to be informed how it should fare with the succession of some State or *Empire*; so did *Valens* in the *Ecclesiastical History*, so did *Julian the Apostate*, and nothing did sway with him more to apostatize, than because some *Heathenish Priests* foretold by *Demoniacal Divinations* that the *Empire* should descend upon him: What can be more repugnant than this course to Honour and Religion? it is God that makes the Day wherein *Kings* reign, and not the Prince of Darkness, that is condemned to eternal night: it is God that is highly exalted above the Heavens, and not *Lucifer* who is fallen from glory, and is debased beneath the Earth. But secondly what say we to Intruders, that make their own Day, and exalt themselves in the Throne of Dominion? as *Adoniah* exalted himself, saying, *I will be King, 1 Kings i. 5.* and as *Athaliah* did take the Scepter into her own hand, when God did never give it her: why, mark the lamentable end of them both, and then you will perceive the irregularity of their action. Let not the smock glory that it riseth up of it self, for so it vanisheth; infelicity must be the event of that promotion, where God doth not say, *friend sit up higher.* Thirdly, lest Tyrants should snatch this honour to themselves, there are such as have thought of a Remedy worse than the Disease, namely that the Ratification of all Principality should depend upon the voice of the People, and the continuation upon their good liking, with a *quamdin se bene gesserit*, to have and to hold his Governance no longer than the popular opinion shall commend his good behaviour: their reasons are, first because when men and women multiplied, and began to fill up the Body of a *Common-wealth*, it was their own act and consent to put their necks under the yoke of a *King*. Admit it were so, yet you will not say but it was God and his inspiration that directed them to make a *Supreme Head* unto their Body, for all order proceeds from that wisdom which comes from above. Neither is it fit to be granted that it savours of the wisdom of God, or of the well-order'd reason of man, that in the first foundation of Kingdoms the Subjects set a Ruler over them, to hold from thenceforth according to their windy and phantastical approbation. The Bond which is made in Marriage is knit by the act and consent of man and woman; yet being once made it doth not depend upon their consent, but it holds of God: In like sort at first were *Kings* espoused to their Kingdoms, God did give the

the *Bride*, as I may so say, to the Husband, and so the connexion is indissoluble. Again, howsoever it holds in other Republicques, yet in that wherein God especially delighted, I mean the *Israelitish*, when the People thought it honourable for them to have a *King* like other Nations, they did not call an Assembly, and appoint themselves a *King*, but they referred the matter to the Lord, and he selected *Saul* out of all their Tribes, to go in and out before them. Secondly, such as have meditated nothing but the confusion of an Anarchy have thus mutter'd, if none but God doth make the Day of *Anointed Princes*, then none but He can unmake them, none but He can chastise them for injustice and violence. Then how shall the cause of the poor be revenged, when the Man of the Earth exalteth himself against him? What an irreligious manner of arguing is this; as if there were no hope of justice and redress, if the cause be committed to God only? When *Samuel* told the People that it would fall out, that their Kings whom they desired would be very burdensome to them, and inflict sore oppressions upon their State, says he *Clamabit in illo die*, you will cry out in that day, he doth not say you will reject your *King*, and set up another, but you have no other remedy but to cry out unto the Lord, and forasmuch as your sins have deserved that oppression the Lord will not hear you. 1 Sam. 8. 18.

Hitherto I have made it good against *Satan*, and all infernal Sorceries: against Tyrants that attempt to exalt themselves, and against all popular Factions that would seem to have an interest in the making and marring of *Princes*, that God is the initial cause, the conserving cause, the sole Fountain and Author of all *Supreme Sovereignty*. There is but one Adversary more to struggle with in this point, that *Hildebrandine* spirit in the Church of Rome, who either directly or indirectly claims authority to himself to take account of the Government of *Kings*, and when he pleaseth to break their Scepters with a Rod of Iron: It is no toying in so main a Cause as this, therefore I will demonstrate that I charge them right. 1. The great number of the *Canonists* defend without any circumlocution, that the Temporal *Sovereignty* of the whole world is inherent in the Office of *Christ's Vicar*, to give, change, alter, or confirm the Titles of particular Princes, as his infallible judgment shall lead him. Thus *Baronius*, who speaks his mind in these words for his *Holy Father*, whom our Lord *Jesus Christ* the King of Glory hath constituted a Prince over all the Kingdoms of the World. Says *Augustinus Triumphus* all Power and Royalty is subdelegated from the *Pope* to other *Princes*, no man can give him any Sovereignty which he had not before, *nec Constantinus dedit quicquam Sylvestro, quod non prius erat suum*, says he, some talk of *Constantines* donation to *Sylvester*, that he gave him the Temporal Principality of *Romania*, he gave him nothing but that which was his own before, that and all beside was *St. Peters Patrimony*. But Practice is a plainer Argument than Book-words. *Alexander the Sixth*, a Giver that will do but small credit to his Gift, but such as he is take him with all faults, he bestowed the whole *West-Indies* to *Ferdinand King of Spain*, *ex mera liberalitate; & motu proprio*, as it is in the words of the Bull. Their own Histories say that *Athabaliba King of Peru* maintained his Dominions by fighting against that Grant, till he was taken prisoner in battel, and then cried out, That *Pope* could have no reverence to vertue or to the *God of Heaven*, that took away another mans Kingdom from him. You see now that this Successor of *St. Peter*, as he would be stiled, lays claim to that which *St. Peter* never dreamt of to belong to him, for how could his imagination comprehend such things when he knew they were disclaimed by *Christ*, *Joh. xviii. 36. My Kingdom is not of this world, if it were my Servants would fight for me, that I should not be delivered to the Jews, but my Kingdom is not from hence. God gave unto Christ the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession, that is to dilate his Spiritual Kingdom over all the world, but neither that himself, or his Apostles should excel in any Temporal Dignity. It remains therefore against all opposite Parties, that the Kingdoms of the World are the Lords, and he doth set his Anointed in their Thrones out of his holy Hill: and therefore when Popes of old did write to Kings, their usual stile was to wish them health; in eo per quem reges regnant, in him by whom Kings do reign, that is in God above. And all this is to declare, that *David* held his Crown from none but God, because upon the Solemn Feast of his Inauguration it is said, This is the Day which the Lord hath made.*

All Kings are made by God, yet not all alike: there is more of the Divine mercy and favour in the making of *David* a man after Gods own heart, than in making of *Saul*,

Saul, one whom it repented *God* that ever he made him; more of his sacred workmanship in the making of *Melchisedech* a King of Righteousness, than in the making of *Nimrod* a King of Violence. They that sow the fruits of righteousness in peace, those are *reges primæ intentionis*, Kings in whom *God* and Man do especially delight: and they that have been compassed about with most cruel Wars abroad, and with most terrible Enemies and Treasons at home, and yet have waded prosperous out of all these dangers, those are *reges primæ providentiæ*, Kings of miraculous providence above the trivial current: and you that have read the two Books of *Samuel*, and the first Book of *Chronicles*, meet with a thousand passages what memorable marks the Lord had set upon the person of *David*: which of you doth note the mean condition out of which he did rise, and the Throne to which he was exalted, but you will say *digitus Dei*, you do mark the print of *Gods* finger in the work, collect the imminent dangers which he escaped, the fury of *Saul*, the Hosts of the *Philistins*, the Duel with *Goliath*, the Plots of *Ahitophel*, the overawings of the Sons of *Zeruiah*, the almost inevitable Conspiracy of *Absalom*, and finally the Usurpation of his other Son *Adonijah*, even while he was upon his Death-bed, and you will say there was never any Potentate begirt with so many assaults, and brought off with such safety, that there was not an hair of his head did perish. As *David's* Day hath these characters in it, so we are to glorifie the sweet Providence of *God*, that our Royal Sovereign's Day hath none of them: For first, the mean Parentage of *David* did much prejudice him, it was a word of contempt that he could not claw off, to be called the Son of *Jessai*, the Son of a poor Teoman in *Bethlem*. But his Majesty's Throne hath been the Throne of his glorious Ancestors for many Generations, and a concurrence of the best blood in the world doth meet in himself, and in his Royal Progeny: For domestical Enenies, *God* be praised, for the terms of eleven years of his most Religious Reign never any durst shew their faces, if they should, I trust we should see their heads shewn for a direful spectacle to after Ages. But whereas the blessed Princes that upheld our Reformed Religion have been hemmed about with Treasons upon Treasons every one of them, *God* hath so confounded them in their malicious devices, that His Sacred Majesty hath hitherto gone in and out before us without the least whisper of any infernal attempt against him; no Prince in this Island, that profess the same Reformed Faith, being able to say as he can, that neither popular commotion, nor secret conspiracy hath hitherto reacht it self against his Royal Person, and *God* grant such safety to himself, and such true and loyal hearts to his People: and that gracious protection will make us see that the Buckler of the Most High is on every side of him, and that his name is written in the Book of Life. Another thing is, *David* was very much exercised in wars against the *Philistins*, and his Sword did never come out of the Field without a Conquest: but the best Victory is bought with the price of much blood, and therefore ours is both a more joyful condition, to enjoy the halcyon days of peace, than to be renowned for the most triumphant days of war: As *Seneca* said of the innocent days of *Saturns* Age, that there were no terrible Battels fought by seditious Princes, *odium omne in feras verterant*, they kill'd none but wild Beasts in hunting: so it is far more Christian in our days to hear it talked that Dogs do chase Stags, than that Men devour Men, as they do in our neighbour Nations. But as *David* was the first King of *Israel* that maintained a Navy of Ships at Sea, both to procure safety, and honour, and wealth to his people, so it will be written of our Dread Sovereign, that he hath matched if not exceeded all his Predecessors in that glory.

Touching the Personal Qualities of *David*, Gifts of Virtue and Grace, I confess they were rare, and will admit but of few Comparisons: never such an Enditer of holy Songs, never any did exceed him in Zeal and Piety: never since the world began did any Monarch heap up such a mass of Treasure to build up the Temple, an hundred thousand Talents of Gold, a thousand thousand Talents of Silver, and Gold and Silver without number, 1 *Chron.* xxii. for ordering the Service of *God* in the disposition of the Priests, in settling the sacred Musick, he was so exquisite as the like was never heard of: and in ordering all temporal affairs he was wise as an Angel of *God*, says the woman of *Tekoa*: for his mercy in forgiving offenders, you shall not meet with the like till you ascend up to *God* himself: how soon did a few courteous words in the mouth of *Abigail* cool his anger, when he was in a most chaffing indignation? what horrid revilings did he put up which *Shemei* cast upon him? how indulgent he was to have spared *Absalom*, the lewdest Son that did ever

ever rise up against a Father? When God did give such Ornaments to his Servant; it may well be said that he made the day wherein he crowned him: and for our due acknowledgment of Gods favours poured upon the head of our *Augustious Sovereign*, you cannot deny but he is religious, pious, temperate, gentle, prudent, good in all respects as *David* was, but blemished with none of his vices. But I will not make my Sermon a *Canto* of his deserved Praises, not for that reason which *Plato* gives, that it is folly to commend any man while he lives *ὡς φῦρεν ἐμμε- τέρειαν ζῶντα*, because man is a changeable creature, and may alter from good to worse: I fear not this, I see such constancy, and stiff perseverance in all virtuous ways in our *Illustrious King*; but partly because all *Encomiastick Exercises* are censur'd for flattery, and do soon prove scandalous to the Auditors; partly because the Temple is a place selected for the Praise of God, and not of Man: but I will confidently say, that since we are so prosperous a People in a religious, wise, just, chaste, merciful, and temperate *Sovereign*; no Nation under the Sun, all things duly weighed, hath more cause to confess than we, *this is the day which the Lord hath made.*

And I may well say hitherto I have spoken of a *Benefit*, now I am come to our *bounden thankfulness*, we will rejoyce and be glad in it; as who should say, this is the Day which God made for this very end, that we should rejoyce and be glad in it. As the Lord loveth a chearful Giver, so he loveth a chearful Receiver of his mercies, he would have us consign it in our countenance and gesture that it pleaseth us, and delights us exceedingly to be partakers of his Propitiations: And surely this is no hard request, no heavy yoke I am certain, to require us to rejoyce, and be merry with them that keep holy day, to accommodate our selves to the season: *It becometh the righteous to be glad, it becometh them to be merry and joyful*, says our *Psalmist*. If we descend into the consideration of our manifold sins, we had need of a long *Lent* set apart to bewail them; nay the Church very anciently provided that every week in the year we should cast up that reckoning, and singled out two whole days, *Wednesday* and *Friday*, for fasting, weeping, and mourning. Yet since there is nothing worse for our proficiency in sanctification than to be swallowed up in grief and melancholy, therefore it is the will of our Father that we should recreate our selves in *solemn Festivals* for the remembrance of his benefits, which my Text calls to rejoyce and be glad. The same passion of Exhilaration perhaps is set forth in both these terms, yet it is usual to ascribe them severally, the one to the Body, the other to the Soul, referring joy to the Body, and gladness to the Soul; for we owe our selves to God in both, and we must honour him both in the inward and in the outward man: *Cor meum, & caro mea*, they go both together, *Psalm. xvi. 9. therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope.* In such times as great Benefits are to be celebrated, we must not think it enough to joy in our bosom, it must break out into some sensible tokens: and yet again we must not have a clear face, and a cloudy overcast heart, but let our Body and Soul be equally devoted to triumph in the name of the Lord. I dare not open too wide a gap for mirth, lest instead of thanksgiving it prove to be licentiousness: *Solomon*, among other varieties, would prove his own heart with mirth and pleasure, and behold it turned to vanity, *Ecc. ii.* no passion more obnoxious to degenerate into vice, therefore *gaudete in Domino*, let the Lord be in the joy both of Body and Soul, and forget not that the speakers in my Text promise not a carnal but a religious Festival, wherein the Lord should be praised. For the 27 verse of this *Psalm* in our reading promiseth a Sacrifice to God upon that Day in his holy Temple, *Bind the Sacrifice with cords unto the horns of the Altar*: but the Septuagint *συσήσασθε ἐορτήν*, &c. and it is followed by the *Vulgar Latin*; which reads it, *Constituite diem solennem in condensis usque ad cornua altaris*, appoint an holy day, that the People may stand thick in the Temple from the Porch up to the horns of the Altar. Some part of the day must be spent in the Church upon our *Solemn times*, or else our rejoycing is not sanctified. It is the mirth of Fools, or rather of Mad-men; to suppose that *Christmas Holidays* are well kept with gaming and revelling, that *Whitsun Holidays* were made for nothing but Wakes and Dancing, that the Solemnity of *May-day* being the Feast of two Apostles, *Philip* and *Jacob*, consists in decking up houses with green boughs; or as in old time the Common People celebrated *Allhollan-day* with nothing but ringing of Bells. Lawful Exercises and Pastimes may be used to refresh both the body and mind, but unless we intermix the solemn Service of God at those times, and spend some hours with godly profit in the Church, it is but the Feast of Fools, or perhaps worse, the Feast of Epicures. So the Prophet mentions

some Swinish Carousers, that thought they did solemnize their *Kings Day* in a jovial manner with drinking healths till they lost their wit, and their health: *In the day of our King the Princes made him sick with flagons of wine, Hos. vii. 5.* Such Tostpots celebrate a Feast to the use of the Devil, and not to the Glory of God. But it was unto that Glory that this Song, and this Day which is chanted, and this Joy which is so chearfully profest are all dedicated, *This is the Day which the Lord hath made, &c.*

But how hard a thing it is to draw men and women with their good will to Church: for some have stretcht all their wits and their learning to defie our Church, because it hath appointed *Holidays* for solemn occasions of Prayer and Thanksgiving: and the greatest part of the *Kingdom*, not out of opposition, but out of negligence and slothfulness doth omit the due observation which belongs unto them. You give your selves over at such times to cessation from work it may be, to Sports and Games, and Interludes, the Fields shall be all day full of loose persons, and the House of the Lord empty. It is true that rest from labour becoms an *Holiday*, yet the very vacation from labour is not simply pleasing to God, but the better to follow Religious Service: and beware to confound rest and idleness, as if they were all one; they are idle whom the painfulness of action causeth to avoid that labour, whereunto God and Nature bindeth them; they rest that either cease from their work, when they have brought it to perfection, or else give over a meaner labour because a better and more worthy is to be undertaken: therefore though some part of an *Holiday* is indulged to put gladness into the life of them that are toiled with continual work, yet the substantial character of the day is to meet together in our Religious Convocations, and to adore the Name of the Lord.

I shall not be able at this fag end of the hour to traverse this point as I would, some satisfaction I will give you now, God willing, and defer that which remains to a more spacious occasion. My Doctrin which I lay down is this, that it is lawful for any Church to celebrate what Feasts it will, so all be done with order and edification: And I say more that every Church ought to set apart *Solemn Times* to remember annually the extraordinary works of God, though such designed and determinate Days are not commanded in *Holy Scripture*. And I put to this moreover, that God doth accept what the Church in due consideration doth voluntarily consecrate to Religious use. I will put two parts of my Proposition together, that this was lawful to be done, and that it ought to be done. Nature did teach the Heathen, God taught the Jews, and Christ by his own practice while he was upon earth taught us, that to meet at Extraordinary Times for the celebration of Excellent Things was just and righteous. One doth eloquently and very truly commend the various fruit of keeping such Sacred Times in this full *Encomiasticon*. *Festival days are the Splendour and outward Dignity of our Religion, forcible Witnesses of ancient truth, agnizing of great Benefits received, Provocations to the Exercises of Piety, Shadows of our endless felicity in Heaven.*

Hooker lib. 5.
part. 72.

First, I will begin at the last of these, That there must be great consolation in the due keeping of an *Holiday*, if you rightly understand it, because it represents the joy which is laid up for us in the *Kingdom of Heaven*: and it is a most comfortable expectation, when the very outward countenance of that which we are about on Earth, doth prefigure after a sort that which we tend unto in the everlasting Habitations. Bear but this in mind, that the Rubrick days in the *Almanack* do prefigure that celestial condition, wherein being mixed with Angels, we shall sing *Halleluia* to the Lamb for evermore, having no worldly toil or vexation to distract us, and this would make us most chearful to bear a part in a solemn Congregation. The Kingdom of Heaven was but darkly revealed to the Jews in the *Old Testament*, and yet to bear in mind the glory which is laid up for the Godly, they devoted a portion of every Day to the Divine Service, in the *Morning and Evening Sacrifice*; a portion of every Week upon the *Sabbath*, a portion of every Moneth upon the *New Moon*; a portion of every Season of the Year, the *Passover* in the Spring, the *Feast of Pentecost* in the Summer, the *Feast of Tabernacles* in the Autumn, and in latter Ages the *Feast of Dedication* in the Winter. Every seventh Year was a Solemn Year for the Cessation of all Plowing and Sowing, and that's a contracted Age: Every Fiftieth Year was most solemn for the memorizing of the *Grand Jubilee*, and that's a long protracted Age. If they did so often represent their longing to be at rest in heavenly places, much more doth it concern us under the Gospel, who are nearer neighbours than they to that future glory.

Secondly,

Secondly, such *gandy dayes* are most meet for the agnizing of great benefits received. I esteem the more of this reason, because it is St. *Austins*: *Ne volumine temporum ingrata obreperet oblivio*; by Festival Solemnities and set Days we dedicate and sanctifie to God the memory of his chief benefits, lest unthankfulness and forgetfulness should creep upon us in the course of time. Nor is it enough to remember some notable favour upon one day and no more with great pomp and splendor; for the revolution of time will obscure that, as if it had never been, the constant habit of doing well is not gotten without the custom of doing well; without an iteration of holy Duties: Beside such as are weak and tottering in faith might imagine that we did set no high price upon the *Nativity* of our Lord, upon his *Passion*, his *Resurrection*, his *Ascension*, and upon the *Coming* of the *Holy Ghost*, if we did not extol him for them with some outward and eminent acts of glory.

Thirdly, the principal Articles of Faith are nailed fast to our memory by clothing great Feasts with some transcendent tokens of joy and holiness. At the *Feast* of *Christmas* every simple body is put in mind that Christ took our nature upon him, and was born of a pure Virgin. On *Good Friday* even Babes and Children are taught that he died upon the Cross to redeem us from eternal death. *Easterday* proclaims it, that our *Saviour* rose again in his own Body from the Grave, and will raise up our Flesh at the last day to be like his own glorious Body. *Ascension day*, or *Holy Thursday* rememorates every year, that He is gone up into Heaven to be our Intercessor with his Father, and to prepare a place for us. *Whitsunday*, or the *Coming* of the *Holy Ghost*, is like a fair Land-mark to instruct the most unlearned, that though our nature is most corrupt, and averse from all good motions, yet the spirit is poured into us, whereby in some weak measure we become obedient Children, and cry *Abba Father*. These are the Days which the Lord hath made, and when we devote our selves to magnifie him upon these occasions, they prove the best means to teach us the *Catechetical* and *fundamental points* of faith. And as Christ was great in himself, and in those works of grace, so He is great in the *Angels* of Heaven, great in the *Apostles*, in the *Evangelists*, in all *Saints* and *Martyrs*; and the choice is made by our Church of the *Flower* of all occasions in this kind publickly to praise the Lord: and it is very fit, I say, that there should be a sensible difference between these and common days, both for our thanksgiving, and for the profitableness of our piety. Gods works are all worthy of observation, but not at all times alike to be remembred: for as the Lord by being every where doth not give unto all places one and the same degree of holiness: but the Church is more sacred than the High-ways of the Field, though Gods Immensity and Omnipotency is alike in both; so neither is one and the same dignity competent to all times, although the Omnipotency of God doth work in all times: but as his extraordinary presence hath hallowed and sanctified certain places, so they are his extraordinary works, which have worthily advanced certain times: for which cause they ought with all men that honour God to be in more honour than other dayes.

I should add two things more that are very ponderous to confirm this truth; one from the practice of some holy persons in the *Old Testament*, whose constitutions God approved; the other from the practice of our Fore-fathers in all Ages, and 'tis fit to tread in their steps in things that are laudable, honest, and indifferent: but this shall not be huddled up, I will dilate it hereafter. To dispatch all, beside our holy due of the *Lords Day* we are now to celebrate the *Kings Day*; and for good reason in all equity we ought to do some Religious Service on *His Day*, who is the *Defender* of our Religion. Next under the Providence of God who but the King doth maintain the Truth among us; therefore on what day of the week soever this Day lights, it becoms us to set open the Door of the Church, and to praise the Lord, because we have freedom to come to Church all the year by his grace and protection. We have no *Romish Superstition*, no *Anabaptistical* or *Presbyterian Anarchy* to make this holy place irksome unto us. God be praised that has given his Anointed a faithful heart to serve him, and to uphold his People in the right way, that they may hold up clean hands to Heaven. I do read that *Constantine* celebrated an yearly *Feast* for his Victory against *Licinius*. I read that the Church of *Alexandria* celebrated a Day yearly wherein the waters asswaged after a great Inundation. I read that *Alexius Comnenus* appointed a perpetual Holiday for the memory of the famous Emperor and Lawgiver *Justinian*: nay, St. *Ambrose* calls to mind, that

T t t t 2

Felix

Civ. Dei, lib.
10. c. 8.Euseb. l. 3. de
Constant. vit.Sozom. lib. 6.
c. 2.

Lib. 1. Ep. 5. *Felix Bishop of Cuma* kept that day every year in a magnificent manner to God, wherein he was consecrated *Bishop*. Thus former Ages have given us light, that we keep in the Circle of that which is lawful, when we adorn the *Anniversary Day* of the *Inauguration* of our most noble *King* with joy and festivity in the sight of God: and first let us confess the *Lords* benefit towards us, and say as the People did of *Solomon*, *Because thy God loved Israel to stablish them for ever, therefore made he thee King over them to do judgment and justice*, 1 *Chron.* ix. viii. Secondly, let us put up *Prayers* and *Intercessions* to the Divine Majesty, to give great prosperity to our *Anointed Sovereign*, to his *Royal Consort*, and to their *Posterity* for ever. *AMEN.*

THE

A SERMON UPON THE RESURRECTION.

PSAL. cxviii. 24.

*This is the day which the Lord hath made, we will rejoyce
and be glad in it.*



IF you have ever seen a piece of Coin stamp'd with one face upon the fore-side; and with another upon the reverse, then set that fancy before you to understand the double sense of this Text. First, If you ask according to the Letter, *whose Image and Superscription is this?* I tell you, and I have told it you once before, it is *Dauids*: And this is the triumphant Hymn of the devout men of *Israel*, exulting that *God* had given them such a *King* to go in and out before them: If you ask according to the Spirit to whom this Verse belongs? most certainly it aims at *Christ*, and that two ways, either calculating this Day for the whole Age of the *Gospel*, that is the day which *God* hath made to put gladness into his chosen, through the remission of our sins, because the day-spring from on high hath visited us: Or else in a more eminent sort it is the joyful acclamation of the *Church* upon the *Resurrection of the Lord Jesus*, that being the most honourable, and most welcome of days, because the *Resurrection* hath ever been esteemed the most glorious of all the works of the *Gospel*. I have spun out the first of these concerning *David* to the last thread, now my Web which is upon the Loom is concerning *Christ*; that is, I have given unto *Caesar* that which is *Caesars*, and it is very expedient, as the more principal duty, to give unto *God* that which is *Gods*. Indeed, I cannot say that I am come to the heart, and to the vitals of the Text till now; till now that I apply it, not as formerly to the *Lords Anointed*, but to *Christ* himself our *Lord anointed*. And I have clear way made me for this interpretation, as clear as I can wish, for never any that have received the Book of the *Psalms* for spiritual and divine melody, but do reckon this *Psalms*, and especially this part of the *Psalms*, to belong to *Jesus* the Author and finisher of our Salvation. The *Doctors* of the *Jews*, says *St. Hierom*, did use to sing it in praise of the *Messias*. And the *Doctors* of the *Christians* must be all of one *Chorus* to chant it merrily to the *Son of God*, because four places of the *New Testament*, that is witness enough, have made a challenge unto it, that this *Psalms* is an *Allelujah*, or *Hosannah* to the *Son of God*. And because the words of my Text are obvious to be recited upon any memorable and plausible occasion; sometimes they have been drawn to congratulate humane affairs, yet with this reservation, that none under heaven hath a true interest in them. I read that in the *second Constant. Council* held under *Justinian* the *Emperour*, *Johannes Presbyter*, as he was called, did extol the unanimity and most concordious proceedings of it with these words, *This is the day, &c.* I read that one *Cyriacus*, a just and a learned man was made a *Bishop*, and the people so well pleased with his Election cried out, *Hic est dies Domini*. But

Uuuu

Gregory

Gregory the Great told the people, that no Creature ought to be magnified with that solemn note which belongs to the Creator : But he adds, *Cur ista reprehendo! Qui quantum gaudia mentem rapiunt scio.* Why do I chide you for it? It was your gladness that did transport you. It was your charity that made you so exult, and your meaning was not to give the honour to man, but unto God.

And so I have laid the corner stone of my Text, that Christ is the subject of this Prophetical and triumphant acclamation. And because there are two opinions how he is the subject of it, that variety shall divide my Text. Briefly and plainly, either *this day*, which the Lord is said to have made, is meant of the whole time of the Gospel, so *St. Hierom*, and *St. Austin*, with a fair Troop of learned Writers beside, or else it is understood of that day, wherein *Christ arose from the dead*, which is the Epitome of the whole Gospel. Now these two opinions are so equally embraced, that I find that the Church in her solemn Service hath favoured them both. First, some that have taken pains in *Liturgical Antiquities* tell me, that this Psalm was of old appointed to be recited by the Priest every Sunday in the year, that is an evident argument, that the day which the Lord hath made, belongs equally to all the days which shine upon us since Christ was incarnate, that is, to the whole duration of the Gospel. Again, it hath long continued, and is used to this day in the Church of Rome, that my Text is set in the front of the gradual for Easter-day, and is repeated in the same manner constantly for six days after that high Feast, which demonstrates that it hath principally been applied to the glorious mystery of the Resurrection. Give me leave therefore to bring them both into my Treatise, one after another : And upon each to speak of two things, *De beneficio divino, de officio humano* ; the one half of the verse is Gods benignity, *This is the day which the Lord hath made*, the other half is mans acceptance and duty, *we will rejoyce, &c.*

You know I have already answered to the Interrogation *Cujus?* Whose day this is? Whose but Christs? And for certain it cannot be his day as he is God from everlasting. *His goings out are from all eternity, Micah v. iii.* Again, this is *dies factus*, a day that is made, and such an adjunct cannot sute with him that was never made, but is the everlasting one before the world began. It is that day therefore which was made with him when he was made flesh. It is a curtesie among men for a Creditor to give a day to him that is behind hand to pay his debts. Have patience with me, says the servant that was arrested, to the cruel Exactor, and I will pay thee all. But the Lord knew that it would not help us one whit to have the favour of the longest day that could be set to make payment for what we owe unto him; nay, the longer we live, the longer is the Tally of our sins; the reckoning will be the more enflamed by giving us time to discharge it. Therefore God made a day for his Son, and appointed him a season to offer up a price in our stead, and through his satisfaction the hand-writing is discharged which was against us. Yea, but *S. Luke* remembers us that there are many days belonging to the Son, *Luk. xvii. 22. The days will come when ye shall desire to see one of the days of the Son of man.* What day of all those is this? Why not one but all those days since the world received him, and received him with the glad tidings of Salvation; all Evangelical days at large, every day that we hear his voice, and harden not our hearts, is this day. It may very well be opposed to that dismal day wherein our first Parents transgressed and fell, that was a day which the Devil made, and he took his pastime in it, because the League of friendship was broken between God and man; but the Lord made a new day to repair us again by the mediation of Jesus Christ. *Non est dies miseria quam ipsi nobis fecimus, sed dies redemptionis quam fecit Dominus*; I think it is *St. Austin*, this is not the day of misery which we brought upon our selves, but it is the good day of pacification and redemption which God created.

It is not to be thought that the whole current of the Gospel is called a day, but that the nature of it will endure that name in some fit and excellent proportion. For,

First, There was no day until a day was set that Christ should come into the world; darkness did cover the earth, and gross Doctrin the People, as the Prophet says, no night that troubles melancholy people with strange and horrible Apparitions could be more dismal than the time was, before some Evangelical Promises were preached to the drooping conscience. Take a sinner or malefactor that knows not how God hath sealed his pardon, and what is this earth better than a prison or a Dungeon unto him? where he lies fettered with the bands of a long night, and is exiled from the eternal providence, as it is *wisd. xvii. 2.* O what a Sun-shine there

is in the salvation of Christs name which bringeth the Prisoners out of Captivity, it is a day which is an introduction to an eternal day, where there is light for evermore. So says *Arnobius*, *Dies cui non succedit nox, quam hora non dividunt, quem umbra non impedit.* It is a day which is not divided by the short space of moments and hours; no Eclipses can obscure it, no night can succeed it. Day began with Christ, and it shall continue with him for ever.

Secondly, The *Gospel* is a most brightsom day compared to that Age wherein the *Jews* walked under the Ordinances of *Moses*, For what was that Law but an Evening with many shadows? All things in their Religion were Types and Figures unrevealed, which caused an ignorant Priesthood, and a People of a gross capacity. Wherefore *St. Austin* observes, that our *Saviour* was brought forth into the world at midnight, but the glory of the Lord which shone round about the Angel that brought the tidings made the night as clear as the day: But the Law was delivered on Mount *Sinai* at Noontide, but with so many mists and dark pillars of smoke, that it made the day as obscure as the night. Do but put your self to one Task, to examine by the Contents of the Law how you will come to the knowledge of the Resurrection of Christ, you will not say but it was very meet for an *Israelite* under the Law to know it; but alas, they did grope in the dark, and it is hard to say whether ever they did find it, for what Type or shadow did come home to demonstrate it? You must not reply that it did appear in *Jonas*, who came forth alive, after he had been three days and three nights in the belly of the Whale, for this was no Lesson for them that lived in eight or nine Ages from *Moses* unto the days of *Jonas*. Neither must you urge that the first Temple was pluckt down to the ground, and another reared up in the place, which Temple did so prefigure Christs body, that in that respect *Haggai* says, *The glory of the second house was greater than the first, Hag. ii. 10.* This could never inform the peoples judgment all the while that the Tabernacle was under Tents. Truly all that I can lead you to in this case is to the Ark, which was but an *Epitome* of the Temple. Nay, nor to the Ark it self, but to the three holy Reliques which were laid up in the Ark, in them with a little curious observation, you may find a rude draught of the Resurrection of our *Saviour*. The two Tables of the Law which God gave first to *Moses* were broken, but they were new hewn, and written over again, there was the reparation of the work of God, which seemed to have been utterly lost. The Pot of *Mannah* was in the Ark, and this resembled Christ, the Pot was like his Humane Nature, of the earth earthy. The *Manna*, like his *Godhead* was above nature, and came from heaven, why this *Manna* would not keep above two days at the most, after that it would putrifie, but that which was put into the Pot did out-last the two days of putrefaction, and for ought we know was never corrupted. Finally, *Aarons Rod* was a dead dry stick, but it shot forth like a living Tree, and brought forth Almonds. Now if the Resurrection of Christ, the very Pillar of faith, was to be collected out of such dark obscure shadows, what a gloomy night was the time of the Law? And what an illustrious day is the *Gospel*, which speaks this mystery so plainly to the capacity even of Children and Ideots, Christ being raised from the dead dieth no more, death hath no more dominion over him.

Yet I will confess that we are not yet come to broad day-light till the general Resurrection of all flesh is accomplished. Very sweetly says one of the Moderns, *Tempus gratiae aurora est, quae diei vicinior est quam nocti.* This time of grace is not complete day, but a complete morning, which hath little in it of the night, and much of the day. That is, if you compare us with those of the Synagogue, we are partakers of the day: If you compare us with the life to come, when our glory shall be revealed, and Christ shall be all in all, then we are yet in a dusky condition, and have not hitherto shaken off the night. *St. Paul* hath nickt it with most proper words, *Rom. xiii. 12.* says he, *The night is far spent, the day is at hand. Processit nox, not Praceffit,* as the Vulgar Latin does misread it, darkness is much abated, not quite dispersed, for as yet we see darkly as in a glass, but the dawning of the day is risen in our Horizon, for God hath given us the explicate knowledge of all Mysteries that conduce to our Salvation. When the Church had first rest from persecution, it had leisure to invent a splendour of Ceremonies in setting forth the Service of God, among others I find that this was practised in the fourth Age, that when the Deacon went up to some high place to read the *Gospel*, there were certain attendants in the Church, called *Acolythi*, that carried two Torches lighted before him, *Ad demonstrandum quod de tenebris infidelitatis venimus ad lucem fidei*; to signifie that we have

Lab. 1. Ep. 5. Felix Bishop of Cuma kept that day every year in a magnificent manner to God, wherein he was consecrated Bishop. Thus former Ages have given us light, that we keep in the Circle of that which is lawful, when we adorn the Anniversary Day of the Inauguration of our most noble King with joy and festivity in the sight of God: and first let us confess the Lords benefit towards us, and say as the People did of Solomon, Because thy God loved Israel to stablish them for ever, therefore made he thee King over them to do judgment and justice, 1 Chron. ix. viii. Secondly, let us put up Prayers and Intercessions to the Divine Majesty, to give great prosperity to our Anointed Sovereign, to his Royal Consort, and to their Posterity for ever. A M E N.

THE

A
SERMON
UPON THE
RESURRECTION.

P S A L. cxviii. 24.

*This is the day which the Lord hath made, we will rejoyce
and be glad in it.*



IF you have ever seen a piece of Coin stamp'd with one face upon the fore-side, and with another upon the reverse, then set that fancy before you to understand the double sense of this Text. First, If you ask according to the Letter, *whose Image and Superscription is this?* I tell you, and I have told it you once before, it is *Dauids*: And this is the triumphant Hymn of the devout men of *Israel*, exulting that *God* had given them such a *King* to go in and out before them: If you ask according to the Spirit to whom this Verse belongs? most certainly it aims at *Christ*, and that two ways, either calculating this Day for the whole Age of the *Gospel*, that is the day which *God* hath made to put gladness into his chosen, through the remission of our sins, because the day-spring from on high hath visited us: Or else in a more eminent sort it is the joyful acclamation of the *Church* upon the *Resurrection of the Lord Jesus*, that being the most honourable, and most welcome of days, because the *Resurrection* hath ever been esteemed the most glorious of all the works of the *Gospel*. I have spun out the first of these concerning *David* to the last thread, now my Web which is upon the Loom is concerning *Christ*; that is, I have given unto *Cesar* that which is *Cesars*, and it is very expedient, as the more principal duty, to give unto *God* that which is *Gods*. Indeed, I cannot say that I am come to the heart, and to the vitals of the Text till now; till now that I apply it, not as formerly to the *Lords Anointed*, but to *Christ* himself our *Lord anointed*. And I have clear way made me for this interpretation, as clear as I can wish, for never any that have received the Book of the *Psalms* for spiritual and divine melody, but do reckon this *Psalms*, and especially this part of the *Psalms*, to belong to *Jesus* the Author and finisher of our Salvation. The *Doctors* of the *Jews*, says *St. Hierom*, did use to sing it in praise of the *Messias*. And the *Doctors* of the *Christians* must be all of one *Chorus* to chant it merrily to the *Son of God*, because four places of the *New Testament*, that is witness enough, have made a challenge unto it, that this *Psalms* is an *Allelujah*, or *Hosannah* to the *Son of God*. And because the words of my Text are obvious to be recited upon any memorable and plausible occasion; sometimes they have been drawn to congratulate humane affairs, yet with this reservation, that none under heaven hath a true interest in them. I read that in the *second Constant. Council* held under *Justinian* the *Emperour*, *Johannes Presbyter*, as he was called, did extol the unanimity and most concordious proceedings of it with these words, *This is the day, &c.* I read that one *Cyriacus*, a just and a learned man was made a *Bishop*, and the people so well pleased with his Election cried out, *Hic est dies Domini*. But

Uuuu

Gregory

Gregory the Great told the people, that no Creature ought to be magnified with that solemn note which belongs to the Creator : But he adds, *Cur ista reprehendo! Qui quantum gaudia mentem rapiunt scio.* Why do I chide you for it? It was your gladness that did transport you. It was your charity that made you so exult, and your meaning was not to give the honour to man, but unto God.

And so I have laid the corner stone of my Text, that Christ is the subject of this Prophetical and triumphant acclamation. And because there are two opinions how he is the subject of it, that variety shall divide my Text. Briefly and plainly, either *this day*, which the Lord is said to have made, is meant of the whole time of the Gospel, so *St. Hierom*, and *St. Austin*, with a fair Troop of learned Writers beside, or else it is understood of that day, wherein *Christ arose from the dead*, which is the *Epitome* of the whole Gospel. Now these two opinions are so equally embraced, that I find that the Church in her solemn Service hath favoured them both. First, some that have taken pains in *Liturgical Antiquities* tell me, that this Psalm was of old appointed to be recited by the Priest every Sunday in the year, that is an evident argument, that the day which the Lord hath made, belongs equally to all the days which shine upon us since Christ was incarnate, that is, to the whole duration of the Gospel. Again, it hath long continued, and is used to this day in the Church of Rome, that my Text is set in the front of the gradual for Easter-day, and is repeated in the same manner constantly for six days after that high Feast, which demonstrates that it hath principally been applied to the glorious mystery of the Resurrection. Give me leave therefore to bring them both into my Treatise, one after another : And upon each to speak of two things, *De beneficio divino, de officio humano* ; the one half of the verse is Gods benignity, *This is the day which the Lord hath made*, the other half is mans acceptance and duty, *we will rejoyce, &c.*

You know I have already answered to the Interrogation *Cujus?* Whose day this is? Whose but Christs? And for certain it cannot be his day as he is God from everlasting. His goings out are from all eternity, *Micah v. iii.* Again, this is *dies factus*, a day that is made, and such an adjunct cannot sute with him that was never made, but is the everlasting one before the world began. It is that day therefore which was made with him when he was made flesh. It is a curtesie among men for a Creditor to give a day to him that is behind hand to pay his debts. Have patience with me, says the servant that was arrested, to the cruel Exactor, and I will pay thee all. But the Lord knew that it would not help us one whit to have the favour of the longest day that could be set to make payment for what we owe unto him; nay, the longer we live, the longer is the Tally of our sins; the reckoning will be the more enflamed by giving us time to discharge it. Therefore God made a day for his Son, and appointed him a season to offer up a price in our stead, and through his satisfaction the hand-writing is discharged which was against us. Yea, but *S. Luke* remembers us that there are many days belonging to the Son, *Luk. xvii. 22.* The days will come when ye shall desire to see one of the days of the Son of man. What day of all those is this? Why not one but all those days since the world received him, and received him with the glad tidings of Salvation; all Evangelical days at large, every day that we hear his voice, and harden not our hearts, is this day. It may very well be opposed to that dismal day wherein our first Parents transgressed and fell, that was a day which the Devil made, and he took his pastime in it, because the League of friendship was broken between God and man; but the Lord made a new day to repair us again by the mediation of Jesus Christ. *Non est dies miserie quam ipsi nobis fecimus, sed dies redemptionis quam fecit Dominus*; I think it is *St. Austin*, this is not the day of misery which we brought upon our selves, but it is the good day of pacification and redemption which God created.

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thrown aside darkness and infidelity, and are come by the help of the Gospel into marvelous light. So St. Hierom against *Vigilantius*, in the day-time, in the *Eastern Countries*, when the Gospel is read Candles are lighted, not *ad fugandas tenebras*, sed *ad signum letitiae demonstrandum*; not that such artificial light adds any thing to the light of the day, but it is a token that light is come to us, and we are glad of the illumination. Give us leave then to say without boasting, that wheresoever the name of Christ is professed, and in no place else, there is the acceptable time, there is the day of salvation. As there was light in *Goshen* when all the Land of *Egypt* was in darkness. But especially we shall shew that we do believe that the day spring from on high hath visited us, if we keep that one rule which St. Paul hath enforced upon it, *ΕΥΧΑΡΙΣΤΩΣ ΠΕΡΙΠΑΤΗΣΑΜΕΝ*, *Let us walk honestly and decently as in the day*; *ΕΥΧΑΡΙΣΤΩΣ*, either the energy of the word means, that because many eyes are witnesses of our dressing in the day, we will then habit our selves more comely than in the night, when none, or only those of our Family behold us: So the Christian Church is like a City upon an Hill, which cannot be hid, the eyes of all Nations are bent upon it, therefore let us walk soberly and justly, that we give no scandal to the enemies of the Gospel. Be as careful to apparel your souls handsomely with all grace and vertue in the sight of God, as you are observant to dress your bodies decently in the day, that nothing deformed may appear in you to the eyes of men. Or it may thus concord with the Apostles intention, such as are dissolute will forbear to riot it in the day, they that are drunken are drunken in the night. A Nation that is more civil in the night than in the day is hardly to be found, unless it be true that some do tax us for such a Nation; but all distempers of roaring and mischief for the most part break out in darkness. Well then since the Gospel is a perpetual day, not so little as a Lanthorn unto our feet, that is but dim, but a light from heaven above the light of the Sun, Acts xxvi. 13. *Let us walk honestly as children of the light*, knowing we are made a spectacle to God, and Angels, and Men.

So far I have entreated upon the Lords benignity, he hath not only crowned David to be a mighty Potentate in the Land of Canaan, but in the day of his Son Christ Jesus he hath crowned us all Kings, and Priests of righteousness, and hath given us a long day to rejoyce in even for ever and ever. Now follows our acceptance and duty, since this day hath appeared to the wish of our heart, *We will rejoyce and be glad in it*; as who should say, as the faithful Israelites did keep one day for Davids Inauguration, so in the day of the Gospel we must always rejoyce for the Kingdom of Christ. Upon the establishment of this Kingdom all the Creatures are adjured to express their gladness, *Psalm. xcvi.* I quote that place, for there is none like it to this purpose; thus the Psalmist, ver. 10. *Say among the Heathen that the Lord reigneth, let the Heavens rejoyce, and let the Earth be glad; let the Sea roar and the fulness thereof, let the field be joyful, and all that is therein, then shall all the trees of the wood rejoyce before the Lord, for he cometh, for he cometh to judge the earth.* *Tenera militia delicatus conflictus*, as Gregory says, We call our Pilgrimage upon earth a Christian warfare, a wrestling with Powers and Principalities, an affliction of the flesh, the sufferance of the Cross, &c. And are all those affrighting words converted into this Lesson, *Rejoyce and be glad.* He that will stick with God for the duty, *Jubeas miserum esse libenter*; let him eat the bread of sorrow, let him live in misery and mourning, when he need not. Can the Children of the Bride-chamber mourn while the Bridegroom is with them? Says our Saviour to the Pharisees, when they grudg'd that his Disciples did not humble and macerate themselves with fasting. But the days will come that the Bridegroom shall be taken from them, and then they shall mourn. Two things I deduce from hence: Out of the latter words it appears, that dismal times will befall the Church Evangelical, by bloody persecutions, by the venomous tongues of Hereticks, sharper than any two-edged Sword. Yet those woful Calamities result not out of the Gospel it self, but are extrinsecal mischiefs that force themselves upon it. And though the Bridegroom be gone he hath sent the Comforter, and in the midst of sorrows his enlightnings do enrich the soul, *ὡς λύπημενοι ἀλλ' ὡς χαίροντες*, we converse says St. Paul, among sad events, as if we were sorrowful, but in good earnest we are alway rejoycing. But secondly, it appears from the exordium of our Saviours Sermon, *Can the Children of the Bride-chamber mourn while the Bridegroom is with them?* That the Gospel in its own nature is a Bride-chamber, or solemnization of a great Marriage, wherein there is nothing but joyfulness and festivity. Says the Apostle, *Christ our Passover is sacrificed for us*, that was the constitution of the Gospel: Well, what follows? Therefore let us keep the Feast, 1 Cor. v. 8. St. Cyprian reads it,

Festa celebremus, let us keep the Feasts, let us keep all days festival for Christs sake. St. Paul alludes to the Feast of unleavened bread among the Jews which was held seven days continually without ceasing. In like sort let us celebrate such a feast with the unleavened bread of sincerity, and *Numerus septenarius est symbolum universitatis*, to keep it for seven days is from the mystical number of eternity to keep it for ever and ever. Clemens says, *Universa vita iusti est quidam celebris ac sanctus dies*; All the Lib. 7. life of a good Christian is holy day. Pope Sylvester meant it so, when he changed the *Equ.* common names of the week days, and called them all *Ferias*. *Feria prima, secunda*, and so forth. Nay, our own Church intends it so likewise, therefore in our Cathedral Churches solemn praise are sung to the Organ all the year long with the voice of melody; and in Parochial Churches every day of the year when Morning Prayer is read after the Confession and Absolution of our sins, the *Introitus*, or Introduction appointed is an Hymn, and thus it begins, *Come let us sing unto the Lord, let us heartily rejoyce in the strength of our salvation.*

If I descend to some particulars, wherein our Evangelical gladness consists, I know it will be more satisfactory to the Auditory. First, It brings with it a spiritual delight. Secondly, An external gladness which opens it self in signs and tokens. The spiritual delight which we treasure up within the soul looking stedfastly upon Jesus that died for our sins, and rose again for our justification, is heavenly and unutterable, it is a superlative joy that cries down all other petty delights. It is *risus ex serenitate conscientie*, as the Fathers call it; not Sarahs gigling, but Abrahams laughter, when he believed that Isaac should be born, and involved in the same belief, that Christ the Redeemer should be born out of the stock of Isaac. The external utterances of a pious joy are these: 1. Days of rest from bodily labour; for the meaner labour must give way, when a better, and a worthier is to be undertaken. And while the mind hath just occasion to make its abode in the house of gladness, the weed of ordinary toil and travel doth not become us; therefore it is fit that ordinary labour should sometimes surrender it self up to the service of God. 2. To laud the name of the Lord, and to give thanks unto him are the only language of our thankfulness. Says David, *I went with the multitude unto the house of the Lord, in the voice of praise and thanksgiving among such as keep holy day*, Psal. xlii. 5. 3. God doth not deny it, but he that offereth him praise doth honour him; but will you know how that honour is best exalted? *Make a chearful noise to the God of Jacob*, singing and making melody to the Lord with Psalms, and Hymns, and spiritual Songs. If the Jews might justly say, how can we sing the Lords song, while we are in a strange Land; while we are in Captivity? Then we must acknowledge on the contrary, how can we choose but sing the Lords Song, being delivered out of captivity? Singing of Psalms is a most proper exercise of our reasonable service. Curious Musick upon costly Instruments is an admirable alarm for devotion in Cathedral and Collegiate places, where such as are wise and skilful do come together to enjoy it. Yet still the people have their *Vulgar Psalms* to solace their hearts, and they that mock at such innocent harmony have great want of charity that they will not descend to the weakness of their poor brethren. St. Hierom tells it of his days, that as the people walk'd about the Market, as they sailed in Ships, as they wrought with their Needle they sung these holy Ditties. Says St. Basil, this is irksome to none but to the Devil; let scoffers mark that, for the evil Spirit went out of Saul when David played upon the Harp, and David was no profane Minstril, but an holy Singer. 4. Another effect of Christian joy is to give, because it abounds. A joy that will not distribute to the needy is a shrunken withered joy, nay, a joy that will carry the curse of God with it, because it wants fruits: And a joy that will carry the curse of the poor with it, because they are suffered to pine and languish in our publick gladness. 5. And lastly, all sorts of mirth, and innocent recreation, wherein our Substance is not exhausted, nor our time trifled away, are agreeable to our Christian Conversation, the heart cannot always be intentive upon the glory of God, *Miro modo ex amore Dei homo aliquando non cogitat de Deo*; At our times of respite from sacred Offices, to delight our sullen nature with harmless pleasure, it rubs off the rust of melancholy, and puts alacrity in us to rejoyce always in the Lord. Away with the lowring of the Pharisee, and take heed of austerity which is groundless, and hath no foundation in the Word of God.

And here I stint my self to proceed no further upon the first part which I laid forth, for you have heard enough that the whole current of the Gospel is that Day

Day which the gracious mercy of the Lord did make, all things without it are anxious and grievous, all things with it are sweet and delicious, and therefore it is the very joy of our heart. But as commonly a Diamond is more valuable than the Ring wherein it is set, so if I will take our Grammarians at their word, *annus quasi annulus*, that a Year is a Circumvolution of Time that hath no end, but runs round like a Ring; then I may speak it out of the mouth of all antiquity, that the *High Feast of Easter* is the Jewel of the Year, whose lustre hath been most beautiful in the eyes of godly men in all Ages. As there is mention in Scripture of an *Holy of Holies*, and a *Song of Songs*, so *Nazianzen* calls this *ἐορτὴν ἐορτῶν* the Solemnity of Solemnities; others the *Metropolis of sacred Feasts*, the *Queen of Holy-days*, and like the *Virgin Mary* among Women, so this among the Days of the Year, all Generations shall call it blessed. *πανηγυρεὶς μεγάλη* by *Epiphanius*, the great Assembly, the greatest Concourse of Christians throughout all the year. Such a Concourse, that when that day came, the most bloody Persecutions could not deter them from assembling together; they that hid their heads in dark places, and Caves of the earth, would come abroad, and fill up a Congregation, as if they had rather choose death, than be wanting to praise God for the Resurrection of Jesus Christ. A goodly fair Church being built at *Alexandria*, but not yet consecrated, *Athanasius* was blamed that he suffered the People to meet together for the performance of Divine Service in a Church that wanted *Episcopal Consecration*; his answer was it was the *Feast of Easter*, and all other Churches were too little to receive those multitudes of Christians in the City, and their ardor was so great, that in despite of my authority they would fill up the most capacious Church against that principal Solemnity. I should make you surfeit with story, if I should tell you what religious care *Christian Emperors* and General Councils of most famous Bishops had to settle this holy Festival, that it might be kept more solemnly than all the Feasts of the year. *Cui non dictus Hylas?* who doth not know that it was worthy to be consider'd and ratified by 318 Bishops in the first *Nicene Council*? and they had reason to do so; for it appears though other Holy-days dropt in one after another in later times, yet the Apostles themselves, and all Ages deduced from them, did celebrate one day yearly for the Resurrection of our Lord. Therefore says *Constantine the Great* in his Oration at the *Nicene Council*, be it lawful for us Christians, rejecting the Jewish manner, to honour that day, which ever since the Passion of Christ hath been observantly kept until this time, and let us transmit the due constitution of it to all Ages to come. And so *St. Austin* commending the pious use of this Feast, that which is an inviolable Custom in all Orthodox Churches of the world, and hath none to gainsay it, it must be confest that it was established by the Apostles themselves, and that's authority enough. And those were most concordious and happy times, that it being but a Ceremony of Decency and Order, none did lift up their tongues against it. These latter Ages have been more froward and combustious; though *David* pointed it out with so clear a Prophecie, *This is the day which the Lord hath made*; though the Angels appeared in white early this morning in our Saviour's Tomb, that is in the Garments of joy and gladness; though *St. Paul* says upon our Christian Pasche, *Let us keep the Feast with the unleavened bread of sincerity*, though the Apostles in all likelihood ordein'd it; though both Eastern and Western Churches kept a solemn Jubilee upon it, yet some have snarl'd at it, and would neither give it any particular honour, nor appoint any Service suitable for that happy occasion. The Church of Geneva was at that point once, but I am far from blaming *Calvin* for it, as some have done; for their giddy-headed multitude had banisht him out of their City, at what time they quite erased out all Holy-days, and when he return'd again, he did prevail with them to reestablish the two great Feasts of Christmas and Easter. And for that which hapned before, he answer'd *se nescio & invito factum esse*, it was neither done with his will, nor with his knowledg. It is more than I know if any other Christian Church in the world did keep no Feast for the Resurrection of Christ, saving that this thankful remembrance of Christs victory over Death was forgot in the Church of Scotland, till by the learned and pious industry of *King James of Blessed Memory*, about eighteen years past they did consent at an Ecclesiastical Synod, to receive five solemn Feasts in honour of our Saviour, and Easter for the principal. O how these Churches would have been inveighed at in *Athanasius*, and *Hierom*, and *Austin's* days? I dare confidently say it, they would have been excommunicated by General Councils, none would have held communion with them, during the time that they had no solemn Easter, as long as they did not keep the

Day

Euseb. lib. 3.
de vit. Const.

Ep. 118.

Day which the Lord hath made. *Aerius* excepted against that *Holy-day*, and presently he was scored up for an *Heretick*. But our *Church*, which is most decent in all good order, and reasonable Ceremony, doth not only give honour to the grand Day, but to the two Days following, as the enlarging of our faith and joy: and this is exact according to ancient order: For in *Nyssen's* first Sermon on the *Pasque* it is called *τρεήμερος ᾠρεσθῆναι*, a *Three days Festival*, and *St. Austin* speaks of it as a thing known, that there was *tertius festi dies*, a third day solemnized, that as *Christ* rose the third day, so the memory of it was kept in three days continuation.

Some have stood much upon it, that the time when *Christ* rose out of the Grave is not called a *Feast*, but a *Day*, as if there had been somewhat in it to make it a Day, rather than any other time. *Chrysologus* gives his reason as one that is transported with joy beyond the truth, that in the Morning wherein our Champion overcame death, the *Sun* rose earlier by certain hours than the natural season, *Ur redderet lucis horas, quas terror Dominica passionis invaserat*, to make restitution of those hours of light which were lost by the Eclipse of the *Sun* at our *Saviours Passion*: and so it should be called a Day, because it was miraculous, and longer than the natural proportion of a Day. But this is without the Book, and rather *Poetical* than *Theological*. But secondly, to more purpose it justly bears the title of a Day; for were it not for the benefit of *Christ's Resurrection* we had been buried in eternal night, our bodies had gone down into the Sepulchre, as into the Land of darkness, to perish and rot, and never to see the light more: *Nox est perpetuò una dormienda*; but through him who hath planted us into the similitude of his Resurrection, we awake from sleep, we stand up from the dead, and *Christ* shall give us light. 3. The claritude of those glorified Bodies which we shall put on in the *General Resurrection* will make us carry Day about with us whithersoever we go. You know how *Christ* did look at his *Transfiguration*, his face did shine as the *Sun*, and his raiment was white as the light, *Mat. xvii. 2.* therefore it must needs be day with the *Saints* for ever after they are risen from the dead, since according to the Pattern of their Masters beauty their faces shall shine like the *Sun* in the Firmament. But fourthly, whether these curiosities touch the Point I am not sure, upon this I dare build, that it is called the *Day which the Lord made*, because no greater work than the Resurrection of *Christ* was made upon any day since the world began: for two things are to be considered in it, *Quod apparuit in Christo, & quod nondum apparuit in nobis*, that which was wrought upon *Christ's Body*, and was seen in him, and by virtue of his rising from the dead that which shall appear in us hereafter. O infinite Power which quickned *Jesus* again, the life and soul of all the Members of his Body, and would not let him see corruption. I know not how to compare the noblest Acts of the *Lord*, as many have done, I dare not do it; as whether it were more to create a man out of nothing, or to recompose a man again, when his Soul was flitted, and the Substance of his Body passed about into innumerable Transmutations, after the revolution of five or six thousand years: This I know, that on our part it had been better for us never to have been, than not to have been restored to the Image of *God* which was defaced in us; and simply to be is nothing so well, as to be made incorruptible in the outward man, and the inward man to be restored unto Righteousness and Holiness of life. Besides, after the Creation *God* did cease from his work, and there is no new thing under the *Sun*; but after the Resurrection of *Christ*, *God* doth continually save his people from their Sins: Or if you interpose that as the *Father* did rest the last day of the Week from the Works of the Creation, so the *Son* did rest on the first day of the Week, having absolutely accomplished the Work of our Redemption; then I infer, if the Rest of the *Father*, ceasing from creating material things, did sanctifie a Day, then this greater Rest of the *Son* must much more sanctifie a Festival. As the new Heavens and the new Earth shall be more glorious than the old, which are subject to vanity; so the *Jewish Feast* on the Sabbath for the Remembrance of the Creation, is nothing so honourable as the Christian Feast of the *Lords Day* in Remembrance of the Resurrection: Therefore at the close of the Benefit, let me admonish you of the Duty, *We will, &c.*

When *Israel* came out of *Egypt*, and the house of *Jacob* from a strange Land, they came home again to the Land of *Canaan*, from whence they were descended, like men that had lien long among the dead, and were quite forgotten: But with so much mirth and joy as is unutterable, their mouth was filled with laughter and their

their tongue with joy. This was but a Type of the Body brought back out of the Grave, therefore this gladness will become us much better in the Substance, than in the Figure. Christ is returned victoriously out of the Sepulcher, and in that victory hath redeemed us all from the captivity of the Grave, then how requisite is it that our mouth should be filled with laughter, and our tongue with singing? for the Lord hath done very great things for us, whereof we are glad. There was never any Society, I am perswaded, more disconsolate, more crest-faln, than the Disciples were upon the *Eve* of this happy *Resurrection*, their faith failed them, and their courage failed them; they lockt themselves up, and sat drowsily like men that had lost the fairest expectation that heart could imagin, and had neither life nor soul. Heaviness did endure for a night, but joy cometh in the morning. *Jesus* came into the midst of them the doors being shut, and shewed them his feet and his hands, *Then were the Disciples glad when they saw the Lord, Joh. xx. 20.* before the *Lords* Ascension, though their minds were yet somewhat carnal, yet they were glad that his sayings were verified in despite of the *Jews*, that He was risen again the third day. The old *Father* confuted his churlish Son with that principle of good nature, *it was meet that we should make merry and be glad, for this thy brother was dead, and is alive again, Luke xv. 32.* Again the *Disciples* were very frolick, because when they saw the *Lord* revived again, they were perswaded that He would restore the Temporal Kingdom unto *Israel*, a thing which erroneously they had long lookt for: but after his *Ascension* then their joy was high swoln, and full to the brim, for it was illuminated by faith, they rejoyced that he was risen, and gone up in glory to possess his Kingdom, for when Christ our life shall appear again, then shall we also appear in glory.

But because ancient Customs are things that will stick to the remembrance, I will borrow a little time to impart unto you what glad remonstrances the *Old Fathers* of the *Church* were wont to make of it.

First their very outward Garments were of the best they had, and full of splendor; not out of pride and wantonness, but to testifie that in every circumstance they did magnifie that holy Mystery of Christs rising from the dead, and to witness in their outward habit, that the resurrection of the dead is the cloathing of us with new and immortal apparel. Therefore *Nazianzen* wishing for his own dissolution cries out, take from me this ponderous Garment, that is, this sinful corruptible Body, which makes me sweat and faint, and give me a lighter that will never trouble me.

Secondly, their *Churches* were trickt up with the best bravery that they could get, that the very Walls of *Gods House* might bear a part in their rejoycing: As for Processions from one *Church* to another on this day, I find no such Custom in the best Ages of *Religion*: Although in some late hundred years it is in use at *Rome*, that their chief *Prelates* visit the seven principal *Churches* in grand Procession, because, and alas for so poor a cause, that Christ, after He was risen, bad his *Disciples* go before him into *Galilee*.

Thirdly, the Word of *God* was preached laboriously, and studied for that occasion, *Ex verbo illud potissimum, quod est tempori convenientissimum*, says *Nazianzen*; let that Scripture be handled which belongs to the Season: and beside the Sermon their Service was set forth with all gravity and sweetness of Musick. *Lati exultantesque celebremus*, says *St. Ambrose*, &c. let our shrill voices proclaim it that we are glad: and *Theodore* gives warning, that this Panegyricall Day be kept honestly, *ὅτι μέθην ἔχουσα, καὶ καμὸν, καὶ γέλωτα, ἀλλ' ὕμνος θέρος, καὶ ἱερῶν λόγων ἀμρόστων*; not with drunkenness and riot, and profuse laughter, but singing Psalms, and hearing the Word attentively.

Fourthly, this *Feast* was the solemn time for receiving Baptism, this and the *Feast* of *Whitsuntide*, and, unless in case of necessity, it was never given of old at other times; all that were presented at Baptism coming in white Garments, professing thereby that they would keep their righteousness pure and immaculate until the second coming of the *Lord*.

Fifthly, as Baptism is the washing away of sins, which could not choose but comfort their hearts over all the *Church*, and make them chearful, so the confirmation of that Faith was the receiving of the Holy Communion of Christs Body and Blood, which all did universally apply themselves to, that could examin themselves, and none did fail, whereupon says *Leo*, this is the peculiar Blessing of *Easter-day*, *ut in remissione peccatorum universa gaudeat Ecclesia*, that the whole *Church* had cause to rejoyce

joyce that remission of sins was sealed unto them; that is, either in the Sacrament of Baptism, or in the Supper of the Lord.

Sixthly, whereas it was disputed and tossed about extremely at what time all Christians should keep their *Easter*, the holy *Bishops* that were otherwise at odds, consented in two things, the one that it should begin immediately after the sorrowful affliction of *Lent* was laid aside. The other, that it should be appointed in the sweetness of the *Spring*, when the year is most delightfom and beautiful, *Et letitiam conciliat huic festo verna amantitas*, says one, the amiable verdure of the Spring is joyn'd unto it to make *Easter* more joyful.

Seventhly, some did alter the year, and set the beginning of it from the *Feast* of the *Resurrection*. We come very near it in one computation our selves. This I find, that as some friends do send Presents one to the other at the beginning of the new year. So *Nazianzen* says, that at *Easter* all were wont to give either Ob- *Orat. 42.* lations to God, or Gifts to their Neighbours, or Alms to the Poor: For *Festival Solemnities* are a due mixture of Praise and Bounty. The *Jews* at the Passover did offer to God the first fruits of their Barly, at the *Feast* of *Pentecost* Loaves made of new Wheat, at the *Feast* of *Tabernacles* the first fruits of other Fruits which they had gathered. All pompous days had some mixture of liberality.

Eighthly, in *Theodosius* the *Emperors* time a Law passed, to the end that all might keep their *Easter* merrily without interruption, that no Procefs or Arrest should go forth in any Court against any man from the *Sunday* before *Easter* to the *Sunday* after *Easter*, that is, for the space of fifteen days.

Ninthly, as the *Political Magistrate* was so respectful of this Festival, so was the *Ecclesiastical*: For the *ancient Council* of *Ancyra* order'd, that to the end all might re- *Can. 5.* joyce and be glad this day, Excommunications, Suspensions, and all Censures should end at *Easter*; nay the great Council of *Nice* took care, that in every Province or *Diocess* a *Synod* of the *Clergy* should be held every *Lent*, to set all matters strait against this time, that there might be no variance, no quarrel, no complaint remaining: As if this were our *Jubilee*, wherein Servants were manumitted from Bondage, Debts were remitted, and Possessions restored to the owners that had sold them. Certainly the *holy Fathers* meant that above all the Feasts of the year this was our joyful *Jubilee*.

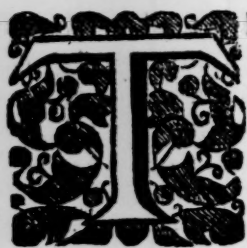
Tenthly and lastly, the principal stamp of gladness set upon this day was, that the first day of the week, namely *Sunday* is kept holy every day of the week for *Easter-days* sake; of which I will make a larger work hereafter. But every *Sunday* was strictly kept with such solemn postures of joy, that the last *Canon* of the *Nicene Council* interdicted all Christians from kneeling on those days, they must pray standing, that is chearfully, and kneeling was supposed to be the gesture of affliction and humiliation.

The end of all these Edicts and Ceremonies was to let us know, that the Lord had done great things for us, for which we ought to rejoyce, *αγαλλιάσαι*, even to skip for joy; for true joy will break forth, as *John* did in the womb of *Elizabeth*. Death is a comfort against all sorrows, and the *Resurrection* is a comfort against Death, and Christ is our comfort that we shall have a joyful resurrection, and the holy Sacrament is our visible comfort, that we still live in Christ for evermore:
A M E N.

A
SERMON
UPON THE
Church Festivals.

P S A L. cxviii. 24.

*This is the day which the Lord hath made, we will rejoyce
and be glad in it.*



THE Substance of Religion is to *fear God*, and to *praise him*. The Circumstances thereof are to perform this in *fit time* and *place*, and to do all things belonging to his Worship decently and in order. It is for the *sutableness* of time that I continue my Meditations upon this Text, for there are many things which are but *accidentary* to the main, and yet of such forcible consequence, that nothing can stand without them. So opportunity of time is such a forcible annexion to the performance of Divine Service, as no external thing is more available. The sweet tongue of Musick would be unpleasant if it kept not time, so the Christian Melody which we make to *God* would want the grace and delight that is in it, if days and times were not solemnly and prudently divided, to call holy Assemblies together for the work of the *Lord*. If I speak of time like a *Naturalist*, it is but the measure of the continuance of things that have a being given unto them, and it neither works in them any real effect, nor is it self capable of any. But passing it by in this low regard, and taking it in hand *Theologically*, so the hours which are appointed to present our reasonable Sacrifice in the House of the *Almighty*, are of such great consideration to the furtherance of Piety, that they are woven into Religion like sinews into the body, neither can we spend our time more profitably than to speak of time, as it is to be referred and allotted to the glory of him that made all time.

But that I may leave no part of my Treatise naked, but cover that which I shall run through with some portion of my Text, I must put you to call to mind what I delivered in general in two Sermons, that these words excel both in the *Letter*, and in the *Spirit*. In the *Letter* they are part of a *Psalms*, which was sung for *Dauids* sake, and for that *Festival*, which the People kept to *God*, for his Inauguration, when he was made *King* over *Israel*. In the *Spirit* they reach to *Christ* (as *David* in most of his *Psalms* had more regard to *Christ* than to himself) and that with two interpretations. By some the whole Age of the *Gospel* is entituled the day of *Christ*; for through the *Gospel* the terrours of Sin, and Death, and Hell are broken, and we are comforted on every side to rejoyce and be glad. By others, among all *Evangelical* days the Feast of the *Resurrection* is pickt out by way of eminency; for never did the Sun shine upon any day, wherein we had more cause to triumph and be joyful, than when the Son of *God*, having been crucified for our sins, did rise from death the third day to conquer mortality and corruption, that we might live for ever. These Points being dispatcht in their proper season, what is left to be

be handled? Two things of great moment, Beloved: First, the Resurrection of Christ did not only sanctifie that *one day* wherein he rose, but occasion was taken from thence to sanctifie the *first day* of every Week to the *Lord*, because Christ rose on the first day. Hence I am your debtor to shew how this, and every *Sunday* is the day which the *Lord hath made*, and we must rejoyce and be glad in it. Secondly, Forasmuch as an *holy day* was appointed that all *Israel* might worship *Jehovah* for that precious benefit that so good a *King*, as *David* was, reigned over them; therefore the Ordination of *Festival days* to profess thanksgiving for the high and excellent works of *God* becometh the *Church* for so good a sanction, and becometh the righteous to be joyful in them. Then of the *Lords day* for our ordinary Assemblies in *Gods House*, and of *holy Festivals* for our extraordinary Assemblies, these are the matter of my ensuing Discourse, which I will follow upon the touchstone of truth, and for the benefit of your edification. Concerning the day which we keep weekly in the name of the *Lord* I must speak of it two ways, in reference to *Gods making*, and our rejoycing, in reference to the Divine Sanction, and our Sanctification. The Divine Sanction of the day must be traversed in four Points: 1. What ground we have for keeping the *Lords day* in the fourth Commandment; 2. What ground we have for it from the Resurrection of Christ. 3. What ground we have for it in the Gospel from the Precept of Christ or his *Apostles*. And 4. What ground we have for it from the practise of the *Apostles*, and from the practise of the *Church* in all ages. In this piece of a Sermon I will deliver you my mind upon this Controversie, which now adays makes voluminous disputes.

First, It is manifest that the *Fourth Commandment* hath another air and Constitution in it than the other Nine. Those Nine being consonant to the light of natural reason, so that they bind the Conscience without a Law-giver; this is neither principle or necessary conclusion of natural reason, in such a clear manner, as that a judicious man shall be forced upon understanding the terms to yield assent unto it. And I wonder that any one should stumble so grossly to say that it is natural Law to keep every seventh day, that is, the last day, or the first day of the Week holy, when the distribution of time into Weeks is arbitrary, and not natural. This Commandment therefore having a composition in it diverse from the rest, it hath somewhat in it particular to the state of the *Jewish Synagogue*, and somewhat that binds the *Christian Church*: For it doth not stand for a Cypher in the two Tables at this time, as if the force of it were expired, but there is somewhat in it which is Moral, and obligeth mankind unto the end of the world. The enforcement of the seventh day in strict and Sabbatical rest is out of date, as well as the rest of the Pedagogical Ordinances of *Moses*. But there is this Kernel within the shell, that holy Assemblies are for ever to be called together at fit and convenient times to praise the *Lord*; nay further, reason and gratitude cannot imagine a more fit and convenient time than the constant solemnizing of a Seventh day; nay, than the constant observation of this Seventh day, the first day of the Week. Therefore I determine, that we ground the keeping of the *Lords day* upon the fourth Commandment, not upon the Letter of it, for that were *Jewish*, but upon the natural equity, or moral contents of it. We recede from the Letter as much as can be; for they rested, and we work on their *Sabbath*, but to rest on the seventh day, and to work on the seventh day cannot flow out of the same Statute. For the moral equity, we give all diligence to obey it: and he that rejects the *Lords Day*, or violates it, transgresseth the Fourth Commandment, because though neither that day there mentioned, nor the determination of a *Seventh day* is absolutely commanded, yet it is deduced out of it by consequence. It is enough to have general and common Rules for Ecclesiastical Orders of time and place under the liberty of the *Gospel*. And *God* gives us the light of discretion to draw out special rules at what time, in what place, with what Decorum and Order to meet together; and if the governance of this discretion be not observed, the Spirit of the *Lord* is disobeyed. The *Lord* hath not given over his interest in our time, but that we must allot some days and hours to his Service, as it were for the redemption of all our time which is due unto him. Neither hath he given us a vagrant liberty to serve him when we will, but the out-goings of the Morning and Evening must praise him, and we must often throng together at solemn times to worship him. To go further, though the Commandment hath not prefixt us a day, for it prefixt no definite day but the *Sabbath* to the *Jews*, yet it hath given us light what ought to be done by way of prudent

Constitution, viz. that we of the *Evangelical Kingdom* should grievously sin, if we did not voluntarily devote as much time to the honour of *God* as the *Jews* were bound to do. And then since the *Lord* did enforce why that day was enjoined to them, it was the day wherein the *Lord* did rest from his work, and it was most pious that they should remember the benefit of the Creation: This doth unavoidably suggest unto us, that no day of the seven is fitter for our celebration than *Sunday*, or the *first day* of the Week, when *Christ* rose from the dead, he having dispatcht all the works of exinanition, and given us manifest assurance and joy for our eternal redemption.

And so I fall into the next member propounded: what ground we have for keeping this day weekly to the service of *God* in the *Resurrection* of *Christ*? Some, that have been heedless in their assertions, have confidently delivered, that the *Lords day* is clearly instituted in the work of *Christs Resurrection*; nay, that the *Resurrection* did apply and determine the *Sabbath* of the *Fourth Commandment* to the *Lords day*. These go so far that all proof and reason forsakes them. It is true, that our Saviours victorious rising from the dead was a good occasion which the *Church* took to celebrate this day, but that act of his rising from the dead was not instead of a Law to appoint the day. They are not the works of *God*, but his words that institute Laws; and where there is no Imperative act of the Law-giver, there can be no Law to bind. In six days the *Lord* made heaven and earth, and all things therein, and rested the seventh day, yet that Cessation of *God* from his works had not made that seventh day in every week holy to the *Jews*, without his pleasure signified to keep it. So the *Resurrection* of the *Lord* doth not make the *Lords day* a solemn day for Divine Service in all our Generations by a compulsory Statute, unless it were said in the *Gospel* (and so it was never said) you shall keep the first day of the Week holy in honour of the *Resurrection*. Without some imperative word or sentence to declare *Gods* pleasure we cannot deduce a Law. And if the *Resurrection* of it self, without a Precept annexed, had exalted it to be an *holy day*, *St. Paul* would never have agreed with them that esteemed all days alike, *Rom. xiv.* Out of this perverse zeal to make a rule out of *Christs* works without a Precept, some would not be baptized till the age of *thirty years*, because *Christ* was baptized no sooner. Others stood nicely upon it that Orders of Priesthood were to be given to none before that age, and for no other cause, but because he preach'd no sooner: Infinite fancies would be multiplied if these ways were allowed for good Divinity. It is safe and true to say, that the day is kept congruously, but not necessarily for the *Resurrection* sake. And surely, the *Primitive Church* could have made choice of no day of the Week more proper and convenient for the *Religious Worship* of *God* in honour of that principal Article of our belief, and the corner stone of all the rest.

Ep. ad Mag. Ignatius calls every Sunday, *ἀνάσταντος ἡμετέρου*, the *Resurrection day*. *St. Austin* says, *Dominicus dies Christi resurrectione declaratus est, & ex illo capit habere festivitatem suam.* Words which will bear no other construction, howsoever some do torture them, but thus, that the *Lords day* is published by *Christs Resurrection*, and from thence-

De verb.
Apost. Ser.
15.

forth began to be a *Festival*. And again, *Domini resuscitatio consecravit nobis Dominicum diem, & promisit nobis aeternum diem*; The resuscitation of *Christ* hath consecrated for us the *Lords day*, and doth promise us an eternal day; yet there is no Imperative Edict from heaven to make it so, but the light of holy discretion did guide the *Church* to appoint it so. *St. Austin* hath clustered together many other admirable works of *God* done upon the first day of the Week, in which *God* did make his first Creature of *Light*; In which the *Israelites* went through the *Red-Sea* upon dry Land; In which *Manna* did first fall from heaven; In it was the first miracle of water turned into wine; Of the five loaves and two fishes; In it *Christ* was baptized, rose from the dead, appeared often to his Disciples, sent down the *Holy Ghost*, and wherein we expect that at the last day he will come to judgment: But the *Resurrection* is pre-eminent above all things else that hapned in it, and that blessing, though it do not ratifie a Law, yet it is the occasion why this day is Weekly celebrated. But I must tell you that one Analogy is ill prosecuted by some, though it be vulgar in mens Writings. That the *Lords rest* must be sanctified on what day soever it falleth (that is not true, unless there be a Law to enforce it) therefore as the *Sabbath* was held holy when *God* rested from the works of the Creation, so *Sunday* must be kept holy, wherein the *Son of God* after his rising from the Grave rested gloriously from the work of our Redemption. That last clause is falsely presumed, for he made perfect our Redemption at his death, and the price was paid for our sins,

Ser. 154.
de Temp.

finis, not by his Resurrection, but by his Sacrifice on the Cross, and then he gave up the Ghost, and said, It is finished. The day of the Passion therefore, if you respect it as a resting from satisfying for our sins, deserved to be made a continual *Holy day*, but it was not meet to be kept with joy. And mark it I pray you, that we honour the day of his rising every Week rather than that of his suffering, not because it is a better day, or the day of his rest, for he rested in the Grave, and did spend his *Resurrection day* in much action, but because it is the first day unto the Church of joy and gladness. And a chief ingredient in an *holy day* dedicated to God, is to rejoyce and be glad. Job. 19. 30.

I proceed to the third thing to be inquired into, what ground we have to keep the *Lords day* from any Precept mentioned in the *Gospel*, either delivered by Christ himself, or by his *Apostles*. Certainly, it never proceeded out of our *Saviours* mouth to appropriate this designed day to his honour; and we must take heed to thrust Laws upon him of our own invention which he never imposed. If such a thing had come from him, no time had been fitter to express it than when the *Pharisees* cavilled at his *Disciples* for plucking the Ears of Corn on the *Sabbath day*, *Mat. xii.* Then he might have retorted, that the observation of the *Sabbath* was expiring, but he would constitute the *first day* of the Week to be the heir of the *Sabbath*. Yet our Lord was so far from such a motion, that whereas he reproveth the *Pharisees* with much indignation, *Mat. v. and vi. Chapters*, for their lax and dissolute interpretations of many moral Laws, he corrects them often in the *Gospel* for being so strict in the rigid performance of the *Sabbath*, which he would never have done if it had totally consisted of moral duties. But about the definite appointment of a day Christ is silent, for his Precepts in the *New Testament* are altogether touching spiritual worship. And says St. Paul, *Carnal ordinances were imposed upon the Jews until times of reformation*, *Heb. ix. 10.* Nay, whereas the *Jewish Sacraments* were nicely tied to days; as the Child must be circumcised on the *Eighth day*, and the *Paschal Lamb* must be eaten on the *Fourteenth day* of the *First Month*, these Ceremonies being expired, and Christ giving new Sacraments in their place, *Baptism* and the *Lords Supper*, no days are punctually prescribed for the use of them, but in all Ages it hath been left to the liberty of the Church, and that liberty hath been used piously and prudently without all manner of Scandal. For there are no particular Laws for Circumstantial observations of what time, and place, with what Garments, with what Liturgie of Prayers. The reason is, Christ hath called us to liberty, and we are not hedged in such streights as the *Jews* were.

Yet if the right of the day be founded in any *Apostolical* Precept, it is all one as if it were the immediate voice of God, for they had the Spirit of Christ, and they had his Commission, *Mat. xxviii. 20.* Go and baptize all Nations, teaching them to observe whatsoever I have commanded you. If they have taught us any thing this way, it is commanded by Christ. Now in all the *Epistles Apostolical* there is but one place that hath any seeming to speak Imperatively, *1 Cor. xvi. 1.* Concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, &c. Here is *διατάγη*, a Constitution from St. Paul; but about what? Not for Church Assemblies to meet together on the first day of the week. He doth not say, when you are together give to the poor, but let every one lay somewhat by him. And that imports that they were to deduct somewhat from their gains in their private Family, *Apud te repone, & domum tuam fac Ecclesiam*; lay by your Alms at home, and make your own house the Church, says St. Chrysostome. But admit that this were a solemn day, as I will not stand in it but it was, as well for religious Assemblies, as for charitable Contributions, yet St. Pauls *διατάγη*, the order he took was for Alms, and not for appointment of the *Lords day*, that must come in by way of Practice, of which I shall speak by and by, and not by way of Precept. Shall I conclude then that no Commandment can be found in the *New Testament* which will reach to the imposition of this day? Not so neither. It is enough if we have general warranty for it, though not particular. The Church hath ratified it to be kept *holy* in all Ages. And Christ hath confirmed their act to be most obligatory, *He that heareth you heareth me, and he that despiseth you despiseth me.* None can appoint a day but God by way of excellency, or original authority, but the *Fathers* of the Church being appointed Rulers by Christ, may do this by delegate and derivative authority, and by vertue of their Commission. It is as slender as a rush to object, that the Lord is the immediate founder of that holy time, because it is called the *Lords day*. If it be

Gods

Gods own immediate assignation, point it out. Neither is there any impediment, but that the *Church* may give the name *Lords day* to any *holy day*, as well as a *Bishops Consecration* of some fair structure may cause it to be called the *Lords house*, or as the laying on of his hands may make one that is a Lay-man be called a Minister of our Lord *Jesus Christ*. But you will say, it were a faster tie to hold, that the *Injunction* is immediately from *God*, then mediately from the *Church*. Beloved, *Saul* was appointed a *King* immediately from *God*, and *Hezekiah* came not so to the Crown as *Saul* did, but by succession of blood. Yet were not the People as much subject in conscience to *Hezekiah* as to *Saul*? I trow they were. So *Aaron* was called by *God* to be the *High Priest*; *Zadok* was put into the place by *Solomon*, he reigning under *God*. And was not *Zadok* to be obeyed in his Priesthood as well as *Aaron*? It is a common, but a dangerous error, to think that pious Ordinations are but weak and impotent, if they be conveyed by the mediation of the voice of the *Church*. Whereas if they be convenient means to the better fulfilling of the Commandment of *God*, they are subordinate to the Divine Law; nay, they are incorporate into it, and become sacred and venerable. And remember, that the Composers of them are sacred Persons, and authorized to that Office by the inspiration of the *Holy Ghost*, and the Commission of *Christ*.

The last Member of our enquiry is, what ground we have for sanctifying this day in the name of the *Lord*, from the practice of the *Apostles*, and from the practice of the *Church* in all Ages. And this tenure, as I conceive, will prove so strong, that it will make it not only a firm *Ecclesiastical Sanction*, but also a *Divine Institution*. There are manifest footsteps, that the *Apostles* were occupied in Sacred Offices upon this day, that is uncontrollable. *The first day of the Week, the Disciples came together to break bread*, that is, to celebrate the Supper of the *Lord*, and *Paul* preached unto them, *Acts* xx. 7. I know that *Paul* taught every day of the Week sometimes, *Acts* xix. 9. But this preaching, joyned with the breaking of bread, and that eye which the *Church* in all Ages hath cast upon this place, as a pattern fit to be followed, it makes it eminent and remarkable. Again, the first day of the Week being signed out in the *Churches* of *Corinth* and *Galatia* for relieving the poor, it may well be inferred that it was the practice of the *Apostle* and *Apostolical* men, to exercise Religious duties upon that day, then the day was graced with this name of dignity, to be called κυριακή, the *Lords day*, *Rev.* x. 10. For though it may be put off, that the recurrent day wherein *Christ* rose is called by *St. John* the *Lords day*, yet that evasion is taken off, because *Apostolical* men, who no doubt did keep the sound form of words, did use the very same word while the *Apostles* were living, and immediately after. *Ignatius*, whose felicity it was to be *St. Johns* Scholar, says he, *ὡς φησὶ τὸς ἱεροτάχεται κυριακήν*, let every one that loves *Christ* keep the *Lords day* holy. And as he speaks so did all others that were near his age. The practice of the *Apostles* is so pregnant for it in *Scripture*, that all the *Fathers* of the nearest times unto them call it their Institution, and Tradition. So doth *Irenaeus*, *St. Basil*, and a multitude of the same rank. To put this Point home, because it especially concerns the Doctrine which I have in hand, it may be truly opposed, that the practice of the *Apostles* doth not always make a necessary *Imperative Law*. Sometimes it binds, as when we find them frequently joyn Fasting with Prayer, and where we meet with their strict Discipline, that they delivered up obstinate offenders to *Satan*, and cast them out of the *Church*, but elsewhere their practice draws on no absolute necessity, but leaves us to our prudent liberty, and ties no harder, as appears by their *Colledges* of *Widows* to wash the *Saints* feet, by their *Feasts* of Charity, &c. For whereas *St. Paul* says, *That which you have heard and seen in me, that do*, *Phil.* iv. 9. It is a Commission that they may imitate him in any thing he did, for he did nothing but things lawful, yet it infers it not to be necessary to do all things as he did. As a Physician may say to his Patient, eat whatsoever you see me eat, which is spoken by way of warrant, not of necessary observation. Well then, since the practice of the *Apostles* sometimes leaves us at liberty to follow them, sometimes presseth the duty upon us, and we must do as they did, how shall we know the one from the other? In my small reading I could never find it cleared yet; but you shall have my opinion of it: It is a rule in *St. Austin*, *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est*, &c. Whatsoever is not defined by any General Council, and yet is practised by the whole *Church*, it hath been delivered from hand to hand by the *Apostles*. Here I take the hint, that some things were delivered by the *Apostles* for order and decency sake, which were but temporary, agreed only to some times and

and some places, and every Church receiv'd them freely, with their own liking: but whatsoever is derived from their Exemple, and is disspread over the *whole Church*, and hath continued in all Ages; so hath the observation of the *Lords day*, that was at first grounded in the practice of the *Apostles* not to be received indifferently, but to be admitted as a Divine Institution. Now I sum up the Orthodox Truth, as I take it, by what right and tenure we keep the *Lords day holy*. 1. Not by virtue of the *Letter* of the *fourth Commandment*, but by the natural equity, and moral contents of it, and reasonable consequences deduced out of it. 2. The glorious act of Christs rising from the dead did not constitute the first day of the week to be a day of perpetual sanctification, but upon good congruity the *Church* took occasion from thence to celebrate this day unto the *Lord*. 3. There are no expresse imperative words in the *New Testament* immediately to command it, but in general principles, that we are to obey our Rulers in all things. 4. and lastly, It is established in the practice of the *Apostles*, and so uniformly received in all Ages, that it is most probable they purposed it not for an *Ecclesiastical Sanction* which is alterable; but for a *Divine Institution*, which is perpetual and unalterable.

This labour which is past hath been spent about this Day in reference to *Gods* making, that which follows is upon the same Subject in reference to our own rejoycing, we will rejoyce and be glad in it; that is, *God* hath sanctified the day, and we will sanctifie it, that is, *God* hath sanctified it by ordeining it to sacred use, and we must sanctify it with an holy gladness, imploing it chiefly in religious conversation. We must separate it from profane uses to divine, we must meet in holy places, we must come together about holy purposes, hearken to holy things, and this must be our chief delight, that we keep Holy-day to the *Lord*. Attend the time therefore with all chearfulness and diligence, which summons us to appear in the *House of God*: 'tis *religionis discenda & introducenda medium*, the only and most available means to keep Religion in life and being. Our sins are very grievous I confess, and there is much unjust communication in the world; we do not deal usually as between Brother and Brother, but as between faithless Infidels and utter Adversaries; but to what extremity would our sins wax, if we did not pray to the *Lord* in his good day to guide us with a good conscience all the week after? Mark therefore that the *fourth Commandment* is set in the midst of the *Decalogue*, in the end of the first Table, and before the beginning of the second, as if it were the common nerve of Religion; take away this, and we shall neither know the duties of the one Table, or of the other, either to *God* or our *Neighbour*. It is very meet therefore, and our bounden duty, that we should every one set forth a large share of this Day to the honour of *God* in Publick Assemblies; not for a spurt of time, and then apply our selves to other affairs; as Christ bid us go every day into our secret Chamber to praise the *Lord*; but according to the appointment both of *God* and the *Church*, the best part of the day must be surrendered up to the use of Prayer and Preaching, that *God* may have both his Morning and his Evening Sacrifice, to declare his truth in the morning, and his faithfulness in the night season, as *David* says. And therefore I have noted it to my self how in every Age for at least 600 years after Christ, *Godly Bishops* did lengthen out Service by little and little, to keep us the longer at *Church*. At first there was but an *Epistle* and *Gospel* read, and the *Lords Prayer* said, and then they went to the *Communion*: then the reading of the *Psalms* was added, then certain *Lessons* out of the *Old* and *New Testament*; then came in the *Litany*, then the *Confession* with divers *Collects* of Prayers. And our own *Church* above all others draws out the Service with the *Ten Commandments*. Some there are that complain we spend not the *Lords day* totally or sufficiently in the House of Sanctification, and yet with the same breath they will complain of long Prayers, and will of purpose decline *Cathedral Churches*, and never come at them, because Divine Service is continued there an hour longer at least than in *Parochial* Congregations. But how can time be better spent than in this *Holy Temple*, that commands all time? The *Sabbath* was made for man under the *Law*, and the *Lords day* is made for man under the *Gospel*; yet it is called the *Lords day*, and not mans: it is made for man, that is for the instruction of the Soul, and the refreshing of his Body; but it is his day to whose honor it is set apart, for the spiritual worship of Christians in all days, much more in this, is terminated to *God*.

And I speak it with gladness, that it is a good sign that the fire of Religion burns within our breasts, when we devote our selves so much to pious Exercises on *Sunday*, that a great number are loth to hear of external joy and gladness. The more

Apol. c. 16.

more observant we are of this time the more we please God, if other actions of our life be suitable to that Profession. It is a careful strictness, that we will not accept of all that indulgence which Christ hath given us: and yet it is St. Pauls mind, that *we should stand fast to that liberty to which Christ hath called us*: and that truth may not be prejudiced I must tell you, that in the opinion of all learned men of all Churches throughout the World, excepting a few among our selves, joy and gladness are allowed for a portion of this day. And that when God is sanctified in our holy Assemblies at Morning and Evening, the remainder may be discreetly and soberly dispensed withall. Remember what I said, that the day wherein Christ suffered being pretermitted, the day wherein he rose from the dead was selected for the weekly season of Divine Service, not because his Resurrection was a greater Benefit to us than his Passion, but because it was the *Feast of Joy, Diem Solis letitie indulgemus*, says Tertullian; we set apart Sunday for gladness and chearfulness, meaning that one use of that day was to refresh us after toil, yet God being first serv'd with all due attendance: for Recreations, when they keep you from the House of God, are not only vain, but sacrilegious. In the most ancient Church, if any profest to fast on this day, or to put on the weed of sorrow, he was excommunicated: In the last Canon of the Nicene Council all Christians are exhorted to stand praying on this day, and not to kneel, because it betokened affliction and humiliation. It was never denied but that it might harmlessly be divided between sanctity and harmless pleasure. This would never be stumbled at, if you would but mark, and how can you choose but mark it? that *Sabbatical rest* was a yoke upon the neck of the Jews, a bodily exercise, which in all the Gospel is never urg'd upon us, who are only taught that perfect way of Spiritual Worship: therefore Sunday succeeds the Sabbath in point of sanctification which is spiritual; not in point of vacation, which is bodily and ceremonial. Our day is not figurative, as theirs was, and therefore requires no such nice prohibitions of that wherein no internal holiness can be placed; and it is all one to tie Christians to the strict rest of the Jews, as to their strict day. Sanctification and Joy are the contents of this day, which we are to cast our eye upon. *Inchoatur sanctificatione, perficitur glorificatione*, we begin in sanctification, we shall end in glorification: it is a day which will bring us to that day which is not divided by light and darkness; but it is all light fitting our perpetual joyes for evermore.

Lib. 5. Hist.
c. 1.

And now I could wish that the hour were to begin again, being to speak of Festivals or Holidays, for our extraordinary Assemblies, I have spoken of them heretofore, as they do carry the outward countenance of that joy which remaineth for us in Heaven: as they are the agnition of great Benefits received, and as they are fair Landmarks to teach unlearned people the principal Articles of Faith: this was a prelibation of this point of Doctrine, and that which the time will give me leave to add more, will not be so much as to cloy you: for I will but touch upon three things. 1. What days may be allowed for Festivals. 2. Why they may be allowed. And 3. upon what a basis they are to be disallowed. For the first, it is nothing so with any Festivals that I shall name, as it was with the *Lords day*; that is founded in the practice of the Apostles, and he is a sorry Divine, *qui nescit facere legem de prophetis*, that cannot frame a Law out of godly practice. But no other Holy-days can claim their Example. Says Socrates, it was the purpose of the Apostles not to enact Laws for the celebration of Feasts, but to give us lessons for the instruction of a godly life, and for piety. Only the Feast of Easter was kept solemn while some of the Apostles were living, yet that hath no evidence in Scripture, as Sunday hath, but in humane Histories of good approbation; nay the whole preceding week before Easter was strictly observed, not with cessation of bodily labour, but to call Christians to Church upon every day, so that the day of Christs Passion was religiously solemnized, and likewise the day of the Institution of his last Supper, immediately before the memory of his Passion. The next grand Feast that was anciently honour'd over all the Church, as appears in Tertullian, was *Whitsunday* or *Pentecost*: yea in all the 50 days between Easter and *Whitsunday* solemn Service was celebrated (without cessation from labour) no fasting, no kneeling upon their knees all that time. *Halleluia* was sung Morning and Evening: And *Ascension-day* was peculiarly dignified by it self; and this held till the year 466. at which time *Claudianus Mamercus*, Bishop of Vienna in France, did begin *Rogation week*, or the Supplication of three fasting days, to desire God to bless the Fruits of the earth, then sprouting up, and of a sudden all the world did like his custom, and follow it. Neither

ther *Ignatius*, *Justin Martyr*, *Irenaeus*, or *Tertullian* speak of *Christmas-day*, that I can tell of : but *Theophilus* Bishop of *Cesarea* doth in his *Paschal Epistle*, and so doth *St. Cyprian*, so that in likelihood it was kept about the year 200 : and long before *Constantine's* days ; that the Tyrant *Maximinus* knew, for he burnt the Christians in their Churches upon the *Feast of the Nativity*, as *Maximinus* says: So that the five Feasts of *Easter*, *Whitsunday*, *Christmas*, the *Passion* and *Ascension* were most anciently kept before *Constantine's* Reign, while the Church was under persecution, and had no leisure to invent superfluity of Ceremonies. These are kept, and no others, by the *Lutheran Churches*, as I find in *Chemnitius* ; by the *Palatinat Churches*, as I find in *Paraeus* ; *Super Rom.* by the *Low-Country Churches*, as I find in *Rivetius* ; by the Churches of *Scotland*, brought in by the pious care of *King James* 1618. the Churches of *Geneva* are a little singular, and observe none but the Feasts of *Easter* and *Christmas* : the Churches of *Helvetia* acknowledg the five great Feasts, as appears by *Hospinian*. Yet moreover after the year 300 the *Feast of Christs Circumcision* grew famous, especially in *Alexandria* ; and the *Feast of the Epiphany* was most gloriously hallowed in *Constantinople*. Lib. 7. c. 14.

These are dutifully retained in our Church, together with his *Presentation* in the Temple and his *Annunciation* by the *Angel Gabriel*. We do likewise praise God publickly upon other days, upon the Feasts of the *Apostles* and *Evangelists*, and all *Saints* not named. We keep the Memory of *St. Stephen* the *Martyr*, one for all and the Memory of the blood which the *Innocents* shed for Christ : We celebrate *John the Baptists Nativity*, for the Scripture says many shall rejoyce at his birth. Finally, we solemnize a day to God in the name of *Michael* the *Archangel*, to give thanks for the protection of all the holy Angels : and herein the *Bohemian Churches* accorded with us, as I see in their Confession : yet these Ordinances we uphold, because they are beautiful to Religion, and contain nothing repugnant to faith and good manners, not by any long antiquity, as I was able to speak for the former Feasts: For *Polydor Virgil* was most unadvised when he wrote, that these Feasts were kept from the *Apostles* times : one distinction is to be ruminated upon, that there were some hundreds of years past between the keeping of such Feasts in Private places, and universally over all the Church. Where any *Apostle* or *Saint* flourisht in his life, or seal'd the Faith with his death, that particular Place or City did celebrate his Festival, it gain'd no further, as very anciently the *Bishop of Smyrna* wrote, that *Polycarpus* his day was at hand, and he would call the people together to celebrate it devoutly. For the universal acceptance of them in all Churches, the most will acknowledg that it began at the soonest in the sixth Age under *Gregory the Great*, but with the best search that I can make, I cannot perceive that *Publick Holidays* were kept in the names of *Peter* and *Paul*, *Andrew* and *John* till in the Ninth Age, at a Council gathered at *Mentz* by *Charles the Great* ; and some Festivals dropt in straglingly long after, as in the names of *St. Thomas*, *St. Bartholomew*, and *St. Luke* in the Twelfth Age ; so that it is no great antiquity which upholds those *Saints dayes*, but these reasons following. Art 15. Lib. 6. de Inv. rerum, c. 8. Ensib. lib. 4. c. 14.

First, that we may give thanks that the Church had such examples, and be stirred up to the imitation of their vertue.

2. As the Scripture hath not commanded such days, so it hath not forbid them : and in things honest and laudable we must obey them that are set over us in the Lord.

3. A solemn Fast may be proclaim'd to avert Gods Judgments, *Joel* ii. 15. and if God allow a meeting of rest upon some new occasion of a doleful event, will he not permit piety to triumph with joy and gladness, when the whole race of mankind doth or may participate the benefit ?

4. As there is nothing repugnant in Scripture, so there is something very consonant to it : For though the Jews were directed like Children in all their Ceremonies, yet the whole Nation being delivered from the Plot of *Haman*, *Esther* and *Mordecai* ordained a Feast in memory of it, *Esth.* ix. 21. and we must not think they meant to make it a Merry-wake, but a time to praise God. In the Jewish Ritual they had a set Service for it, as one says : and it is vainly put off, that this was a Divine Law, and not an Ecclesiastical, because it is entred into the Scripture. For do they find that God sent word by any Prophet ? no such thing : *Mordecai* suggested it, *Esther* solicited it, *Ahasuerus* a Heathen King ratified it, and so it went current with the People. Again, *Jo.* x. 22. our Saviour went up to *Jerusalem* to keep the Feast of the *Dedication* ; and was not that Feast a voluntary Sanction of the Synagogue ? it must be confest : for when *Antiochus* had profaned the Altar of the

Temple, 1 Mach. iv. Judas Machabeus instituted a perpetual Feast toward the end of November to dedicate it again unto the Lord. The principal grudge of some wrangling men is against the Feasts of the Saints, not against the Feasts of Christ, and that because they have been Idolatrously abused in the Church of Rome: their common Maxime is *adiaphora non necessaria horrendâ idololatriâ polluta sunt abolenda*. I will explain them. Things necessary to Religion, though abused are not to be abolished, as the Word and Sacraments, but adiaphorous things abused with no less than Idolatry must for ever be laid aside: and these have caused Pilgrimages upon opinion of merit, Invocation of Saints, Worship of Reliques. This foundation is false; for by this slight the Devil would blow up all our Ceremonies, and we should not have one left: Our Churches must be plucked down, and the Bells hang no longer in the Steeple, for they have been exorcised, and baptized. I yield that a Ceremonious Ordinance polluted with Idolatry is to cease, if the abuse can not be taken away; as Hezekiah could not stop the people from worshipping the brazen Serpent; but when manifested good comes, and evil is but suspected, the former wrong being redrest, what equity is there to cast it off.

I should fight with many other such objections, but want of time will part that fray, and I shall meet with them all to the capacity of the understanding, by shewing upon what abuses Holy-days are to be disallowed. 1. It is impious to institute them immediately to the honor of the Saints. Some of the Children of our own Mother have scandalized us for that fault, and yet Card. Bel. doth acquit us: but we cannot acquit him, for he delivers it roundly, that the honour of the day doth immediately and terminatively belong unto the Saints: but we enstille the day by their name for their memorial sake as some called their Moneths by the names of their Emperors, but in those days we do only worship God. 2. It is very lewd to employ them to vanities, Interludes, idleness, and not the service of God: take heed the Lord do not say I will turn your Feasts into mourning. *Siccine exprimitur publicum gaudium, per publicum dedecus?* says Tertullian. 3. To abound with excessive number of Holy-days is a fault likewise, it cannot consist with charity to lay so many injunctions and burdens upon mens consciences: It made St. Austin cry out, *Tolerabilior esset Judæorum conditio*, the Jews were less vexed with Observations than Christians. Clemangis complained of the excessive number in the Roman Church, and especially that they read the Legends of Saints upon those days, and not the Scriptures. *Numerositas festivitatum ciues decet non exules*, says one, his meaning is, to keep many Holy-days was fitter for Heaven than for Earth. 4. As a needless multiplication, though for good Saints, and good occasions is bad, so to appoint them for false Saints and bad occasions is ten times worse: their Corpus Christi day instituted by Urban IV. an. 1264. upon a forg'd Miracle is most disallowable, they carry the Host in Procession to have a Creature adored. A solemn day is kept by them for the Ascension of the Blessed Virgin into heaven, which hath no probable Author till Damascens time in the year 800. There's another a great deal later for her Immaculate Conception, as if she were sanctified in the womb, and had no original sin. Some are consecrated to Saints that for ought we know never were, as Christopher Hypolitus: some to such as never were Saints, as Ignatius Loyola the Founder of the Jesuits, a man compounded of nothing but vain-glory, dissimulation, and subtlety. Canus their own Bishop could say we honour the memory of divers for Saints on earth, whose souls are tormented in hell. 5. It is a great tyranny to teach that they immediately bind the conscience, whereas they bind only mediately as coming from the lawful Magistrate; they bind for good order sake, and to avoid scandal, and no otherwise: If they bound immediately, why are some ancient Feasts quite put down, as solemnizing the 50 days between Easter and Whitsuntide. Lastly, To thrust many abuses together, our Adversaries please themselves in bodily rest, and going gaudily, *in opere operato* without faith and repentance. Let there be holiness within, or it is a folly to keep holy-day without: they think God gives more grace at such times than other; that their prayers are sooner heard at such times, that the Devil flies from them at those seasons, which must proceed from this Tenet, harsh in the very words, that there is a sanctity inherent in this day: whereas the Church cannot make a day holy in it self, but *per metonymiam adjuncti*, in regard of those duties which we are to perform to God: Holiness becometh Gods House, holiness becometh his People. And God grant we may so order our days here, that we may sing with the Angels, Holy, holy, holy Lord God of Hosts, which was, and is, and shall be for evermore.

A M E N.

THE

THE SECOND SERMON UPON THE CORONATION.

1 SAM. ii. 30.

Them that honour me I will honour, and they that despise me shall be lightly esteemed.



His solemn Festival which you keep this day (Right Honourable, Right Worshipful, &c.) shall give you I trust, among other good works, that plentiful reward, which is in the first part of my Text, God will honour you because you honour the Resurrection of his Son Jesus Christ. Our Saviour was contented to take three Disciples into Mount *Tabor*, and no more, that they might view the glory of his Transfiguration; but behold a greater Mystery than that, Christ is risen from the dead, and therefore all your Tribes and Companies are gathered together, not for once and no more, but three days in their order, for the more solemn consummation of that great Feast, which indeed is the chief Pillar and the strength of our Faith. Beloved, since this day, as you all know, is but one of the followers of the *principal Feast*, what could I choose to speak of more fitly than that which shall instantly follow upon the grand Resurrection, when all that are dead shall arise out of their Graves, and appear in Judgment, and that is no other than this Sentence pronounced from the mouth of *Gods Messenger*. *Them that honour me, &c.*

For as *Empedocles* said that two things made this world at the first, *Lia & amicitia*, that is to say, Union, and Separation; So when we shall all appear before the face of the terrible Judge; Union and Separation shall make two great parts of the next world, some set on the right hand, some cast off unto the left; them that honour me I will honour, there is the union of the blessed with Christ, as he reigns in glory: And they that despise me shall be lightly esteemed, there is the separation of the Chaff from the Wheat, they shall be made a scorn, and a reproach, and the Lord shall have them in derision. You see then, and every ordinary capacity may discern that I must not cast my Text into one mould, as *Moses* made two Trumpets of Silver of one whole piece, *Num. x.* For in this portion of Scripture, as sometimes in the womb of *Rebekah*, *Jacob* and *Esau*, two Nations, are divided, and the one people shall be mightier than the other. Of them therefore that honour God, and shall be honoured, let us speak distinctly by themselves, and in the first place their pre-eminence deserves it, and two things will fall naturally into that discourse, which chiefly augment the celebrity of this day. 1. The happy Inauguration of a most illustrious and a gracious King. 2. These Penons and Triumphs of your charity, which are placed before mine eyes. God maintain the Kings honour, and give him the necks of his Enemies under his feet; God maintain the prosperity of your famous City under his just and careful Government, and God comfort the Widow, the Diseased, and the Fatherless under the refreshing of your charity.

charity. *Salus Regis Salus Populi*; as we truly say, that the safety of the King is the safety of the People: So I may as truly say, *Salus Civitatis Salus Pauperum*; the safety this City is the comfort and refuge of the poor and needy. To knit all these together, Salvation to the King, the Kings blessed Government to the State, the charity of the State to the afflicted, and those that are in want. I say, to bind all these fast in one, I have chosen this Text to compass them about, *Honorantes Honorabo. Them, &c.*

Which words that they were spoken to *Eli* the High Priest, a person of quality and esteem is not to be doubted; and that the Message was sent from God is as clear, and never controverted; but by whom the Message was brought I do not read in the Text, and therefore it was never resolved. Yet, among many reasonable conjectures, I am not against theirs that think an *Angel* was sent on purpose to give the charge: for *Angels* (let us speak after the manner of men) are *Faciales Caeli*, the *Heralds of Heaven*, and can best skill of dignities and promotions in heavenly places. The blessed *Virgin Mary* her self was to learn of them that she was highly favoured of God, and therefore *Honorantes Honorabo* deserves to be an *Angels* Message. Besides, *Eli* the High Priest was the first and chief Master in *Israel*. Then God might pick out such an Instrument, why not? Who was above *Eli* in wisdom, and might be able to teach all the Priests in the world, and that was an *Angel*. But it skills not who did utter it since the Spirit of God did endite it, not for *Eli* alone, no Scripture was written for one mans sake, it serves the turn most fitly to all them that are mighty in Dignity, or mighty in Substance. And as *Pyrrhus* spake of the Senate of Rome, that it was *Senatus regum*, every man in it looked like a Prince and a Commander; and as *Zeba* and *Zalmunna* said of the Sons of *Gideon*, that every one look'd like the Son of a King: So there is an Excellency, nay, some divine Majesty in every of these words, and so I will divide them. First, Here is *Honor in Deo*, an Honour residing in God. Secondly, *Honorabo*, I will Honour; that is, *Honor à Deo*, Honour communicated and diffused from God. Thirdly, *Honor propter Deum*; Honour for Honour, a Covenant established to the advancement of our glory, if we glorifie God.

To begin with these parts in order; and least we should strain courtesie, and expect at Gods hands, whether He should honour us first, or we do Honour unto Him: Let *Honor in Deo*, the Honour due unto God, have the first place, and before all other in this discourse. If we were enjoined to magnifie and worship that which was base and despicable, like Gods of Silver, and Gold, then cause might be shewn why flesh and blood should disdain it. O Beloved, it is the King of Kings, and the excellency of *Jacob*; He sits upon a Throne that is circled about with a Rainbow, *Rev. 4.* A Rainbow was his first Covenant, which He made to spare the World, and reason good that his Throne should be compassed about with Mercy. Next unto the Rainbow sate *Twenty four Elders*, that had Crowns of Gold upon their heads, supposed to be *Twelve Patriarchs*, and *Twelve Apostles*, that propagated his glory unto all Nations, both *Jews* and *Gentiles*, as who should say, *All Kings shall fall down before him, all Nations shall do him service.* To shut out all objections: It is certain that Majesty and Dominion lose the hearts of men that should obey, and purchase Envy, and Hatred, which cannot shift it self sometimes into Lowliness, and Humility. O see and be astonished at it, if God have not submitted himself to the fashion of man: For as the Ark of God, when it was in the Wilderness, had *Pelles caprinae supra byssinum*, a Covering of Goats hair, upon the silken Curtains which were costly and precious; So the Lord Almighty, who most properly is clothed with light, as with a garment, hath also put on flesh of our flesh, and bone of our bones, that by all means He might allure us unto his Love, sometime adoring him in Honour, sometime admiring his Humility. And I give them over, as past all good; that are as stubborn as *Cato*, of whom it is said, *Dictatorem odit, nec minus Casarem*; He neither lov'd the Dictator in his great Office, nor *Cesar* in his private Calling; that are not affected with the poor Nativity of the Son of man, nor with the excellency of God in the highest heavens; Love *Jesus* that was made man, or where is thy thankfulness? Honour and praise his name that ruleth over all, or where is thy devotion?

I know it will be more profitable to my Hearers, to instance in those particulars of Honour and Worship, wherein God especially is delighted, and I propound these four to your Christian practice: 1. We must magnifie his Name. 2. Obey his Word and Commandments; and thus far the *Angels* go with Man, and no farther; but it

is not enough for us. *Angelis dimidium mundi factum est, sed nobis totum*; Heaven is but half the World, which is made for Angels, but Heaven and Earth, the whole compass of the World, is made for Man; Therefore 3. in the third place we must give reverence to his Sacraments, as to the Seals of his Love and Mercy. And 4. obey his Magistrates. Let us draw this division to some rule, that you may be sure it is full and complete. First, you know God is to be considered in his own Essence, bare, and naked by it self; next these three Attributes and properties are most inward unto it, his *Wisdom*, his *Goodness*, and his *Power*. Now the Essence of God is declared by his Names, his *wisdom* is revealed in his Word, his *Sacraments* convey his goodness unto us, and *Kings* and *Princes* bear the Image of his Power and Authority. If any man can find out more ways to honour the Lord, let him go on and prosper. I had rather praise his name upon a *ten-stringed Lute* with David, than with St. Peter set up three *Tabernacles*, and no more, and come short of one of those which I have propounded.

But first of the honour due unto his Name. As the Sun is the cause of our knowledge to distinguish the hours of the day upon the Dial, and yet we know not our time by the Sun it self immediately, but by the shadow it casteth: So the Essence of God is the cause of all things, and yet we have not his Essence, but his Name revealed unto us, this is the Oracle of the inward Temple, and the Star that leads unto holy Bethlehem where Christ is laid. Unto this Name we should lift up our hands in Prayer, and for this Names sake stretch them out in Alms unto the poor. And as David ask'd if there were any of the Race of Jonathan left, to whom he might shew mercy, and Mephibosheth was brought unto him, an impotent Cripple, but the Son of Jonathan: So let us enquire if there be any thing of the Lord remaining among us, if all be not lost by the Fall of Adam, that we may do honour unto it; alas it is but a small thing, it is but the Name of our God, but let us make much of it, as he did of Mephibosheth, let it be in great esteem and veneration. When I speak of the honour due unto his Name, I mean the honouring of God himself at the mention of his Name. Our Mother-Church of England as careful, that I may not enter into comparisons, as any Church in the world, to take away the yoke of superfluous Ceremonies, and yet very provident to make the body of man submit it self to a decent outward worship of holiness, hath prescribed unto us, by a Canon, that while we are in Gods House at the mention of the Name of Jesus we should do reverence with the Knee, and uncover the Head. I know not by what peevishness of some, or by what presumption of others, it is more neglected in many Congregations of this City than elsewhere throughout all the Realm. Doth that Name which imports Salvation and Redemption from your sins no more affect you? Or do you give no more obedience to the Church-Authority? Are you not *Fidelis in minimo*, faithful in a small matter? How do you look that your heavenly Father should appoint you to be faithful over much?

I am not ignorant that some have made *Sorcery* rather than Religion, and *Blasphemy* than Devotion of the holy Name of Jesus, as among others, that Friar that said when our Saviour did bend his head upon the Cross, it was not as the Scripture says, to give up the Ghost, but he did bow it unto the Title, *Jesus of Nazareth, the King of the Jews*. And Pope John the Twentieth gave an Indulgence to any body, for the pardon of one enormous sin, that should do reverence at the hearing of that Name: yet on the other side me thinks, they set light by their Salvation, that neither will do reverence themselves, nor love to see it in another, at the mentioning of that holy name. To make a difference between the names of God, that one is more holy than another, it is not my opinion, and I think, is scarce honesty in the Schoolmen, to distinguish as they have done, that when we call God, the Just one, Omnipotent, Wise, and the like, they are Attributes belonging to the Divine Nature from everlasting, and therefore to be respected with the highest Adoration, but when we call him Lord, Creator, and Redeemer (what's that but Jesus) they are *Nomina in tempore à Deo sumpta*, relative names assumed since the beginning of the world, and therefore *Dulia*, a petty Worship will serve for them; to cross this absurdity I confess, that God is honourable alike, as in one Appellation, so in another, but our eternal happiness is granted unto us by this Appellation more than any other. But when as Samuel came to anoint one of the Sons of Jesse for a King, Eliab was beautiful in his eyes, and so was Abinadab, and so was Shammah, but God would have the Horn of Oyl poured only upon the head of David: So let every tongue confess, that the names of Jehovah, Elobim, Immanuel, and Christ, are reverend, and glorious, and worthy that

that our knees should stoop unto them as low as Earth, and our lips carry them as high as Heaven. But *Peter* hath wrought Miracles by the Name of *Jesus*, and *Paul* hath preach'd glorious things of the Name of *Jesus*, therefore my Soul and Body shall be prostrate to that Name especially which is wonderful and holy. The neglect of this is an undutiful omission, yet I reckon it not in the place of the greatest sins.

But the greatest reproach and dishonour which the Name of God doth suffer is in the mouth of the Swearer and Blasphemer; that is the Tongue whereof St. *James* speaks, that is set on fire from Hell. *Yea* and *Nay*, the trial of all truth, is accounted in this dissolute Age precise and simple communication. What God is he that you swear by so often? Is it not he that gave you breath, and can stop your breath at a moment? Whose Blood is that you swear by? Even that Blood which should wash away your sins is unto you an occasion of more pollution. Whose Wounds are these you swear by? Even those Wounds wherein you should bury your sins make them live unto condemnation; as St. *Hierom* said, *Ipse aer constupratur scelestis vocibus*; that ribald obscene talk did adulterate the air: So I may say of Oaths that are vomited up from the superfluity of sin, *Ipse aer profanatur scelestis vocibus*; the Air is prophaned and unhallowed by abusing the Name of God. Lord to what an excess this windy airy sin of Swearing is come to? I think for one reason the Devil may be called the Prince of the Air, because he is the Prince of such blasphemous language. And so much for the Honour due to the Name of God.

But secondly, to Honour his Name, and to disobey his Word, is to imitate those disloyal Subjects of the *Emperour Maximilian*, they called *Maximilian* scornfully *Regem Regum*, a King of Kings; it was because the Nobles that were under him lived like Kings, without subjection or obedience. Or it is to make such a God to our selves, as the Church of Rome makes Bishops in the East, the one is called Bishop of Antioch, another called Bishop of Jerusalem, and Title enough they have, if that would maintain them, but nothing else. Keep your Masters Commandments, and love his Ordinances, to do them, and then God is Honoured. Concerning Obedience, read and observe the life and death of *Saul*, he would sacrifice to God, and that of the fattest Cattel among all the Flocks of the *Amalekites*. Why, this was Honour one would think: No, it was not *juxta Verbum Domini*; according to the word which was brought unto him by the mouth of *Samuel*, and God prefers Obedience before Sacrifice. This is the reason, says *Aquine*, in Sacrifice we offer up the flesh of a beast, but in Obedience we offer up our own will unto God. The Jews did so much esteem the killing Letter of the Law, that they wore it as the chief ornament of their Vesture, in the Fringe of their Garments, as Frontlets before their eyes, and about the wrists of their hands; mark but that, before their eyes for meditation, about their arms for practise and execution. There is a rule in *Physick*, says a learned Bishop, *Per brachium fit judicium de corde*; The Veins come from the heart to the hand, and there Physicians take their Crisis by their Pulse and motion: So it is in Divinity, you must make conscience of your knowledge by your practise, and obey the word. *David* held the word of God, *super mille pondo auri & argenti*, above thousands of Gold and Silver. *Solomon* esteemed the Law to be as bright as the Sun in the Firmament, *Præceptum Domini lucidum illuminans oculos*. You have heard of Idolaters that have worshipped the Sun and Moon: Much more let true Believers reverence the Law of God, which is brighter than the Sun in the Firmament, for so *Elias* thought, and he covered his face with a Mantle as soon as ever the Lord spake, as if the voice of the Lord were eyes sufficient to see by, and he needed not the eyes of this body. But far above Kings, and Prophets, and all the Sons of men, the holy Angels are so ready to do Gods will, that you shall scarce once read in Scripture that they were bid to go of Gods Errand, but before you could say, *Do this*, they were gone to dispatch the Lords Employment. Surely, as it was a great abasement for the Word, which was God, to be united to the flesh of man, so it is a great Honour for man, who is but flesh, to be united in obedience to the Word of God. To contract my self in this Point. Remember what manner of Law it is that we should obey, St. *Paul* says, it is *sancta, justa, bona*; holy in respect of God that gave it, just toward all men in civil commerce, good for our selves to live in peace and safety. What yoke then is more easie than the yoke of that Law which is holy, and just, and good?

Now in the third place, as the Air which we hear sounding in our ears, by concretion says *Philosophy*, becomes clear water, and may be seen, so the Word of God, which we hear preached unto the Ear in the holy Sacraments of Baptism and the Lords Supper,

Supper, becomes *verbum visibile*, a visible word in wine and water: Honour one and honour the other, for though they be twain in the administration, yet in effect they are but one and the same, one in application of our Saviours merits, and the mercies of God; one in fruit and efficacy to wash away our sins, and to cleanse our Soul. For as the bright Constellation which we call the Morning and Evening Star is one and the same: So *Christ* in Baptism is the Morning light which illuminates Infants anon after they peep into the world; and *Christ* in his Last Supper is the Evening Star, *Ultimum viaticum*, a light to shew every man the right way out of the world that is going to Heaven. As one said of Prayer, that it was due unto God when we rise, and when we go to bed, as a Morning and an Evening Sacrifice, and therefore it might be called, *Clavis diei, & sera noctis*, the Key to open the day, and the Bolt to lock in the night: So I may say of the two Sacraments, that they are *Clavis Ecclesie, & sera Caeli*, Baptism the Key to open a door, and give us admittance into the Church of Christ, and the Eucharist is such a confirmation of grace, that it is like a bolt that shuts us up into Heaven. What reverence, what devotion can be too much for such blessed mysteries?

Mistake me not, when I speak of *Reverence* and *Devotion*, I mean nothing less than Adoration and Worship to the Elements. I allow not, nay, I abhor *Popish Elevation* and *Procession*. I fear this lifting up of the Host ever since the Devil took up Christ to a Pinnacle of the Temple. I detest their gamish and gaudy Procession, as if our Saviour did think it an Honour to ride upon the Popes Palfrey, as Haman did upon King Ahasuerus Horse, away with such ridiculous gesticulations: But I am ashamed on the other side, that there should be such froward Persons, such unthankful Receivers of the Sacrament of thankfulness in our Church, that deny the duty of their knee to the Supper of the Lord, their feet stand stiff like the two Pillars which upheld the Theatre of the Philistines, and Samson can scarce pluck them to the ground. The very Devil durst not deny the truth in this Point. Ask him what it is to honour, Mat. 4. to fall down and worship. As Macenas spake of a Roman, that being amazed forgot to kneel unto Caesar when he came in his presence, *Hic homo timet timere Casarem*; so these men are afraid lest they should over-reach themselves, and give God more honour than his due. It was an excellent speech of Scipio Africanus, who being to ride in honour, refused to sit in an Arch Triumphant, *Quia seni praterireunti non potuit assurgere*; if an old man passed by he could not rise up and do him reverence. Beloved the Table of the Lord is a time of great triumph and solemnity, and God is not passing from us, but coming to us, and is this all the honour that we will do him to stand upon stilts rather than kneel? Will neither the apprehension of Christs Passion move us at that time? Nor that Prayer which is used, that *body and soul may be preserved unto everlasting life*, will not that make us fall down? Nor the consideration how Christ did humble himself for us unto the death of the Cross, will not that make us humble? Let it be the reproach of such profane men, that Manna is fallen down from Heaven round about our Tents, and they will not stoop to gather it.

The fourth and last Honour which redounds to God, is to obey the powers which are ordained of God. It is good Divinity every day, it is the proper Theme of this day; O Lord make it a victorious and joyful day to thine Anointed Servant, and our most gracious Sovereign, many and many years, and make it an happy and a triumphant day to his People that are under him, and to their Children that are yet unborn. Nazianzen, speaking of Kings and Rulers to be the Images of God, says, that Monarchs and Kings in respect of God were like Pictures drawn clean throughout to the Feet; the middle sort of Governours, to Pictures drawn to the Girdle; the third rank, and lowest in authority, to Pictures drawn but to the neck and shoulders; but all in some sort are the Images of God, (only Christ is the express Image of his Person that sat down at the right hand of his Majesty, Heb. i.) O let Man, who is made according to the similitude and likeness of Gods own goodness, be faithful and Loyal to obey Kings and Princes, in whom he hath imprinted the Image of his power and authority. Mary Magdalen sat at our Saviours feet, his Disciple John came nearer to his head, and leaned upon his breast; so God hath put all the world under his feet, but Kings and Rulers lean as it were upon his breast, as coming nearer to his love. Now as the Altar was a refuge for them that fled unto it, so Kings being as it were united unto God by an invisible copulation, they are like privileged persons always next unto the Altar, and the hand of violence must not hurt them. He that despiseth you despiseth me, and he that honoureth you honoureth me.

But

But the Jesuit is more subtle than any beast of the field, and he puts in a quarrel against Gods Anointed, that if any prove an Heretick or a scandalous person to the Church, *nolumus hunc regnare*, then he hath lost the privilege of his Unction, and his Scepter shall be broken by the Popes effulminating Authority. I cannot answer this traiterous opposition better than by an Embleme of a Diamond with this word, *dum formas minuit*. He that pares a Diamond to make it give a better lustre, and to point it artificially, impairs the worth and value of the Diamond, so to cut such large allowance from the due which God hath granted without that qualification to his Vice-gerents, under pretence to make their Kingdom more beautiful and religious, is the next way to break the neck of all Sovereignty; it were well we had less of their art, and more of their honesty. As Agesilaus wrote to the Judges in the behalf of Nicias, if Nicias his Cause be good, let justice prevail, if his Cause be wrong, let favour prevail, but be sure that Nicias prevail. So say I, if the Scepter of the King be a Scepter of mercy and righteousness (God be blessed it is) then we will honour it for righteousness sake, if it should go wrong, and not as we would have it (so it hath far'd with other Common-wealths) the Throne of the King is established in heaven, and we must honour it for Gods sake, but be sure the King be honour'd and obeyed. There is a Fable which Plutarch hath to this purpose; the Tail of the Snake began to cavil with the Head, because the Head did always lead the way, and direct the Body which way it list. The Tail would not be contented unless it might go formost by course and the Head come sometimes behind; but what followed upon this new contrivance; the Tail prickt it self in thorns, the Body was bruised, every part offended, and at last the Head was intreated to take upon him to lead, and then the whole body was contented. Beloved, our part is to pray to God that the Head may run on in the right way, like the matchless Pair that went before, the mirrour of women, pious Queen Elizabeth, and the most excellent and learned of all wise Princes that ever were, or shall be, blessed King James. Our part is to submit our wisdom to the secret counsels of the King, and to demonstrate our faithfulness and love more amply, by how much the times are like to be dangerous and troublesome; but for the Tail to go formost it is a dishonour to God who hath given the Crown and Scepter to the King, and it can breed nothing but disorder and confusion. To sum up these four things now whereof I have spoken, when we have magnified the holy name of God, and kept his Laws, and duly revered his Sacraments, and obeyed his Magistrates, then are we mounted in *Quadriga Domini*, in the Charriot of the Lord as Elias was, to fly up to heaven.

But alas, what are we when all this is done, that we should be said to honour God? When Homer described the Feasts of his petty Gods, and what they did eat, says an Heathen upon it, *Misellos Deos quando illis dimensum homines suppeditant*, the Gods were in a pittiful case, if they had nothing to eat but what men afforded them; so it were a disloyal opinion to think so of God, that we could give him any honour which he had not before. *Manu tuâ tibi damus Domine*, says St. Austin, We give thee O Lord, but we took it from thine own hand to give thee. All our reasonable service which we do to God, is like an whole Burnt-offering, which is quite consum'd, and nothing of it remaining, to feed the Lord. Rivers and Fountains innumerable run into the Mediterranean Sea, *Nec putant saporem maris nec remittunt quidem*, says Seneca, they make not the Sea sweet, nor one whit less brackish than it was before. So it is with the service which we pay to God, He was as glorious before Man was made, as ever He was since so many Kings were created to praise him. It is an argument of Excellency to have honour, and our God is excellent above all things; but it is an argument of some defect in nature to grow greater by receiving honour: doth the Sun grow clearer? or the Moon brighter? or the World larger than it hath been? *Extollere se quæ justam magnitudinem implere non possunt*: Whatsoever is come to its full growth cares not for more, nor cannot enlarge it self: So God receives no increase of glory by all the piety of Prophets, Martyrs, and Apostles, either in the Militant, or the Triumphant Church, but we shall receive a true increase of happiness by the honour which God hath promised in the second member of the Division propounded. *Honor à Deo*, all honour is from God: wherefore He saith, *honorantes honorabo*.

Honorabo, I will honour; I need not crave your attention to this Doctrine, it is a word that will make more men cast up their eyes to heaven, than all the ten Commandments, the conversation of the whole world aspires upward, and we are all like

like men clambring up an hill, some are helpt up by their friends hands, some by a prosperous wind; some catch hold of the boughs and bushes; no man despiseth himself to stay beneath. The *Bramble* thought it self fit to make a *King*, *Judg. 9*. The *Thistle* would have the *Cedars* Daughter married to his *Son*, *2 King. xiv*. The little *Spider* says *Solomon* would be in *Kings* Palaces, and the proud *Eagle* builds his Nest in the Stars, *Obad. ver. 4*. Vain *Astrologers* that meddle with Heaven no further I am afraid but by *star-light*, range among the Planets to find out *honorabo*; what preferment themselves shall come to, or those wise men that sent them to look. It was an excellent answer of *Cardinal Pool* to this purpose, and well known to many. One skilful in *Astrologie* told him that he had calculated his *Nativity*, and great things were portended him: It may be so says the *Cardinal*, but I was born again by Baptism, and so you must calculate my *Nativity* from that day, and then tell me if you can what *honours* shall redound unto me, as who should say, it is neither *Nature*, nor Planets, nor good luck, but *God* alone that brings to advancement. *Ego honorabo, I will honour*. Promotion, says the *Psalmist*, cometh neither from the *East*, nor from the *West*, that is, says the *Gloss*, neither from this House of *Heaven*, nor that corner of the Planets; or as another commenteth, neither by the fall of *one man*, nor by the rising of *another*, but *ego honorabo, I will honour*.

Let me declare this Blessing of *God* in particulars. The Life of man is divided into three Ages. First here is our Conversation upon earth, whose Honours we call Political Promotions and Advancements, but the days of this life are few and evil, and the Honours are as short. The second Life is the voice of *Fame* when we are dead, according as we live in the good report of men, or be quite forgotten. And the last Life is the Life of *Glory*. *Tendimus huc omnes, hac est domus ultima*; the first Life may be *Obscurity*, and the second *Infamy*; but our Soul shall be satisfied abundantly, if the last Life be *Glory*. Thus you see *God* hath dispersed his blessing of *Honours*: 1. In *Title* and *Preeminence*; 2. In a *Blessed memory*; 3. In a *Crown of glory*.

Observe it in the first, that there is a two-fold end why *God* gives honours to some peculiar persons in this life; *in utilitatem, & humilitatem*; first to derive some publick benefit from one man, and secondly to work humility from a worthy spirit. He that will be the greatest among you, saith our Saviour, *Mark viii. let him be as the least of all*, that's for humility, and as *Servant unto all*, that's for use and ministry.

The first end of every mans high calling is to be a helper unto many. When *God* gave *Moses* and *Daniel*, and *David* to the world, he gave it a mighty gift, but when he set these men with the Princes of his people, it was as great a miracle in his love, as with a few loaves to feed thousands in the Wilderness. *Εὐδοκίαν ἔστω ἀνδρῶν ἐν, says Synesius*, and to place a good King in a Kingdom is the shortest and most compendious way in *Gods* providence to amend all men. See what a wild fancy *Plato* had in this point, but fit for the purpose: He taught that the most pure and active Souls descended from *Heaven*, and of their own accord took upon them the shape of humane Bodies upon earth only to make good *Lawgivers* and *Magistrates*, and having established a prudent *Common-wealth*, return'd to *God* from whence they came: there was honour undergone for the profit of others. *I would you did reign*, says the *Apostle* to the *Corinthians*, *1 Cor. iv. 8. that we might reign with you*. I hope no man thinks that *Paul* was ambitious, all his aim was for the propagation of the *Gospel*. Here was honour desir'd to do good to the Church. *Olim officium erat imperare non regnum*, says *Seneca*: once it was a place of some employment, not a bare Title to be honourable. And in that one action for my part I did like *Cato* more than in any other, when he sued to be *Tribune of the People*: He was ever backward in seeking preferment, but at that time the *Common-wealth* was in great distress, and had need of an honest *Magistrate*. A good man seeks for Honours for the good of others, as the Moon gets nothing for her self, but new labours and new travails by borrowing light of the *Sun*, and thus much the poor *Friars* beat out by their own brains, that never came near the Court nor Promotion, *Appetere gloriam propter proximum, charitatis est, propter seipsum, inanis gloria*. Charity incites us to get honours for the good of others and vain ostentation to have it for our selves. So did *Mordecai* preach unto *Queen Esther*, or rather prophesie that *God* meant well to the whole Nation of the *Jews* in her Royalty: *What knowest thou whether thou art come unto the Kingdom for such a time as this? that is to prevent Haman and his conspiracy against the people.*

O Says wild *Eſau* what is this Birthright to me? He knew not how to use the honour that God had given him; indeed what is Promotion to them that stain it? it belongs as well to the *Lion* and the *Leopard*, to the Image of the Beast in their Coat of Arms, as well as unto them that do not fear the *Lord*. You *Great ones* of the *Earth* says *Syneſius*, fortune hath befriended you, suppose that I speak it to the best dignified, and the most wealthy of this Assembly: Now the World is envious and calls her *blind*, *unreasonable Goddess*, that none but fortune would have bestowed her *Largess* so untowardly, ἀπολογιζέον ὑπὲρ τῆς τυχῆς, let her not be reviled for your sakes, let her not be ashamed of what she hath done in heaping up such store upon you. Let your deserts, your liberality, and your charity be her defence.

I hope there is not one among you that is so well conceited of his own righteousness, not such a Pharisee in the Tribe, that thinks *God* gave him ten thousands and more for his sake, and for his Posterity; alas, no: what is there more in him for religion and holiness, than in a meaner man; no, beloved, give them their natural passage, derive them to the common use, and do not appropriate so great an encrease.

Omnes fluvii decurrunt in mare, says *Solomon*, all Rivers run into the Sea. 1. There is *Mare aquarum*, the Sea of waters, into which all Rivers cast themselves, so it is true in Philosophy. 2. There is *Mare politicum*, and so we pay tribute to the King, that's the Sea which the Rivers sometime replenish as need requires. 3. There is *Mare divinum*: *Gods Glory* is a Sea into which all praise and devotion must flow. 4. There is *Mare pauperum*, a turbulent Sea indeed, the great wants of the poor, into which charity must not fall like a drop from a Penthouse, but it must empty it self from all hands as Rivers gush into the main Sea. The wealth of this City is not so great, but the indigency and distress of the poor is as great. The Rivers may be very full and swell, but the Ocean cannot be too full. And I pray learn this one lesson; the Poor are not superfluous helps of the State, they are not such as can be wanted and spared. The honourable person stands as much in need of the drudgery of the labouring man, as the labouring man stands in need of the reward of the rich. The state of him that sits upon the Bench is maintained by his own abundance, but his necessities to which he must set his own finger without the servitude of *Vassals* is supplied by the hard bondage of the poor. As for similitude; The *Elm-tree* is green at the top with the beauty of his own boughs and leaves, but it is green at the bottom by the Ivy that clasps and leans upon it. I give the top and chief beauty in this similitude to your own abundance, but then there is beauty in it indeed, when it is a shadow to refresh the low Shrubs beneath it; the *Blew Coat* wherewith you cloath the fatherless is more precious in *Gods* sight than your own *Scarlet*. Your *Halls* for several Companies set out with all magnificence and cost, are not such stately buildings in *Gods eyes* as are your *Hospitals* and *Bethlems*, and such pious Houses for the crazie and diseased. Blessed are those Benefactors before *God*, and their names shall be *honourable* on earth that have enlarged the Revenues of those *charitable places*, and their faithfulness likewise shall be rewarded into their bosom that are put in trust with the custody of that portion, and discharge it with a good conscience, which will not be afraid to give an account to *God*. For this cause *God* hath put you in authority, *in utilitatem publicam*, for the publick good.

I have insisted long upon this, the next end why *God* gives *honour* in this life, is not only to return benefit unto others, but to reflect humility upon their own Soul. A thing which the Princes of the Earth are not aware of, but we should appear the more vile in our own eyes as *God* exalteth us: alas what are Titles? what's Birth and Nobility? *Natalibus distinguimur, dum sumus*, noble blood runs in mens veins no longer than they run the short race of their life. When death picks us out, *vale inquit ambitio*, it cashier's that ambition, and in the next world we shall all meet, as if we were letters in the Alphabet; *A. ante B.* without distinction of pomp and greatness. The figure of a Pyramid is a fit similitude before his eyes, that is rising higher and higher in the advancements of the world, for the bottom is broad and spacious, but as you rear it up more and more, so it grows less towards the top, to teach earthly Potentates to think more humbly of their own greatness, as they thrive in exaltation. It was *Pompey* his fault to burst at the last; *Quia sibi uni parum magnus videbatur*, he was *Pompey* the Great in other mens eyes, but never great enough in his own. He that riseth so high in the fancy of his

his own pride, is like a man that climbs up upon the great boughs of a tree without danger, but aspiring to rest upon the smallest boughs above his head, they would not bear him, and so he tumbled to the ground : Honour and Dominion is never safe, but when the foundation is humility. There is a memorable story of a *Cardinal of Sicily* a good man (as it happens sometimes) he was called to the Election of a new *Pope*, and esteeming it a most divine honour, lookt for nothing but Prayers and Devotions, yea and Revelations from Heaven to pick out a man for so great a place. He found it quite otherwise : ambition managed the business : there were nothing but threatnings and banding, and base offers ; *Sic sunt Pontifices Romani*, says this *Cardinal of Sicily* ? Do you make *Popes* on this sort ? and so took his leave of *Rome* for ever. O when I call to mind *Ezekiel's* Vision, that the further he lookt into the *Temple*, the greater abominations were to be seen, then I think if this good man had cast his eyes from the making of *Popes* by faction to the unmaking them again by treachery and poison, it would have made him cry out ; These men came not in by Gods *honorabo*, and therefore they went out with a mischief : *infelicity* was the end of that *honour* which was not begun in *humility*.

Let my speech sink into the heart of all those whom *God* hath advanced to the rule of his People, let the meanest find favour in their eyes as well as the greatest ; mercy and justice, love and charity you owe them alike to all the world, to *Caius* and *Titius* alike, to Neighbour and Stranger. An elegant Minstrel if his Musick be delicious, a sporting Stage-player and the like shall be admitted into the noblest Assemblies, and I am sure it is better than sport and musick to a worthy Magistrate to hear a man oppressed with wrong relate his grievances, and redress them. *Pudeat aspernari fratrem quem Deus non aspernatur filium*, says *St. Austin* ; Do not despise him for thy Brother whom *God* hath accepted for his Son. This I have spoken for the first share of *honour* which *God* giveth in this life, and that for these two ends ; *in utilitatem*, & *humilitatem* ; First to promote the publick good ; Secondly to be depressed in humility.

But alas ! what do we speak of Promotions in great places, this is small comfort to the poor man although it came from *God*. A poor Philosopher told a rich man that invited him He was set at the lower end of the *Table*, *ut ultimum locum cohonestaret*, to bring the lowest room in credit : So divers and very rare Personages are but underlings in this life, *ut ultimum locum cohonestarent*, but these may partake of honours in the second life, from the voice of fame, for the memorial of the just shall be blessed saith the Lord. Very briefly of this. You have known loving Fathers bequeath somewhat to their *Posthumi*, to their Babes which should be born after their decease, in whom they could never take joy nor comfort ; so divers at the last gasp of their life have bequeathed Monuments and places of liberality to charitable uses, to reap that glory after their decease which they should never hear of. A question may be asked in this place, if it be lawful to call Colleges, or Free-Schools, or Hospitals after the Founders names, that posterity may know them, and testify their pious affection. I must mollify the answer *propter duritiam cordis vestri*, because of the hardness of mens hearts, for I had rather allow it as good, and give some indulgence to human infirmity which itcheth after praise, than Structures of Charity should fail, and the hands of the liberal should quite be dried up. But this is truth, without yielding one whit to mans frailty, good works offend not, because they are seen, but when their upshot and scope is to be seen, that their praise may be divulged. *Si times spectatores, non habebis imitatores*, says *Gregory* ; as who should say, it is good to have our light shine, that men may behold and imitate it, not that they may behold and applaud it, as the Schoolmen express it, *ad profectum aliorum, non ad ostentationem sui*, not for our own reputation, but for our Brothers edification. 'Tis a sign of a generous and noble spirit to do good things among other scopes and intentions to purchase a good name, *contemptu famae contemnuntur virtutes*. Certainly the propagation of a good name, when it is not ambitiously coveted and affected, it is a leaf of *Gods* own Chronicle, and a blessing of many days wrought by his power who is the Ancient of days.

He that compared glory unto vertue, as the shadow unto the body, hit of a good similitude, sometimes the shadow is cast before the body, as when our glory is reported in our own ears : Sometimes the shadow is cast behind the body, as when the memory of our good deeds remains after us, and this is from the Lord. Oblivion cast upon some is like the Plague of darkness cast upon *Egypt*. Three Kings *Jeboash*. of *Judah* sprung from a wicked Race, (of whom our Saviour came touching the *Amaziah*. *Azariah*. flesh)

flesh) are quite omitted in his Pedigree, *Mat. i.* as if they had never been, and who they were it shall not be named for me since the *Holy Ghost* despised to reckon them. *Tola* judged *Israel* twenty three years, and all that he did is not so much remembered as that *Paul* left his Cloak at *Troas*. *Joabs* valour is forgotten among the Worthies of *David* because of his cruelty. It is *Alexander Hales* his observation, that the Scripture doth spend some Chapters to relate the Fall of *Adam*, because Man recovered himself by the Promise made in *Christ*: But not a word is spoken concerning the Fall of *Lucifer*, and the *Evil Angels*, neither in *Moses* nor the *Prophets*, except it be under Parables; and since it was their sin to rise against God, they could not procure such an instance of their memory in *Gods Books* as to have the story of their Fall. But a good name is a precious ointment, an Ointment which is consecrated and made holy by the blessing of God.

Well, let us proceed to the third and last portion of *Gods Honour in tertio seculo & aeterno*, in the life everlasting, and here is comfort in the end. For let the worst be made of the good mans fortune, his calling is not honourable but private, and his infamy perchance not private but publick. *Naboth* dies for Cursing, and *Stephen* for Blaspheming, and both were innocent. Now where is *Honorabo*? What is become of the Honour that God promised? And yet who deserved it better than such a man? *Nemo virtutem Sanctius coluit, quam qui boni viri famam perdidit, ne conscientiam perderet*; No man loves Vertue more than he, that had rather die with an ill name than with an ill conscience; Where is such a mans Honour? Where the Philosophers Country was when he pointed up to heaven. Blessed are you, says our Saviour when men revile you, and speak all manner of evil falsely on you for my Names sake, rejoyce and be exceeding glad, for great is your reward in Heaven. There no *Julian* is an Emperour, no *Sanballat* a Magistrate, nor *Caiphas* an High Priest. *Si Honor diligitur illic quaratur, ubi nemo indignus honoratur*, says *St. Austin*; Double my portion there, O Lord, and as *Mephibosheth* said, *Let Ziba take all*; and surely this Honour is best agreeable to the Text. *Honorabo*, I will honour him. It is a blessing in future, at such a time I may say, when time shall be no more. Not as the Gloss hath it, *Qui bene utitur dignitate conservabo eum in statu dignitatis sue*; He that manageth any promotion of Honour justly and faithfully I will keep him in it, and not cast him down. Nay, admit that faithfulness and just dealing be an occasion to cast him down the sooner, as it befel *Aristides*, still *Honorabo* is a good promise; when greatness is eclipsed upon Earth heaven stands sure, and there the condition of this promise is best fulfilled. O could we but see the revelation of that glory with *Stephen* the Martyr, though every Devil in hell stood round about, threatening a Millstone to cast at your head, you would not so much as turn your eyes for a moment from that heavenly Vision to save your life. It were endless to fall upon this discourse. As a stone cast into a fountain multiplies Circles in the water, and the last is the greatest: So every Circle of Heaven would give a new Apparition of glory, but the last is greater than my tongue can utter. Let it suffice us to know, that in the greatest scorn of the faithful, and when envy reproacheth their good name, that there is a blessing laid up that we may believe against hope, this Promise in my Text, *Them that Honour me I will Honour*.

And now I am come to the third general Member, which is the Covenant or Composition. God must be Honoured, I began there; man would be Honoured, I ended there; but reason good if Man would have a free gift, that God should have his due. *Honor propter Deum*, Honour for honour, it is the highest step in my Text, and an eternal Covenant. Now you shall see every bone come to his bone, every part of my Text come to his part, which will in some sort revive that which hath been spoken. First, I told you God had a Name to be sanctified, and so the Children of Men desire the blessing of a good name in their memory, there is one pair to kiss each other. Secondly, God hath his Magistrates and Visgerents to be obeyed, and such Honour as they have it is *τέλος τῆς βίης πολιτικῆς*, the end of a civil life, says *Aristotle*; there is another couple, if ye can joyn them luckily. Thirdly, God hath instituted holy and religious Sacraments the Seals of his Kingdom of grace, and use them well; for the Seales of the Kingdom of Grace are our Patents for the Kingdom of Glory. Thus you see in every point the glory of God doth reflect glory upon Man; Let them meet and clap their hands together.

There are some that would part stakes, and give God some Honour, but keep back a portion to themselves. So the Pharisees were as cleanly in committing sin as in washing their hands often; and God should have long Prayers so themselves might be

be praised for praying; this is to divide with *Ananias* and *Saphira*, but beware of the portion of *Hypocrites*. Some are so intent to their own Honour that they quite forget God, *Let us get us a name say they that builded Babel; Nobis non Domino*, a name for our selves, and not for God; and then we see what follows, their Language was so confounded, that no man could call another by his name, and so they parted. Thus it was *Herods* death to be *σκολιμὸς* eaten up of Worms; but his first ruine was to be *κολακισβώτος*, eaten up of Flatterers, those that shouted in applause of his Eloquence, when he made his own funeral Oration, and gave not God the glory. *Bernard* says, that glory in this life is like the word of *Christ* spoke to *Mary Magdalen*, *Noli me tangere*, Touch me not as yet, I am not ascended to my Father; when I am translated into that Kingdom to see my Father, then shall I also abound with Glory. But Glory, what art thou to me in this life? Touch me not, I am not ascended to my Father. If the Devil tempt us to usurp upon that Honour which is due unto God, answer as *Joseph* did to the Tentation of his *Mistress*, *Gen. 39*. Behold my Master, my good God hath put all things into my hand, there is nothing that he hath not committed and delivered unto me beside thee that art his glory. How shall I do this evil then to take thee unto my self, I mean his glory, which art, as it were, the Wife in his bosom. When *David* in *Psalms* cxiv. had described the manner of Gods deliverance of the Children of *Israel* from Captivity, that the Mountains skipt like Rams, and the little Hills like young Sheep. In the beginning of *Psalms* cxv. he sings this Song, *Non nobis Domine, non nobis*; Not unto us Lord, not unto us, but unto thy name give the glory. Not unto us, not unto us; Why is it twice repeated? That is, says one, neither to Jew nor Gentile; neither to the Jew that observes the Law, nor to the Gentile that believes the Gospel. Whether you be a doer of the Law, or a repentant sinner, Not unto us Lord, not unto us. Nay, it is strange which follows, but unto thy name give the glory. What, should he give glory unto himself? Or should we do it? No, he did not say I will give glory unto thy Name, that had been an arrogancy, as if his free will could have done it, but unto thy name give the glory. *Da Domine quod jubes & jube quod vis*; Give me grace to glorifie thee, and then unto thy name I will give the glory.

Now then if Gods grace do enable us to give him Honour, the Honour which he repaies again, is a reward of mercy, and not of justice, *Propter promissam, non propter debitum*; out of the promise of his goodness, not out of the valour and merit of our goodness. You know in temporal estates, every man that Honours the King must not expect honour again, but peace and justice under his protection. It is true. But this is the royalty of our Christian calling Honour is requited with Honour. Ask and it shall be given you says *Christ*; It? What shall be given you? Says *St. Austin*, *Non dicit quid dabitur, quia est nomen super omne nomen, desiderare nostrum non est terminus bonitatis Dei*. It is a gift far greater than we can ask or think, and yet shall we have Honour for Honour? But suppose we could pick out in all our life a deed of Charity, a penitent Tear, or a Prayer which we could call good, *Recte facti fecisse merces est*. A good deed is rewarded in that our conscience can say we did it, and yet shall we have Honour for Honour? But alas what is our righteousness? As vile as the most polluted cloath that is dipt in bloud. One said of the Infants of *Bethlem*, that Martyrdom was a great Crown to be put upon so small an head as an Infants was, *Remondus ridet & in parva magna corona comat*. But if the malice and treachery of our heads were considered, they are more unfit to were the Crown of life than the head of an Infant, and yet to doubt it no more we shall have Honour for Honour.

But you will say, wherewith shall we honour God? With the heart, by desiring him; with the mouth, by confessing him; with the hand, with the plenty of your Substance by enriching Gods portion. You are faine upon an Age, where there is more large occasion to Honour God with your ability than in many Ages that went before you. I see a spectacle to be commiserated in this old Fabrick before mine eyes. O that God would stir up many *Nehemiabs* among you to re-edifie his Temples, and Churches, which are decayed and impoverished. Hearken to another Proposition: In the Republick of the Jews, in the Fiftieth year, the year of Jubilee, the Land, which was sold away from any Tribe, returned again to the Tribe, and to his Family that sold it. You see, and I hope do pity it at least, into how many Tribes the portion of the Church is divided, how many Impropriations have almost laid waste the dwelling places of God, God stir up a religious heart in many of you to imitate those Worthies, who have bequeathed of their Wealth to regain unto the

the Tribe of *Levi* that which was so sinfully alienated from them. Fifty, and fifty years and more to them are run out, and still our Inheritance is in the hand of *Strangers*, and there will remain, unless by your bounty you will repossess the *Church* again in those holy demesns which by divine right belong unto it. It is worth your knowledge to give you notice how riches came first into the world, says *Abulensis* in his question upon *Genesis*. *Cain*, and *Abel*, and *Setb* burnt whole burnt-offerings in the open field upon the floor of the earth unto the *Lord*; the great fire of those Sacrifices melted *Gold* and *Silver* in the veins of the earth, lying near unto the *Superficies*, and purged it from dross, as in a refining *Furnace*, which being congealed men found out the use of it, and how precious it was, and so by this mans conjecture Riches were first found out by doing Honour unto *God*; and is it not most natural to repay them back again, for *Gods* honour, and to expect a better recompence?

Ecclus 50.

The Text, I confess, doth most properly touch upon the *Cleergy* themselves, upon the Priests of *God*, *Honorantes Honorabo*, they may claim it especially as their due; for I told you the Message was delivered by an *Angel* to *Eli* the High Priest, and to his Sons, who had succeeded him in the Priesthood if they had been righteous. Let the Sons of *Aaron* especially praise the *Lord* with the two Silver Trumpets, *Verbo & vita*, their painful doctrine, and their pious and peaceable life; and then if all other honour fail they shall be thrice honoured when the *Archangel* shall call them out of the Grave with his Trumpet to the Resurrection of the Just. If you will see an honourable Priest indeed, read the *Ninth Chapter of Ecclesiasticus*. It is the praise of *Simon* the Son of *Onias*. What a declaration is there? What a Description of his glory? Beyond all the Eloquence, that ever I met with in humane Oratory, if the delight of the Subject do not deceive my judgment: Such Honour in his Robes when he was cloathed with the perfection of Glory; such Majesty in the manner of his Sacrificing; such shouting with the Musick of the Temple; how the High Priest stretcht his hands over the Congregation, and gave them the blessing of the *Lord* with his lips; then how the People bowed their face to the ground, and worshipped the *Lord*; lastly, how *Simon* himself was honoured in the Congregation, shining like a *Rainbow in a cloud of dew*. They that will please themselves let them read it, and learn both, what it is for the *Bishop* to ravish the People with devotion, and for the people to return all reverence and honour to the *Bishop*. I know this Doctrine is against the stomach of a troublesom Faction in the *Church*. If *God* and the *King* should give Honour unto his Priests every day, they would grudge against it every hour. No Honour or Lordship for that Coat say they, as if because our Saviour called the Disciples the *Salt* of the earth, we must be all set, like the Salt, at the lower end of the Table. If *Joseph* were honoured in the sight of all the *Egyptians* that laid up food in *Pharaohs* Granary, shall no honourable place belong unto them that lay up spiritual food in the Temple for the people of the *Lord*? Can you turn this Text, and say it was not preach'd to *Eli*, *Them that Honour me I will Honour*?

Let me answer one Objection, and so I will end this first part, What is this that *God* saith, *Honorantes Honorabo*, he will Honour his Saints, when such as have filled the *Commonwealth* with outcries, and the *Church* with abominations, are Rulers and Potentates in every Age? When the rich Glutton is cloathed with Purple and fine Linnen every day; they that make this complaint, let them turn about and look where they are, in Earth, or in Heaven. One asked *Aesop* why the Weeds grew faster than the Flowers in his Garden; says the wise man, *Quia terra est horum Noverca, & illorum Mater*; The Earth is own-Mother to my Weeds, and Stepmother to my Flowers: So says *Christ* to his Disciples, Doth the World hate you? And no marvel, you are not of the World, your Conversation is in Heaven. But will you have a Paradox indeed? *God* never gave honours to a wicked and pestilent person, Why, but how came he to have them? Is not all Honour from *God*? Yes, but they were not given to him. *Dati sunt Avo Proavoque, dati seris nepotibus*, says *Seneca*, they were given to the good Grandfathers, or Forefathers that used them well, or they are prepared for the Sons or Nephews who will use them better hereafter. *Mamercus Scaurus* was a known Adulterer, and yet the *Romans* chose him Consul, not intending to give him Honour, but forsooth his Father had been an excellent Senator, *Et indigne fert populus Romanus sobolem ejus jacere*, they were loth to disgrace his dissolute Son: And surely *God* will much more respect the thousand Generations of them that love him, and keep his Commandments; for the honours which

which a dangerous person hath are not his own, they are hatcht for the Children yet unborn, that the promise may coextend only to the just. *Them that honour me I will honour.*

All this while we have been in the first part of *Pharaohs Dream* among the goodly Kine, and in a golden Harvest, now we come to the second, to the lank ears of Corn, to the ill-favoured Cattle, to those that cast *Gods honour* behind their backs, till he cast them away into utter darkness, for so says the other member of the Text; *They that despise me shall be lightly esteemed.* Theodoret in his *Ecclesiastical History* Lib. 3. c. 11. having discoursed briefly upon the life of *Julian the Apostate*, brake off abruptly and would not speak of his Successor the *Christian Emperour Jovinian*, till he had begun a new Book, and a new Treatise: it were a great Trespas says he to write their Acts and Monuments upon the same Paper. So I affected this method I confess to spin a new Web, as it were, and to frame a new discourse, when I came to them, who are the contemners of *Gods glory*. The former Promise, *honorantes honorabo* was fit I told you for the day, this latter minacy of *Gods anger* is rather fit for our Age, and for the lamentable profanation of our times; *They that despise me shall be lightly esteemed.* Which words, as it seems to me, will best bear this division of two parts. 1. Here is *ignominia indigna* a disdain much undeserved that *God* should be despised in the opinion of man. 2. Here is *ignominia dignissima*, a scorn and disdain justly deserved, such a man set at nought in the eyes of *God*. First, I note that here is a disdain much undeserved, that *God* should be despised in the eyes of man. As one said that there were no Adulterers in *Lacedemon*, and as *Solon* thought that there could be no Parricides in *Athens*; so I ask, are there any in the world guilty of this blemish to despise *God*? There have been some men so compleatly furnisht with Heroical virtues, that they were esteemed to be ἀφθόροι, men above the reach of obtrication and envy; surely then the mighty *God*, whose glory is incomprehensible, whose power is infinite, his Majesty is far above contempt and disdain. Beloved the enormity of this evil act to despise is not grossly against the Essence of *God*, as if that could be contemned, but by reducement it is a sin of so great extension and compass, that it will be most necessary for your use, and my orderly proceeding, to confine our selves to a rule that hath certainty in it. The properties of ἀνυπακοία, for contempt are most distinctly set down in the 2. of the *Philosophers Rhetor.* as Artists know, and them I will lay down before you, by which, when you examine your own practice, you will know whether you be among those that despise *God*.

The first sign of despising is τὸ μὴ αἰδέσθαι. we condemn that which we neglect to understand, as when a prudent man will not beat his brains to study curious and unlawful Arts, it is manifest he doth despise them; so whomsoever thou art, that art not painful to understand the Sum of thy faith, and the mystery of thy salvation, it must be granted, that thou setst it at no price and estimation. I do not say that every mans capacity will serve him to be a skilful Divine, labour for so much knowledg, as is referred to *Gods worship*, whatsoever the best enquire after beyond that *Solomon* calls it sorrow, *Eccl. i.* I call it *curiosity*. Brethren, I beseech you be perswaded that ignorance is a fault, for there is a Sacrifice appointed to make an attonement for it in the Old Law; besides, *David* had been uncharitable to pray to *God* to pour out his indignation upon the Heathen that do not know him, unless their slothfulness not to know him did deserve it. For your better satisfaction, there is a threefold ignorance; the first is called invincible ignorance that could not be helpt, I call it the ignorance of the woman of *Samaria*, how could she tell that *Christ* was the *Messias*, until he revealed it unto her; this was not to be blamed. The second is called affectata, ignorance that is wilful and affected. I call it the ignorance of *Pharaoh*; who is the Lord that I should let the people go? He could not away with it to hear of the name of the Lord, and therefore his opinion was, that Religion was an idle mans exercise: *You are idle* says he to *Moses*, and therefore you say, *Let us go worship in the Wilderness*. A practised liar will not understand, that every word of dissimulation in buying and selling is cosenage and hypocrisie. A man that loves increase of wealth will not conceive that any usury is a gross sin, and the bane of charity. He that thinks a little is too much for the Church will not be informed that *Sacrilege* authorized by custom can be *Sacrilege*; these proceed from stubborn and affected ignorance. The third is called supina, ignorance growing upon us by sloth and carelessness, this I call the ignorance of *Nicodemus*, he knew not the mystery of regeneration, and what it was to be born

born again of the spirit; simple education God knows for a *Master* in *Israel*. I fear to speak it, but it is most true, there are many that know as little now adays with their *Bibles* open as our *Forefathers* knew in the time of *Papery* with their *Bibles* shut. How many are there that pass for Believers like the men of *Ephesus*, *Act. xix.* and yet know not whether there be an *Holy Ghost* or no? how many *Anthropomorphites*, God help them, that know not that God is an infinite Essence, comprehended in no place, but think he hath eyes and hands and feet according to the bare letter of the Scripture, as whole Covents of Monks fell into that illiterate opinion says *Socrates*. Your own regardlessness, that you do not search into the ordinary discourses of Divinity, it is the cause that most Sermons are obscure and fruitless to the hearers, and that which we think is as easie as milk unto your Palats, it is strong meat which cannot be digested, because of your ignorance. Thus when you set it so light, whether you know the mystery of godliness or no, is it not to despise the Lord?

Secondly, ὁλιγοψυχία καὶ ἡλιθία σιμειον: those things which we despise we put out of mind and easily forget, forgetfulness is a sign of contempt: How many preservations, how many strange deliverances have befallen us? so apparently miraculous that our enemies were compell'd to say this was the *finger of God*, and yet I am afraid most of us would seldom remember them, if they were not printed in the *Rubrick* of our *Almanack*: how much sooner is a senseless Winter tale remembered than a sacred story? how new is that unto your ears this day in many things which perhaps you have heard from the Pulpit twenty times before; that which we hear once a week concerning faith and good works, is sooner out of our head than that which we hear but once in an age from a Proclamation: as *Tully* said of old mens memories, *Nunquam quemquam audivi oblitum quo loco Thesaurum obruisset*, he never read of one that forgot where he had laid his treasure. So those things only fix themselves in our head which are set in our heart, and that only slides away like water which we regard not. The first thing which the Devil stole from *Eve* was her memory, God said in the day you eat you shall surely die, she said she must not eat lest peradventure she should die: Thus we forget instantly what God says, like *Eve*; nay we forget what our selves said, like *Peter*: he would not forsake his *Master*, but hold out when all fail'd, and alas he was the first that denied him; how often is the next thing that follows our repentance, fresh iniquity? how often is the next thing after our prayers, profaneness? and then do we not forget what we said our selves? *Orlandine* in his Story of the *Jesuits* affairs makes his Protoplast *Ignatius Loyola* to be so fortunate in carrying all the substance of the Scripture in his mind, that had the Scriptures been utterly lost (a thing perchance which he wisht for) *Ignatius* could have delivered all points of faith without book. I would you were all as truly such as *Orlandine* fain'd and imagin'd him to be. I would you were such as that *Antonius of Padua*, who by those that admired his cunning in the Scriptures was called *Arca Testamenti*, the Ark wherein the Law of God was laid up to be kept. I would you would make them your inheritance as *David* did, *Thy testimonies have I claimed as mine inheritance for ever*. Like righteous *Naboth*, though *Ahab* and *Jezebel*, the Devil and the flesh would extort that Inheritance from you, sooner die than part with it: but when you are so oblivious and forgetful of all holy things, Gods blessings, your own repentance, and the sweet relish of the Scriptures, is it not a sign that you despise the Lord?

Thirdly, contempt is seen in this μὴ συναλγεῖν ταῖς ἀτυχίαις, not to take it to heart, not to be wounded with compassion when *Sion* is wasted, and Gods honour is trampled under feet. Like *Gallio* the Deputy in the 18. of the *Acts*, that professed he sat in judgment to take up discords of civil peace, but if a controversie come before him about the Law of God, let it be right or wrong he would not meddle with it. But *Lot* was grieved and afflicted with the filthy conversation of the *Sodomites*, 2 *Pet. ii. 7.* though Persecutions of blood be not upon our land (and O Lord be gracious still and for ever to keep them from us) yet a righteous man suffers some persecution in his soul, when filthy conversation jets about before his eyes. *Phineas* was inflam'd with zeal to see Adultery in the Congregation, and slew both *Zimri* and the *Moabitess*, *Num. 25.* *Ezekias* rent his Garments, and put on sackcloth when he heard the blasphemy of *Rabshekah* against the living God. *Horror hath taken hold on me*, says *David*, because of the wicked that forsake thy Law, *Psal. cxix. 53.* there is not such a Sacrifice offered up unto God says St. *Ambrose*, as a zealous conscience that is eaten up as it were and consumed because the fear of God is diminish'd among

mong the Sons of men: nay, says he, take away zeal for *Gods honour*, and you take away the office, the excellency, nay the very nature and substance of an Angel. Old *Polycarpus* went always right with the true Doctrine of the Church, but because *Hereticks* grated his ears with their unfavoury opinions, he cries out, *Deus bone in Euseb. lib. 5. qua tempora me reservasti ut hac audiam?* Good Lord, why do I live to hear such pestilent speeches against thy glory. Beloved upon these your Festival days of pomp and ostentation, give ear a little to the calamities which the Protestant Church doth suffer at this day under the hands of Tirants that do not love the purity of our Gospel. Our Brethren that suffer the least share of their fury are threatned, and besieged; a most *Valiant and Illustrious King* through the covetousness and mutiny of his own Forces much weakned and dejected, the flourishing Inheritance of the *Rhene* quite rent away from the true and ancient Possessors. Can, O can you forget when the Tribe of *Benjamin* was as it were quite cut off with the edge of the sword, that the *Jud. 21. 1. Eleven Tribes* remaining came to the House of the Lord, and abode there till Evening, and lift up their voices and wept sore, and said, O Lord God of *Israel*, why is this come to pass in *Israel*, that there should be to day one Tribe lacking in *Israel*. The *Country Palatine* was a strong Pillar to uphold the happy proceedings of the *Reformed Churches*; our Confederacy is now much weakned in that damage; Away with Sports and Revels, and gaudy Pastimes, a Tribe is wanting this day in *Israel*; let us mourn for it in our Prayers, and engage our fortunes for it in the field; He that doth not condole for the great blow given to the Church, doth he not slight the miseries of *Sion* and depise the Lord?

Hearken now to the fourth sign of scorn and contempt, which consists in this, to speak ill of those things *τις οὐκ ἄλλοι μολυσσά σπασσολισσι*. who are precious to God, and of high esteem, as when *Hezekiah* called the brasen Serpent *Nehushtan*, a lump of Brasse which the people did superstitiously adore, it is manifest that *Hezekiah* did depise the vanity of the people *εὐφραμα φωνῆ*, as the saying is, speak that which may be lucky and fortunate, both to your selves and others; let the Praises of God and his Saints be in your mouths, the Lord delights to have their names exalted and magnified. See what a commemoration *S. Paul* hath made of the faithful departed, *Heb. xi.* he passeth not over one without some *Encomium* of his zeal and piety; nay our Saviour gave *Mary Magdalen* his blessing, that wheresoever the Gospel was preached in all the world, it should be reported to her honour, what costly ointment she had poured upon his head, and should we be so froward as some are, to put down the solemn Holy-daies which are allotted to the memory of the *Evangelists* and *Apostles*, upon whose foundation I mean their doctrine, and not their person, the Church is built throughout the world, I fear that God would be offended at us, and impute it to our disdain, that we despised him, because we grew weary to revive the memory of his Saints. Many are willing that *Bartholomew* or any other Apostle should hold a Fair in the City, for the quick uttering of Wares and Merchandize, but they would not have the Church opened upon a solemn day for *St. Bartholomews*. My Brethren both may be well done, but the last of the two much better than the other, for I hope you will know *St. Bartholomew* was a Churchman, and not a Merchant. Another fault there is, let it lye upon the score of private persons, and not upon the whole Church. The adoration which the Church of *Rome* ascribes to the Blessed *Virgin Mary*, the Invocation of Saints which they maintain, *St. Peters* Supremacy, and the Popes Succession in his person which they defend as their life, these opinions are false and superstitious: but none of those noble persons have therefore deserved ill at your hands, that in the heat of the controversy we should insult over *St. Peters* faults, or make havock of the Reliques of the Saints, or speak slightly of that incomparable vessel the *Virgin Mary*, and mince her title of *Blessed*, when the *Lori. sacred Hymn* says, that *all generations shall call her blessed*, leave this to the railing *Act. 1. 14. Jew*, who in disdain calls our Saviour not *Ben Mariam*, the Son of *Mary*, but *Ben Aariam*, the Son of her that is vile as smoak. As for such backbiters of the glorious Children of God, like as the smoak vanisheth, so shall they be driven from the presence of God. And I pray you what credit is it to our Church to make such a bustle, as some private men have done about scandalous Ministers, as if the Clergy were grown so disordered, that the most necessary thing to be provided for in the Weal Publick were new Laws for the rectifying and deprivation of scandalous Ministry. When sundry Petitions were put into the hand of *Constantine the Great* at the famous Council of *Nice* against some Bishops and Priests and Deacons, he threw them all into the fire with this answer, He would not have complaints in that kind so publick, but if he knew how to cover their trespasses, he would cast his own royal Robe upon

upon them. As you wish that *God* might not be despised, as you wish the *Jesuits* might not triumph at your Ministers, beware to make such a mountain of that which private advertisement might better rectifie. Many of my Brethren of good parts are unfurnisht with means, and where poverty and wit meet together, I confess they seldom make an honest man between them; *God* give them grace to bear their wants more religiously, and with less scandal; but I hope you will not think the whole Loom is bad, because the Lint is coarse: But for those that are so ready to blur their reputation, whom *God* hath appointed to burn Incense before his name, that is, to pray for his people, is it not a sign that *God* is despised by them?

Calvin.

Fifthly, To step into the observation of a judicious Commentator, it is an apparent disgust of contempt, *Minimè ad minas contremiscere*; not to tremble at his anger that threatens. *Primos in orbe Deos fecit timor*, says *Statius*, not so soundly: that fear was the first thing that made a *God*, but I am sure that want of fear is the first thing that will make an *Atheist*, and perswade a man there is no *God*. The Prophet *Isaiah* could say no worse of the Idols made of stocks and stones, but that they could do no evil that we should be dismayed at them, *Isa. xli. 23*. Every part of our *Saviours* Passion was undergone to satisfie in the kind wherein we had most prevaricated. Our Extortion wounded his hands, our Gluttony gave him Gall to drink, our want of fear put him into the strongest part of his Passion, that Agony full of great fear in the Garden when he sweat drops of blood; as for them that hear lamentations read unto them, that have heard the vengeance of Captivity, and the Sword threatned to a wicked Land, and yet their heart is not quail'd, their courage is undaunted, it shall fall out unto them, as it did unto the *Philistines*, they brought out *Samson* to play before them, and made a mocking-stock so long of his Arms of Steel, that at length he plucked down their Temple about their ears, and brained them. A filial fear, that loves *God* for his goodness, is like a bright day that hath not a cloud to disfigure it: a servile fear, that loves *God* for fear of the wrath to come, is like a day that is overcast with clouds, but it is clearer than the fairest Moonshine night. It is good to have the Spirit of Adoption, but it is better to have the Spirit of bondage than the Spirit of slumber. It is good to be in *Canaan*, but it is better to be in the Wilderness than in *Egypt*: It is good to be a Child, but it is better to be a Servant than a Stranger to the *Lord*. The Lions roar, and the Beasts of the Forest are moved at his mighty voice, the winds arise, and the fowls of the air flutter and lay them down in their Nests, the thunder-claps rend the air, and the Spirits of *Princes* are dismayed and troubled; but if the *God* of the Winds, and of the Seas, and of the Thunder threaten and menace us for our sins, shall we not much more dread his fury, and look pale at his indignation? But when we bear all prodigious signs and wonders without crouching; when we esteem not the terrors (*God* help us) that are now round about us, is it not a sign that *God* is despised?

Greg. lib. 21.
Ep. 2.

Sixthly, To take another Arrow out of the same Quiver, it is a sign we undervalue the power of another, *Minimè ad opem ejus confugere*, not to fly to his help when we had need of relief; so when the Israelites blurted at *Saul* as if he did not look like the man that could lead out their Armies against the *Philistines*, *Nunquid iste salvare potest Israellem?* Can such a man as this save *Israel*? It is a manifest token that they did despise him. *God* is much offended when we neglect him in prosperity, and he is no less displeased when we do not fly to him in misery. You are for the *God* of *Ekron* in your sickness, says the Prophet to *King Ahaziah*, when he sent thither for remedy, is it because there is no *God* in *Israel*? A word, if you mark it, that relisheth of most sharp indignation, it is because there is no *God* in *Israel*. *Invoca me. Psal. 1. Call upon me in the day of trouble and I will hear thee. Invocantibus miseri desiderat qui monet ut invocetur*, says *Gregory*; *God* hath a great good affection to be gracious unto them that invoke him, when he puts us in mind to be invoked. The Children of *Israel* were miserably oppressed with bondage under *Pharaoh*, yet their curs'd hearts had rather put up their wrongs, and suffer them, than be beholding to the *Lord* for their delivery. *Trajan* had rather pine away with Leprosie than call upon the name of *Christ*, whose Servants he had persecuted. Wizzards and cunning Soothsayers, so called, some run to these for relief. Tutelary Angels that have the Patronage over several Kingdoms (so well do they know what *God* hath appointed in Heaven,) imaginary Saints, that are fortunate in expelling some particular disease (as it is thought,) some run to these for protection. *Non defensoribus istis,*

istis, our hope is not in such miserable comforters as these, but the Lord is our refuge in the day of trouble. If we say unto the needy that God is his portion, and he must not steal; if we say unto the sick, that the Prayer of the Faithful availeth much, he must not fret and be disquiet, and yet he rageth, and curseth at his afflictions; if we say to the oppressed that God will judge their cause, and yet they desire to break the net that held them in by violence, and to take private vengeance into their hand; Where is their patience? Where is the testimony that they fly to the Almighty in the evil days? Is it not a sign that God is despised?

Seventhly and lastly, to end this Point, let me borrow but the speech of the angry Goddess, when she thought she should be contemned, *Et quisquam numen Furoris adoret? Præterea aut supplex aris imponat honorem*; that is, when Sacrifice comes not in plentifully to the Altar, it is an indignity second to none, and God doth greatly disdain at it; if his Churches beg your liberality for their reparation (beg they must by a Brief, and that impudently, or else they shall lie in the dust) but when they do crave your help, pour in plentifully into the Corban: *He that soweth sparingly shall reap sparingly*. If his Priests plead for the due, and true portion that belongs unto the Altar, do not construe Divinity so much amiss, as if the Doctrine concerned their profit only, but did nothing pertain to inform your just dealing. Your voluntary benevolences, though they be large and bountiful, shall excuse no man of Sacrilege where that which is due is pinch'd and impaired: He that wrongs the Altar, I mean the Church, in Shillings, nay, in Pence, that are due to it, they are not his Pounds of benevolence shall make him an honest man in the sight of God. Do not flatter your selves in what you are not, and let me tell you the truth, one of your poor Farmers, that occupies under you but one hundred pound Land by year in the Country pays as much to the Church Demeans by due as five, nay, as ten wealthy Landlords in the City: And yet you think your selves the best pay-masters to the Church, but no man of understanding believes you. He is called a wise Steward in the Gospel, but his deeds were the actions of a Reprobate that had his Masters Debtors set down fifty for one hundred, and fourscore for another: I should be this unjust Steward myself if I should not tell you justly and faithfully what you owe to my Master in Heaven; they have more cunning than faithfulness that teach you how to strike off part of the Sum. And yet I beseech you mark one passage in the unjust Steward: He doth not come with *Quid dabis?* How doth your mind stand for a benevolence? What are you pleased to give my Master? But, *Quid debes?* What do you owe my Master? Pay your Debts first, and talk of your *Supererogation* afterwards; as if you should stop the free passage of a Spring, and then think to recompence the Owner with a Glas of Rose-water: Such a kindness it is to stop the rights of Gods Ministers, and then think to make them amends with some contribution of courtesie. O let not this fair object of your manifold charity before mine eyes be blemish'd with Sacrilege, for when the Sacrifice is withdrawn from the Altar, is it not a great sign that God is despised?

So much of that general Point drawn out into the several branches, *Ignominia indigna*, a disdain much undeserved, that God should be despised in the opinion of Man. The upshot of all that I have to say is in that which follows, *ignominia dignissima*, a scorn and disdain justly deserved, that the abusers of Gods Glory shall be set at naught in his eyes: *They that despise me shall be lightly esteemed*. Mercy and Justice are in all the works of the Lord. Behold the sweetness of Mercy in two things, gathered out of that which is before us: 1. The order of these parts will insinuate it unto us; for promise doth go before minacie, the affection of love before the destruction of anger. *Them that Honour me I will Honour*. God begins at that end where there is a reward in the right hand. *They that despise me shall be lightly esteemed*, that is the conclusion, the last refuge upon which he is thrust with vengeance in the left. Mount Gerizim is the first hill that God mentions, *Deu. xxvii.* the Mountain upon which Levi and his fellow Tribes should bless Israel. Mount Ebal is prepared in the next place, the Mountain upon which Dan and his fellow Tribes should curse the People. Behold I set before you this day life and death, blessing and cursing, *Deut. xxx. 19.* As Medicine is the first offer of Chyrurgery, Amputation of the putrified part is the last and desperate help that Art doth administer. 2. God will Honour the Good, he takes it upon him, that benediction is his proper act. It is set down passively, and no otherwise, that the wicked shall be lightly esteemed. *Come you blessed*

of my Father, *Mat. xxv.* Benediction is from God. *Go ye cursed,* says Christ in his anger, cursed by your own sins, cursed by the malice of the Devil; he doth not say, cursed of my Father. Surely somewhat is in it that God will never take the act of Malediction upon himself, *Isa. xxviii. 21.* The fury of his wrath he calls *alienum opus*, his strange work, his strange act that he will perform. *Non est opus Dei perdere quos creavit,* says *Lyra.* It is a strange work, and comes as it were unwillingly unto God, to destroy those whom he hath made. And therefore we have it in a Prayer of our Liturgy, especially against the visitation of the woful Pestilence, *God whose nature and property is ever to have mercy and forgive. Peregrinum opus est, ut puniat qui Salvator est,* says *St. Hierom* upon the forenamed place; it is an improper work for him to curse, who is the Author of blessing; for him to destroy, who is the Saviour of the world; for him to put any man to light estimation, from whom proceedeth all honour and glory.

Judg. 1.7.

Cam. Eliz.
anno 1573.

And as Mercy gives a sweet relish to this Text, so Justice is no less conspicuous, for here is a punishment so proportioned to the fault committed, as if God had studied to retaliate, may I express it as we do barbarously in a Vulgar Proverb, *Qui moccatur mockabitur*; he that despiseth me shall be despised. You do well know *Adonibezecks* confession, his Thumbs and Toes were cut off, as *seventy Kings* having their Thumbs and Toes cut off, gathered meat under his Table as I have done, so God hath requited me, says the Tyrant. So might *Pharaoh* and *Egypt* have confessed, that as they did exercise cruelty upon the Infants of *Israel*, so the Angel slew all their First-born in a night. As the Seed of the Righteous was cast into the water to be drowned, so *Pharaoh* and all his Host were drowned in the Red Sea. So *Charles* the Ninth of *France*, who publish'd himself to be the Author of that bloody Massacre committed upon many thousand innocent Protestants in the Streets of *Paris*, blood was his end in great quantity, says the famous *Annalist* of our Island, *Sanguinis profluvio inter longos & graves dolores expiravit*; the blood could not be stanch'd, which gushed out from many parts of his body, and so after long and grievous torments he gave up the Ghost. *An eye for an eye, and a tooth for a tooth*; blood for blood, Children for Children, drowning for drowning, ignominy for ignominy, this is the retaliation of true Justice, *They that despise me shall be lightly esteemed.*

Arist. Eth.
lib. 1.

Where is the advancement of the Proud? Where is their honour that would be noble, and yet rush at the true nobility of Vertue and Religion? Like as I have seen in the Emblem of a Fool, that thought to fly aloft, and had a Plume of Feathers in one hand, to carry him up like a birds wing, but there was a stone in the other hand. The word was, *Non tam pluma vehit quam grave mergit onus*; So, vain ostentation is but a Feather to lift a man on high, Gods wrath is like a Millstone to weigh him down, and to lay his honour in the dust. In a corrupt Age he may perhaps be advanced that had rather be great than good, but because much of greatness consists in the opinion that men have of them as well as in the title: *Honor in honorante*, the world was never so bad yet, to hold him great in the common estimation that had no conscience to be good. Want of Piety, want of the fear of God, doth eclipse the most generous qualities of Nature and Morality, and make them contemptible. *Solomon* wrote most choice Philosophy upon the Plants of the earth, from the Hyssop on the Wall to the Cedar in *Lebanon*; yet Posterity neglected to preserve those Monuments of his wisdom, though they were the labours of a King, because Lust and strange flesh made his wisdom despicable. *Julian*, a man of rare moral qualities for an Emperour; *Ulpian*, the greatest Lawyer; *Galen*, the greatest Physician; *Plotinus*, the greatest Platonist, *Porphyrie*, the greatest Aristotelian; to descend lower, *Arctine*, the quaintest wit of *Italy*; we vilifie the men, and set a mask upon their good parts, as God did upon *Feroboam*, that he made *Israel* to sin, because their Religion was *Atheism*, and *Profanation*.

Abulen.
1 Sam. 3.

I have told you before that *Eli* the High Priest was the man shot at in this Text, not for any personal crime of commission in himself, but for a sin of omission, because he did not reform, or else severely punish, the unpriestly behaviour of his two Sons *Hophni* and *Phineas*. One part of disgrace that fell upon him is in the third Chapter following my Text, and the first Verse; *Sermo domini erat pretiosus in diebus istis*; the word of the Lord was precious in those days, there was no open Vision; that is, *Cessaverunt responsiones divina & Prophetica in illo tempore*; Prophecie and Divine Revelations were well nigh deceased in those times for the wickedness of the Sons, and the indulgence of the Father. Moreover, in the next verse to my Text, God says he

he will cut off his arm, and the arms of his Fathers house; that is, the Succession of the Priesthood should be removed from that naughty Generation. Afterward it is denounced, that *there shall not be an old man in his house*. Alas, Counsel must needs perish when Age and Experience doth not govern. Thus you see that for want of bridling, nay, for want of deposing, and not utterly cutting off of scandalous Sons of his own body, *Eli* the High Priest should be so despised, that is, his Succession should fail, the wisdom of old men should not support him, and divine Revelations had utterly forsaken him. Tell this to the Bishop of Rome, to him that would be the sole High Priest of the Church of Christ. Are there any Christians in the world more riotous, more lascivious, than his Sons the Cardinals? And by your leave it is often seen that some of them are his Natural Sons. Is there any Father more facile and connivent than he? That it seems will ever hearken to the counsel which *Nicholas Archbishop of Capua* gave to *Pope Leo the Tenth*, *Ne quid omnino reformantur*, at any hand, whatever the Lutherans said, to mend nothing; How can we then refrain to despise them, as the Lord said the house of *Eli* should be despised? Can we believe that Succession hath not been long ago cut off from the chair of the Scorners? Shall we delude our selves that the Revelation of Truth is among them? Or that the Oracles of infallible illumination are not more precious among them than they were in the days of *Eli's* declination? They take upon them the Honour of *Eli*, I know they are guilty of the faults of *Eli*, and of crimes much more flagitious; was the Scripture written for any one mans sake? Shall not the infamy also of *Eli* be inflicted upon them? As my Text says, *They that despise me shall be lightly esteemed*.

Yet it were happy, for the despisers of God, if this were only their doom, to be inglorious in this life, and a scorn of men, as I said before, that the best Saints of God had marks of ignominy branded upon them: *Stephen* died in the name of a Blasphemer; *Naboth* died in the name of a Traitor; *St. Paul*, who was entertained by the *Corinthians* *instar Angeli*, as an Angel of God, passed among the Jews and *Tertullus* for a pestilent fellow; but as *Aulus Gellius* said of the Epithete *illaudatus*, that more was meant by it than not to be worthy of praise, it was as much in true sense as *innominandus*, *Neque unquam nominandus*, one that should never be named or mentioned; so to be lightly esteemed in this place is to be put out of Gods Check, to have their names raced out of the book of life, when the Saints carry Palms in their hands, and Crowns upon their heads, who have made their red Robes white in the blood of the Lamb, they shall be cast out of doors among the foolish Virgins, with a *Non novi vos, Depart from me for I know you not*. Can any thing be made more vile and abject than not to know it? Others will say perchance, Lord thy hands have made us, and fashioned us, by thee have we been upholden ever since we were born, how can it be that thou that knowest all things shouldst not know what we are? In *Mat. xxv.* when Christ spake in the person of a Judge, how he would challenge the uncharitable for not refreshing him in Hunger, nor in Prison, nor in Nakedness; they make answer, as if God either knew not their thoughts, or knew not them thoroughly, or knew not what he said, *Domine quando te vidimus esuri-entem?* Lord, when did we see thee in hunger? Therefore God puts this derision upon them at the judgment, since you think I am mistaken in you, *Non novi vos*; be it so as you would have it, I know you not.

Which interpretation puts me in mind of the last Point, and the very height of these mens miseries, for to be cast aside as an ignote person, is a most light esteem, but being utterly forlorn and miserable, then to be made a flout and derision, it passeth all other scorn and contumely. Says the Lord, *Prov. i. 26.* I will laugh at your calamity, I will mock when your fear cometh. So he seems to triumph and insult over the Devil and his Angels, *Isa. xliii.* How art thou fallen from Heaven O *Lucifer*, thou son of the Morn? In the *Second Psalm* there is mention of as great a Faction, banding against the Lord, as could cluster together, the Heathen rage, the People tumult, the Kings and Rulers of the Earth take counsel. God is despised, and beset round as it were with the Bulls of *Basan*. How shall this strong conspiracy be broken? Why, in the *fourth verse* the Lord laughs and hath them in derision. Do you make a question how all these shall be oppressed? *Non est res difficilis, aut laboriosa, ludendo facturus est quoties libnerit*, says *Calvin*; It is no hard matter to bring to pass, the Lord will do it at leisure, nay, as it were with sport and pastime. The wicked can look for no other but to be put to shame hereafter, and lightly esteemed:

For

Homil. in
Mat. 34.

For as they that honour God are called *Oves à dextra*, Sheep on the right hand; *Oves propter fructum & natura mansuetudinem*; Sheep, for that they yield fruit to the Shepherd, and because of the innocency and patience of their nature: So the despisers have their Name, *Hadi à sinistra*, Goats on the left hand. *Quia Salaces & per precipitia incedunt*, says Origen. Because of their petulancy, and that they walk in slippery places, ready to break their necks. Finally, says St. Paul & *μωχρηστέτοι*. God is not mocked, that is, not without retorting scorn for scorn, for they that despise him shall be lightly esteemed. Now from all contempt of his glory, from all contempt of his Word and Commandment, Good Lord deliver us. AMEN.

A

A SERMON

Preached upon the

Gowry Conspiracy

BEFORE

KING JAMES.

PSAL. xli. 9.

*Yea, mine own familiar friend, in whom I trusted, which
did eat of my bread, hath lift up his heel against me.*



Here is one way, says *Plutarch* in *Demetrius*, to make the whole world the better, one course to be taken to put shame into all mens faces that they dare not sin. It is but thus, *μη τῶν φεδύλων ἀνισορρήτως ἔχειν*, not to suffer the acts of evil men to pass unregistred, let their names be known, and their deeds set forth in black colours, that they who could find pleasure in a sinful life, may be discouraged by an infamous memory. *Cum de malo Principe posteris tacent, manifestum est eadem facere presentem*, says *Pliny*; It holds not only in Princes, but in the manners of all men. When we dare not speak of the vices of other men, it is a sign they are rife among our selves. Can we then pass over this high and unsufferable wrong done to an innocent person in my Text? Such a complaint as can hardly be match'd in all the Scripture. For say that one friend hath parted from another, as *Demas* left *St. Paul*; or that *Ziba* being trusted did fail *Mephibosheth*; or that *Jobs* acquaintance, whom he fed with his Morsels, did shun him in the days of his sorrow; yet for all these crimes to meet in one man, disloyalty against friendship, treachery against trust, ingratitude against daily benefits, this is strange, *quod nulla posteritas probet sed nulla taceat*, fit to be blazon'd, that for infamies sake the most profligate may fear to do the like. This is my Scope, there is the Center where I will fix the foot of my Compass, and whatsoever I do add more is the Circle drawn about it.

In the days of *King Davids* persecution, you would think the Text were fit for none but him. Expositors indeed are not all of one mind to say who it is that is pointed out for this disloyal enemy. Perchance his ungracious Son *Absolon*, an untimely Usurper; perchance *Joab* the Captain of his Host, trusted with the command of all his Forces, and yet complotting with *Adonijah* to supplant *Solomon* against the Fathers affection. But most likely, and you shall hear at this time of no other, it was the great States-man *Achitophel*, admitted into the secrets of his bosome, and rewarded with the best honours of his Court, even he, *his own familiar friend, in whom he trusted, which did eat of his bread, did lift up his heel against him.* In the days

days of our Saviours humiliation the Text doth so fit his turn, and that St. *John* saw in the thirteenth of his *Gospel*, and did so apply it, that at the first blush you will say it doth directly serve to express his pittiful case, and the wickedness of *Judas* who did betray his Master. *Judas* that followed him when he had no where to lay his head, and could a friend do more? *Judas* that dispensed his Alms to the poor, surely the greatest trust that could be laid upon any servant by so charitable a Lord; *Judas* his guest at all times, and more especially a partaker of his Last Supper, take him with all these titles, and yet did he lift up his heel against his Master. One interpretation more of this Text is revealed in this our Age. And it is verified in application to none so fitly as to our most renowned Sovereign in the happy and successful deliverance, which God gave unto him this day against his enemies; his Companion in recreations, his confederate in counsels, of the same unanimity of Religion, that had broke the same bread at the Communion Table did rise up against the Lords Anointed. But he that lifted up his heel was supplanted himself and cast down, *praised be God for evermore.*

You see here are three examples of Traitors, so notorious, that we who live may almost be ashamed of Mankind: and there are three examples of them who suffered so innocently, that we may be proud there were men so good to endure it. Wherefore I will draw my discourse into such a method that neither *Achitophel* may be forgotten that wronged King *David*, nor *Judas* omitted that betrayed his Master, nor those wicked Imps let alone in silence whom this day hath made notorious to Generations. *Achitophels* treachery hath the precedency in time, and therefore it shall be handled in the first part, in whom you shall see three things: 1. How odious it is to violate friendship, *yea, mine own familiar friend.* 2. How hateful it is to wrong the trust reposed in us, *My friend in whom I trusted.* 3. How impious it is to forget the benefits we have received, to spurn against him that feeds us, *He that ate of my bread hath lift up his heel against me.* *Judas* his Apostacy is the second part of my Text, and in him let Hereticks discern, how grievous it is to wound their Saviour whom they have served, and let our Runnagates to Rome and *Rhemes* consider what a lamentable backsliding it is to leave the sincere Altar whereon they have eaten the body of Christ and drank his blood. I would our own Island had not brought forth such men as make up the third part of my Text, in whose desperate attempt you shall see how the best alive are not only like to spill their good turns upon barren sands, but also to lose their life, their country, their liberty, even where they had cause to look for nothing but due homage and fidelity. An first attend unto *Davids* complaint, &c.

Yea, mine own familiar friend; no vertue wins affection to it sooner than humility; and behold we have it here in the lowest degree; for *David* doth not reach out his Scepter, to keep his Servant at a distance, but draws him near unto his breast, and calls him the friend of *David*. The Shepherds in *Sophocles* complained of their Sheep, that although they held their Sheephooks over them as if they did command, yet in truth they did but wait upon the Flocks, and were their servants, τῶν τοῦ κυρίου δούλοις ὡς οἱ ποιμένες. So if we do truly examine it, it is the misery of all greatness; they that sit in the highest place as our Governours do perform more good offices for our use than if they were our servants; yet for the maintenance of Authority, and to keep Inferiours in awe of their power, they seldom stoop so low as *David* doth, *Yea, mine own familiar friend.*

A tyrannous insultation over servants is out of practice for the most part in our Kingdom, let it be censured at large among them whose insolency deserves it; their scourgings and tortures did but breed this Proverb amongst the Romans, So many Servants so many enemies. *An id Dominis parum est quod Deo satius est?* Is not that sufficient for man which will content God? If obedience and good endeavour doth suffice the Lord, shall man be unsatisfied with his Servants diligence? *Servi sunt? Imò humiles amici, non ministeriis sed moribus estimandi,* says *Seneca*. Look not upon our families as upon men under the yoke, but as upon friends that profess lowliness, respecting rather the good disposition of their mind than the condition of their place. So *David* moderated his Court rather like a Society than a Kingdom; that as *Plutarch* said of the *Syracusians* being besieged, every man was more solicitous for the safety of their Captain *Dion* than for their own escape, so in *Davids* affliction the whole Court mourned rather for his misery than their own, only the pernicious head of *Achitophel* revolted being his familiar friend.

Τὸ μέγιστον ἐχθρὸς ἢ φίλος ἀδικῶν, says *Sophocles*, a faithless friend is the sorest bile that

can be toucht. Methinks as *Jonathan* laid aside his bow and arrows approaching to embrace *David*, so the name of friend should disarm the heart of man, that no instrument of malice should be left to give offence: It is like *Gods* Rainbow in the clouds, a sure token of reconcilement and preservation: it is the uniting of more souls in one, like the Rod of *Moses*, and the Rod of the *Egyptians* which were united into one Rod, *Exod. 7.* that as *Joseph* said of *Pharaohs* dreams, the dreams are two, but the interpretation is but one; so among friends the hearts are two, yet there is but one joy, one desire, and but one affection between them both. O what an accursed crime it is to cancel such a Bond, much more to falsifie and corrupt it? more unnatural than to divide one living Child into two dead parts like the uncompassionate Harlot. *St. Basil* did so cleave to the familiarity of holy *Nazianzen*, whom he called φίλον ἀναγκαῖον or his necessary friend, that he thought not his knowledg solid, or his study profitable, or the day-light to be clear without him. *Zenophon* was so enflamed with the love of *Proxenus*, dear to him as his own soul, that he changed his bookish life, and entred into a dangerous war, as he confesseth, that he might follow him as the shadow did the body.

Perfect Lawgivers, says *Aristotle*, have had more careful regard to settle friendship in their polities, than to settle justice; for there is a recompence and satisfaction for any fault that infringeth justice, put it is past our value and exceeds all estimation how to salve up an injury which abuseth friendship: besides there is prevention in all points of justice that an innocent may sustein no hurt, but the wounds of a false friend, how is it possible to avoid them? such an *Achitophel* is like hot iron taken out of the fire which neither goes nor shines, but burns more violently than the flame that threatens. We have a Test to try gold says *Euripides*, a Touchstone to betray deceit in counterfeit mettals, ἀνδρῶν ὅτῳ χερὶ τὸ κακὸν διεκδέναι ἔδει; καὶ δὲ τὸ ἐμπεφικε (ωμῶς): but to know the mischief of a dissemblers heart, there's no mark or character to discern it: Moreover every man hath a share in his whole friend, in all his estate and faculties, but every single man hath but his part in that Common-wealth whereof he is a Citizen: then reason within your selves, can he that wrongs a friend, who is all and every whit his own, be true to that Kingdom wherein he hath but a share and moiety? As the Poet warn'd the Sparrow not to build a nest in *Medas* Statue, for she spar'd not to kill her own young ones, and could the little birds, who were but Inmates, expect succour from her? so believe him not that he will be just to others, who was unjust to his other self: Let him be rooted out, let him be cut off like unprofitable Ivy that undermines the building upon which it creeps.

It is a solid reason in School Divinity, why Devils cannot inflict a corporal torture upon the Sons of men without some especial commission for the fact, because since immaterial spirits are always about our paths, and as near unto us as our garment unto our flesh, although they cannot be discerned, it might tend to our unavoidable destruction, if inability did not check their malice: It were well for us if a false friend had not more advantage against our life and safety than the Devil; his access unto us is as free as Satans, his mischievous intentions as little discerned: here is the difference, the Devil can hurt you but by fits, but a fair-tongu'd Hypocrite at all times. As *David* kill'd *Goliath* with no rugged stone, but with a smooth pebble out of the brook, and when the Army of the *Philistins* could not prevail the embracements of *Dalilah* confounded *Sampson*: It is not the Majesty of *Eglon* that can save him, if *Ehud* come with *ave rex*; and courteous salutations. *Abner* is but a dead man if *Joab* encroach with *ah my brother*, and embrace him. *Pope Sixtus Quintus*, second to no man to make an Orator for the Devil, was much mistaken in the Consistory, when extolling the Parricidious Frier, who slew *Henry* the Third of *France*, made it a wonder that so mean a person in the form of a Petitioner, should pass all the Kings Guard, and without resistance, execute that execrable treason. Quite otherwise say I, had he come armed, and reviled the King, and professed defiance, then it had been strange if the Guard had not cut him short, and defended their Sovereign: but in the habit of an humble Subject that bowed unto his King, in the form of a Beads-man that came praying in the shape of a suppliant that sued for justice, was this such a wonder that so vile a Fox should strike the stroke? nay *David* knew that evil could not be avoided, when his own familiar friend did lift up his heel against him.

Such friends as *Achitophel* was our unworthy Age is packt with, great observers in the time of our dignity, devoted to our good fortunes, shadows of our prosperi-

rity: but if *Abſalon* the Uſurper thrive, then they ſhrink like *Sheba*, we have no part in *David*, they are gone like the fiſhes in the ſmall Rivers that come up into the Brooks at full tide, and return into the Sea at ebbing waters: *Fugiant amici cum probari debuerint*, ſays *Seneca*, 'tis a hard caſe, friendſhip is but a mere name before diſtreſs come to try it what it is, and when you come to catch hold of the ſuccour of faithleſs men, you graſp water: and the rule is infallible, *cui placet pretium in amicitia, placebit pretium contra amicitiam*, they that love to taſte ſome benefit in their friendſhip, may be induc'd to like a benefit ſo well as to betray friendſhip to obtain it. *Ælian* and ſome other ſuch ſcatter-ſtories as himſelf, do make more reports of Dogs and Elephants, of Birds and Horſes, and ſome other unreaſonable creatures, that they did either compaſſionate or relieve, if they were able, the miſeries of thoſe Maſters whom they had long attended, than of reaſonable men. What? have we loſt both nature and good nurture, and have the beaſts found it? This made the Prophet complain, *Pſal. xii. They ſpeak vanity to their neighbour, and flatter with their double heart.* This made *Obadiah* tell *Hieruſalem*, that the men of her peace, and thoſe that eat of her bread deceived her. This made *Jeremy* adviſe the Jews, *Jer. 9. Take ye heed every one of his Neighbour, and truſt not in a Brother, for every Brother will utterly ſupplant.* This made our Saviour proteſt that a mans Enemies were thoſe of his own Houſe; this made *King David* decipher *Achitophel* in my Text, *Yea mine own, &c.*

Secondly, I proceed to conſider in this complaint, how hateful a thing it is to wrong the truſt which is repoſed in us; *My friend in whom I truſted.* I cannot but break out abruptly with the *Pſalmiſt*, *I have hated the ſins of unfaithfulneſs*, and as the old *Patriarch* ſaid of his Sons *Simeon* and *Levi*, that drew from the *Sichemites* the holy bloud of Circumciſion, that they might the ſooner ſpill their lives bloud upon the ground, *O my ſoul come not thou into their ſecret, into their aſſembly mine honour be not thou united.* Let us inſtance in ſome points of truſt. To betray a ſecret is fit for none but *Doeg* the *Edomite*, a Beaſt ſet to keep the Beaſts of *Saul*. The *Lacedæmonians* ſitting in counſel had a Ceremony to charm their doors, as if no ſecret ſhould get out of that circle, and *Alexander* ſays *Plutarch* was wont to ſet his Seal upon their lips, to whom he had committed his affairs of truſt. *Tertullian* reports of the fidelity of an *Athenian* Woman, who was made privy to the counſels of *Harmodius* and *Ariſtogiton*, and being brought before a Tyrant that urged confeſſion from her, rather than ſhe would do it ſhe ſpat her tongue in his face.

In matters of greater truſt, if greater may be than ſilence, the old *Roman Laws* urged men to perform ſuch faithfulneſs, that an orphan Child committed to the pupillage of a friend lay upon his charge to look unto it next to his own Parents, next to the Orphan the Client that had committed his Cauſe to his Patrons protection was to be reſpected, and both theſe before their own Brethren. *Gellius* abounds with teſtimonies to prove it, *primum locum juxta parentes tenere pupillos, proximum locum clientes*, ſays the Author. And the Poet *Virgil* in the deteſtation of that wicked Guardian which ſlue young *Polydor* for his Portions ſake, makes the very trees to drop bloud that grew in the place where the child was buried. Did I ſay before, that *Simeon* and *Levi* broke fealty with the *Sichemites*? Did they deal any better with their own Father? *Jacob* put two things into their charge, his Flocks and their Brother *Joſeph*: 'tis true, they did tend their Flocks, but you know their uſage to their Brother. O ye fools, ſays *St. Baſil*, if dreams be vain, why do you vex him for a dreams ſake; if dreams be true and infallible, why do you think to thwart and hinder the Divine Providence.

If infidelity did only breed an ill opinion in that one diſloyal party which commits it, the matter were not great; but for one *Achitophels* ſake jealousies, evil ſuſpicions, wrong ſurmises are counted the wiſe mans character in this ſubtle generation. *Epicharmus* his ſaying went current with *Tully* for a moſt ſage dictate *νῦπε καὶ μέγιστος ἀπιστεῖν, ἀλλὰ ταῦτα καὶ φρενῶν*: 'tis the very ſtrength and ſinews of prudence to diſtruſt and be circumſpectious. Thus Sycophants and Impoſtors have changed the face of the world, and the innocency of the Dove is nothing ſo much reſpected as the wilineſs of the Serpent. *ὡς μὲν ἀπιστος ἀπιστεῖ*; let them that dare truſt that man who is too much miſtruſtful. Have you been deceived? ſays *St. Ambroſe*, do not diſlike your ſelf for that. So was our Saviour in his Apoſtle *Judas*, *ut nemo agere ferat eraffe judicium, periſſe beneficium*: and I ſee no reaſon, why he that is a wiſe man ſhould ſeem a fool, becauſe he that ſeemed an honeſt man is proved a knave. *Simónides* was conceited of the *Theſſalians* that no man could over-reach them, but did he

he commend them for this? Take his reason with you, and you will say no. *Stolidiores esse quam ut possint decipi.* They were such gross Idiots, that no man knew their disposition how to practise upon them. I did ever think meanly of the wits of Sycophants; all the glory that they reap is this, the Impostor had no faith, and he that trusted in such men had too much charity.

If the portion of the Fatherless be made over to thy custody, remember old *Tobias* friend *Gabael* of *Media*, who delivered up to *Tobias* the Talents sealed. In the cause of the distressed Client be as trusty as *Solomon* was to the Harlot, and let her have her own. If thou hast betrothed a Virgin, remember what *Jacob* endured, with what constancy he persevered in the love of *Rachel*. Lastly, There is not a greater trust in the world, than to be deputed a shepherd over the flock of Christ. O be faithful and vigilant, break the bread of life which Christ hath bequeathed. But if the Portions of Orphans cleave fast to your hands, how can you hold them up to that *Saviour*, who committed himself to *Josephs* trust when he was a Babe, and was not deceived? If the cause of an abused Client rattle in your mouth, how can you plead for mercy to him, who did plead so well for the woman taken in Adultery, and she was acquitted? If the faith of some poor betrothed Virgin, whom you have wronged, cry for vengeance, how can Christ, the faithful Spouse of the Church, attend to your supplication? If your poor Lambs pine for want of milk, how shall the great shepherd *Christ Jesus* afford you the comfort of one drop of water? O the sobs of Orphans, the cursings of Clients, the tears of abused Virgins, the bleatings of your Flocks, the revealing of secrets. *Arcanique fides prodiga perlucidior vitro*; and this Psalm of *David* against *Achitophel* his false Counsellor will ring over heaven, and cause judgment to fall down upon such who lifted up their heel against them that trusted too much to their slippery infidelity. *Yea mine own familiar*, &c.

Now the third complaint is forest, he that did eat of my bread, *Magnificavit dolum*, did exalt mischief against me. It hath been said in scorn of the *Epicure*, that the palate of his mouth was more sensible than his heart, it is well that somewhat would please him. But *Achitophel* had neither feeling of *David's* true love in his heart, nor any taste of his benefits in his mouth, friendship and food were both lost upon him, *Comedebat panes*, and yet he is his enemy. As in the overflowings of *Nilus* the corn fields are the better, and the fatter for it, but Serpents and Vermine grow out of the fruitfulness: So the overflowing of benefits begets nothing in an ill disposition but Worms and Cankers: *τὸς μὲν κύνες τρέφοντες ἱμῶσιμεν*, says *St. Basil*. Not a Cur so fierce but will fawn upon you, and lick your hands if you feed him; Birds are not so wild but by giving a little meat unto them, in time they may be brought to pick up crumbs at your Table; what a brutish thing is ingratitude, that the beasts may be won with that which would not win *Achitophel*? Nay, there are such, says the *Father*, that you lose them when you bestow kindness upon them, and envy will repine that you have ability to supply their wants. *Jupiter hospitibus num te dare jura loquuntur*, &c. The Table of hospitality was ever accounted a sacred thing. And *St. Austin* thinks that Christ did reveal himself to *Cleophas* and the other Disciple in breaking of bread, rather than in any other sign, because they offered him part of their own entertainment at *Emmaus*. And Salt was a Symbol of friendship among the Heathen, because feeding at the same board was an uniter of affections and amity. The Greek Proverb makes it the basest kind of love, to have the relish of a Parasite in a mans mouth, *τείνυζα τῇ φιλίᾳ*. to love no longer than we are fed. But here is a canker worm that devours the sap of the tree that feeds him, like unnurtured beggars, served plentifully at rich mens doors, and yet take advantage how they may break in and rob the house where they were relieved.

You may as soon reduce the babling of a mad man to reason as to take any measure of this vice of ingratitude. Can you search the depth of that which hath no bottom? It is *πίθος τετελειμένος*, a Sive or Colender which contains nothing that you pour into it. It is gone like the wind which passeth by our ear, and you shall hear of it no more. Take the great instance from him whose case was most pitiful. Why was our *Saviour* put to death? For envy. Why was he envied? For his good Works. What good Works had he done? He fed the hungry, and this bountiful Lord hath Gall and Vinegar presented to him. He raised the dead, divers of their own Nation, and yet the giver of life is put to death; Devils were cast out of another, and the cleanser of the house is defiled with spittle. Can any reason be

given for this? We may say indeed, as one did, to our own shame, that there are a sort of men, *Dives aliorum jacturis, immortales funeribus*; such as are rich by other mens losses, and immortal by other mens funerals: but what reason can we yield for that? none at all. It is a sin without a bottom, and therefore it hath the greater affinity with Hell and damnation.

I have thought it one of the Devils principal projects, that since the story of the *Athenian* and *Roman* Commonwealths were the most likely to be turned over and perused, you shall not pass the Annals of five years but some memorable example of ingratitude will cross your way. In *Athens* it was *malam epidemicum*; their all deserving *Miltiades, Cimon, Aristides, Themistocles*, discarded, disgraced, imprisoned, a City full of severe Laws against ingratitude, *Sed moribus suis quam legibus uti maluerunt*, full of opposite practice to the Laws. In the *Roman* Polity *Camillus, Africanus, Scipio, Manlius*, many more either dethroned from dignity, deprived of life, or banisht their Country; wherefore *Africanus* spat in their face again, when dying in exile he did appoint this Epitaph for his Tomb, *Ingrata Patria, ne ossa quidem mea habes*; he did not bequeath so much as his bones to his ingrateful Country. These are the Devils Land-marks to guide after Ages by such disloyal presidents; we want not history then to pattern this vice by example, but if you ask for reason, as I said before, it is deeper than the Sea, and you cannot sound the bottom. Unless this may give a little satisfaction to the curious, that the flower of vertue hath been always untimely cropt in Popular Government, when the multitude are more prone to darken glorious deeds with envy than to make them famous by reward. And I could never find in my reading, that a deserving person found a due recompence in any State but by the bounty of a *Monarch*. And therefore it is a thousand pities, that our ἀνομοῦτοι, our *Kings and Princes*, that appoint prizes to them that best behave themselves in the Combate, that they should light upon ungrateful Courtiers, like *Dauids* undermining *Achitophel*, his familiar friend, that eat of his bread, &c.

I hope the truly noble and magnificent mind will say to this, *Non nova mi rerum facies inopinave surgit*; that he full well knew and foresaw he must lose many good turns when he bestowed them among men. *Est tanti ut gratum invenias experiri vel ingratos*, says *Seneca*; One thankful man is so precious a jewel, if you find him out, that it will quit cost to try twenty that are unthankful. Shall a good man lose the employment of his bounty because evil men have forgot the retribution of gratitude? God forbid. Shew me an Usurer that hath broke up trade for being cast behind by one bankrupt; Shew me a Seafaring man that leaves to traffick for one losing voyage. *Post malam segetem serendum*. You cannot shew the man that will hold his hand from the seed hereafter, because one crop did not answer expectation. Nay, I had rather preach, that there was never more than one covetous *Judas* in the Church, who loved thirty pieces of silver better than a thousand blessings of his gracious Lord. I had rather perswade you, there was never more than one projecting *Achitophel*, who would contrive subtilties against *David*, who advanced him to the highest honour of his counsel; I will say that there is no mouth but doth blefs him that feeds it, no needy soul but doth pray for him that relieves it, rather than discourage the liberal Benefactors, & weaken the hands of them whose hearts are enlarged to help the poor with their plenteousness. Again, the truly charitable delights in his own good deed, because it is given and bestowed, not because it is returned. The glory of the *Roman* Commonwealth, says *M. Antony* in *Plutarch*, appears not by the rich tributes they receive, but by the chargeable succours which they afford to their distressed Confederates, & δι' ὧν λυβάνουσιν, ἀλλ' ἐν οἷς χαρίζονται. Lastly, If you shut up your compassion against all men, because a few unthankful have put up your kindness in the dark, taking no notice of your hand that gave it, you commit not only rigour, but great injustice, to punish more than have offended.

As for him that rewards evil for good leave him to God to receive his judgment. Serpents can bear poison to envenom others, which doth not harm themselves, but the venom of the malicious shall be his own bane. The Viper dropt into the fire which hung upon *St. Pauls* hand, *Acts xxviii.* as if it had taken punishment of it own self, *Quod nihil ad se attinens corpus attigisset*, because it light upon a body which it should not have assaulted; but *Achitophel*, not so conscionable as this Viper, whom it irkt to have toucht the Saint of God, broke his own neck for madness, because he could not supplant *David*. When *Scevola* ran his Weapon at *King Porfenna*, but missed his mark; the good King intreated him so courteously, that he made his

his enemy to say, *Ego fortune non succenseo quod à bono viro aberraverim*; I am not angry at Fortune which turn'd away my Sword from so good a man: But this *Politician* in my Text had not the grace to rejoyce and be glad that his Lord and King did escape his pernicious stratagem; but, ambitious of nothing but to seem wise, disposeth his house in a prudent order and hangs himself. And because I cannot leave such a miscreant in a better place, here ends my treatise of *Achitophel*, of *Dauids* complaint, and the first part of this exercise, *Yea mine*, &c.

And as *Achitophel* left himself hanging between heaven and earth for all men to gaze upon, so likewise hath *Judas* in the second part of the Text. I am now come from the plotting Statesman to the Apostaticall Churchman; from him that dealt perfidiously with *David*, to him that was the traitor against *Dauids* Lord, *The Lord said unto my Lord, Psal. cx. Corruptio optimi est pessima*. That which is sweetest, when it is corrupted is most unsavoury; and by how much an *Apostle* of Christ was an office of more sanctity and faith than a Counsellour of King *David*, by so much the corruption of *Judas* is more foul than the corruption of *Achitophel*. To be called the Friend of his Creator, to be trusted by him who was the wisdom of the Father: to eat of the Paschal Lamb with him who was the Lamb of God, and yet to be the man that did ensnare his life, methinks the Devil did not enter into *Judas*, but *Judas* was more likely to enter and possess the Devil. Of every branch let me speak a little, as I did in the former complaint, *Yea mine own familiar friend*.

Origen was so astonied to see *Judas* have this honourable compellation, that he would make us believe in his 35. *Hom.* upon St. *Matthew*, that no good man is so called in the Scripture; *Friend how camest thou hither not having a wedding garment?* he was bad: to him that grudg'd that he received but one peny in the Parable, *Friend I do thee no wrong, take that which is thine own and depart*, he was stark naught. But *Origen* did not remember that *Abraham* was called the friend of God, or that the Lord talked with *Moses* as one doth with his Friend, or that *John Baptist* was called the Friend of the Bridegroom, for the honour of these Saints be it spoken, it is strange that *Judas* should be stiled his own familiar friend. But such reasons as I have pickt up I will briefly lay down before you.

I. *Judas* did bear himself as the friend of Christ, like a false dissembler. I will instance only in that profane kiss, a sign unto those that should lead him bound unto *Caiaphas*. Why did not the Traitor say, him whom you shall see chiding and reproving me, him that spits upon me, and accurseth me; no, he trusted too much to the lenity and gentleness of his Lord, therefore *him whom you see me kiss hold him fast*. St. *Chrysostome* knows not which he should blame most, whether the High Priests, for sending their Servants with swords and staves, καὶ οἱ ὑποτάκοντες τὰ σκήνη, a sweet muster for Priests to make says the Father, I would the High Priest of Italy would mark it; or whether *Judas* that came to betray his Master with a kiss. If thou wert not ashamed of the fact, ἂν δὲ τὸ χίμαρ τῆς προδοτικῆς ἀσχύνῃ is it possible thou shouldst not be ashamed to give thy accomplices such a token? But out of that mouth, which had bargained for the wages of iniquity, nothing could come from those lips but a sign of mischief. O let no false Brother be encouraged, that the Son of God did not detest the kiss of an hypocrite, *Non ut simulare nos doceat, sed ne prodicionem fugere videatur*. It was not to embrace a false friend, but he would not thrust him back, lest he should seem to decline and avoid his Passion. Would you not think, but as *Elisba* put life into the *Shunamites* Child by laying mouth to mouth, so *Judas* much more might have received life by laying his mouth to our Saviours? Had it not been probable, that since the woman was cured of her bloody issue by touching the Hem of his Garment, much more *Judas* should be cured of a bloody heart by this royal favour? No, beloved, they are not the lips that kiss him, nor the womb that bare him, nor the paps that gave him suck, that make any one happy, but a heart without guile, and love unfained. Small comfort it is to *Judas*, that upon this outward sign of courtesie he is called his own familiar friend.

Secondly, *Judas* doth pass current with this mighty name because Christ did use him as a friend. Bad as he was, the Spirit of God is not ashamed to call him one of the Twelve, *Ne tam exiguus numerus esset sine malo*, says St. *Austin*; that we may see how corrupt the world is, since in so small a flock there is a Wolf in sheeps cloathing. The time will give me leave to make but one instance of our Saviours good offices unto *Judas*, and that is the washing of his feet. Nay, *Lorinus* tells it as a received tradition of the Church, that among all the Disciples *Judas* was the first whose feet our Saviour washed, to satisfie his aspiring ambition. *Sed quod lavit gratia*

tia inquinavit perfidia, says St. Ambrose; Grace would have wash'd him clean, but that perfidiousness stain'd him like a Blackamore. And could Judas lift up his heel against him, whose precious hands had wash'd those heels in all humility? Like Sciron the murderer, who placed his Throne by the Cliffs of the Sea, and constrained Passengers to kiss his feet, whom he spurned down the Rocks, and broke their necks. Could those feet be swift to shed blood? Could they find the way into the High Priests Hall after they had been bathed and wiped with the hands of a mighty Prince, which notwithstanding cast themselves under the Traitors feet? What could the mighty God do more, than to draw poor dust and ashes to him with this title, *Yea, mine own familiar friend*?

Thirdly and lastly, the name of friend is not pluckt away from Judas, because Christ stretched out his arms, and was ready to receive him into friendship if he had repented. Whither doth this lost man run with his thirty pieces of Silver? Is there not an High Priest to go to greater than all the Priests in Jerusalem, that he runs to Caiaphas to cast them before him in desperation? As Tacitus said of Claudius Apollinaris, a vain inconstant man, *Neque fidei constans erat, neque constans in perfidia*; so Judas knew neither how to be faithful to Christ, nor how to behave himself when he was treacherous. When he had trained a Plot to betray his Lord, he knows not how to make amends to renounce the treachery. Had he but stood and wept among the Daughters of Jerusalem, or ran to Golgotha to learn repentance from the converted thief, then surely he that bore the iniquities of all the world upon his Cross would have felt no more burden, if he had carried the sin of Judas. And so much for the last reason, because our Saviour is ready to be reconciled to every contrite man, therefore he did expect this fruit from Judas, and calls him *his own familiar friend*.

I proceed to the next branch of his crime, *He whom I trusted did lift up his heel against me*. But because our Saviour knew before what was in man, or in the heart of man, it must stand as a question to be debated, why he would lay himself so low as this humility, *to trust in Judas*?

1. Bucer comparing this place of the Psalmist with the same as it is cited, *Joh. xiii. 8*. finds these words to be left out in St. John, *the man in whom I trusted*, and so rejecting Judas as never worthy of our Saviours trust, applies himself to give no answer.

2. Leo and Euthymius varying from some stories, which cast infamy upon Judas, that he slew his Father, and was incestuous with his Mother, to the end that he might honour our Saviours choice in the twelve Apostles, inclines to that opinion, that Judas was once good, and worthy of our Saviours trust. Yea, Theophylact is willing so far to excuse the Traitor, as if he did not sell his Master, thinking to bring him to the death of the Cross, but having had experience, both at the brow of the hill, when the people would have cast him down, and likewise when he escaped stoning in the Temple, by passing away in form invisible, how it was in his power to delude his enemies, I say Theophylact conceits of Judas, that he did expect Christ would now have acquitted himself from the judgment of Pilate. Beloved, this is my rule; Where men cite conjecture, and not reason, it is free to gainsay or incline to their authority: But where the Scripture gives up a spark, it is enough for us to light a Candle by. Now says Christ, very early after he had chosen his Apostles, *John vi. Have I not chosen you Twelve, and one of you is a Devil*? This methinks disables Euthymius his opinion, and from the beginning there was no grace in Judas.

3. The common current of Expositors confine the trust which this man had to the credit which was given him to bear our Saviours Purse of Alms and Charity. What they say cannot be disallowed as improbable; yet it seems Christ put little trust in such an officer, for when a payment was to be made of Tribute unto Caesar, the money was borrowed of a Fish, and laid in the hand of his true Apostle St. Peter to disburse it.

4. This is the construction of the Gloss, Christ had that eye of trial over all things, *ἐλέγξεν ὅς ὅς πάντ' ἐφορᾷ*, and therefore it could not be verified in him, that he put any confidence in so ungracious a practiser. *Sed membra crediderunt*. As Christ was persecuted in the person of the Church, Saul, Saul, *why persecutest thou me*? So he trusted in Judas in the person of the Church, which did whilom believe in him for a true Apostle. Yea, Leo tells it with as much confidence as if he had seen it, that no Apostle did cure more diseases, or cast out more Devils than Judas; and he passeth

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in old stories for no indiligent Preacher. O how often do such false Teachers enter in passing for Seeds-men, and sowing Darnel in the field. So that the Church may say of such Labourers, *Tea, mine own, &c.*

5. St. Ambrose his judgment shall be the close of these opinions, and, as I conceive, it carries weight, *Periclitari maluit iudicium suum Christus quam affectum*; Christ had rather we should conceive hardly of his judgment than to think he is not of the same affections with us. He had undertaken our frailty, and would shew it in this part of his humility. He that hungred could have contented nature without meat; he that slept in the Ship could have satisfied nature without a slumber; he that is more inward to our heart than our own selves could have displayed the secrets of Judas openly: yet it did please him otherwise, to shew his agreement in civil commerce with the frailties of men. St. Chrysostom, preaching upon St. Paul being struck blind from heaven, hath this Moral upon it, *Nemo melius videt quam qui cecutit*; No man sees better than he that hath been once blind: According to which I say, No man is more prudent than he that hath been once deceived. Therefore that we may patiently suffer our judgment sometimes to be abused, our Saviour put himself in the way to be a mirrour of that humility, *And his own familiar, &c.*

He that did eat of my bread: Here is another Article to fill up the measure of Judas his Enditement. What, another obligation? And yet betray his Lord? I am ashamed to say there is so much iniquity in the nature of man: But it is too true, that a small kindness, as it will work no good, so it will work no hurt upon the worst men, whereas a multitude of benefits provokes ingratitude to hate the Author. *Beneficia eo usque lata sunt dum videntur exolvi posse*, says Tacitus; That which may be repaid is well accepted of, but some are so devillish, that instead of good will, they return hatred, when they know they must die ingrateful. So did this false Apostle, who, not contented to be an under confederate, was *Dux eorum*, says St. Peter, Acts i. 16. *the Ringleader, the Captain of them that took Jesus*. ἐμεγαλυνε την ωτιαν, says my Text, *He did lift up and exalt his power*; *Magnificavit dolum*, says the Chaldee Paraphrase. He did advance his treachery, not like Dan, *An Adder in the path lurking to bite the horse heels, to make the rider fall backward*, Gen. xlix. 17. no such lurking Adder, but as a flying Serpent, *magnificavit dolum*, he lift up his heel, he triumphed in his ungodliness. And yet will you know what interest he had in his Masters favour? *Comedebat panes meos, he did eat of my bread.*

If we follow the interpretation of the Gloss, it is to be understood *de buccellâ quam intinxerat Iesus*, of the sop which was dipt, and given into his hands with this reproach, *To whom I give the sop he shall betray me*, John xiii. 26. If we follow Cassiodor, he says this bread is *Doctrina in quâ spiritualiter epulamur*, Christs continual preaching and instruction, which is the food of the soul. So David, repeating my Text in a Paraphrase, p. 55. turns it thus, *we took sweet counsel together*, there was the trust; and *walked in the house of God as friends*, there was the bread which was eaten. But if we follow St. Hierom, and a list of Worthies after him, it is to be understood of the blessed Sacrament. Say it were the Sop, and did you ever hear of a Conscience so seared up? That durst be treacherous when he was branded with the suspicion, *Tu es homo, Thou art the man*. Say it were the preaching of the Word, and what Adder would have stopt his ears except this Serpent? When that voice charm'd him so often, at which the Angels are astonished, and hide their faces. Say it were the bread of the Celestial Communion, and how stubborn was this unbeliever that could not relish how precious the body of Christ was before he did betray it.

Beloved, I would that Judas were to be blamed alone. But if we could consider what things the Lord hath done for our peace; who is he among us all that hath not had his sop, that is, some particular token, some especial means, Gods hand reaching out a good occasion unto us as well as unto Judas? We have not the lively voice of the very Oracle, but we have the Letter of the very Oracle, and the true Prophets of the very Oracle, reading the Law in the Congregation, expounding faith and good works from the Pulpit, giving to you all τὸ σιτημετριον, *the portion of your food*. And we cannot say but there is a Pot of Manna in the Ark; the holy Supper provided at solemn Feasts, heavenly meat dispensed in due season, whereof we have been partakers. Now if after particular warning, a token best known to every mans conscience, if after the Word preach'd, if after the Sacrament of Christs own body, we wax stubborn and rebellious, as David charged Achitophel, as Christ impeached Judas, so will God endite thee, *Tea mine, &c.*

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Had I not read of the poysoning of an *Emperour* with the Cup of the *Eucharist*, and of a suspicion that a *Pope* was made away with the consecrated Host, I should have thought that none had come to the Communion Table with a murderous heart, but only *Judas*. But now I have considered, that to enter into conspiracies with the Sacrament set before them, is as solemnly kept, and as usual with the *Jesuits*, as to tune Instruments before Musick. I can give an instance for what I say in that execrable Powder Plot; they that have transubstantiated the Wine into blood, and the Cake into raw flesh, are fed for nothing but to prey upon the flesh of their enemies, like *Diomedes* horses, and to drink their blood. *Tam bibit hoc avidè, quàm bibit ante meram.* They are not beholding to the Devil for his temptation, *Mat. iv. To turn stones into bread.* Let the Devil rather be beholding to them, and learn how to turn bread into stone, and brain there our familiars. *Melchisedech* brought forth bread and wine for *Abraham* after the slaughter of his enemies, if you would moralize it, after the mortification of his sins; but was ever such an holy Table spread to furnish any man to go out to battel to kill his Friends and Confederates? I have not many words to speak against this violent sin, the extinguisher of all grace, and the shame of nature; but I will speak home. Whosoever frequents this Supper, and beats out Plots upon this Table as upon the Anvile of malice, like *Judas*, like the *Jesuits*, the root is Hell, and the fruit is certain condemnation.

St. Austin, in his twelfth Sermon upon *St. John*, hath given me the hint to go one step further; The good members of the Church, says he, are set forth in the person of *St. Peter*, *In Jude personâ reprobi*, the lost part, the Reprobates are characterized in the person of *Judas*. Wherefore there is great reason from hence to cry after collapsed Hereticks who renounce the Faith which once they professed in sincerity, and to summon those discontented Runnagates who fall off from our Church to the glorious superstition of the Papacy with this compassionate verse, *Yea, mine own familiar friends*; yea, my Children that have suck'd my breasts have drawn blood from me: such upon whom I have laid hands of Ordination have broken the Covenant, and smote me with the Palmes of their hands, their Pen hath wounded me with bitter Motives: Such as have eaten my bread, and compassed my Communion board like Olive branches of peace round about my Table, they have called me the Seed-plot of new Doctrine, and the Mother of Sacrilege, they have lift up their heel against me, and kiss'd the proud feet of my Adversaries. We have no such enemies against our peace, no such slanderers of our Church, no such forgers of Calumnies almost incredible, as among those fugitives that have skulked to *Rome* and *Downy*, to worship the Gods of the Groves. As if they could not prove themselves to have forsaken us, unless they had forsaken natural affection, and the ingenuous colour of modesty.

Away with them rebellious tongues, let them pack to other Kingdoms, we are not afraid as *Pyrrhus* was, that they who spoke evil of him at home, would backbite him worse if they were banisht and sent abroad. No, I am glad there is Sea enough about the *Island* to purge away such filth from the shore *retrimenta populi*. Let them who abide with us be more couragious, like the remnant of *Gideons* army, and be confident, that although some, which were harnessed and carried Bows, have turned their backs from us in the day of battel, yet by the hands of the residue the Lord will give victory to his chosen people. But as *Cyrus* in *Xenophon* speaks of the manner of the *Median* hunting beasts in Gardens, that they did *δεσφύοντες ἀνέλεον*, hunt beasts that were bound; so to follow these turncoat Fugitives, which have sheltered themselves in Cloisters, and are sworn to do us mischief, it were *vineta venari*, to pursue that which was entangled, therefore I leave them with *Judas* and this brand upon both their foreheads, concluding the second part of my Text, &c.

I am now descended in the third place to the stratagem of this day, and am fain upon the haters of my Lord the King. A King who is an uniter of Kingdoms into one body as *David* was of *Judah* and *Israel*, none more zealous, no not *David* himself, for the prosperity of *Jerusalem*, and the magnificence of the holy Temple. Under Christ not only the Supreme Head, but under Christ the most careful Watchman of our Churches; and as Christ did tenderly affect his Apostles above all other men, so the Successors of the Apostles, the Reverend and most holy Bishops of our Church, have found not the smallest place in the love of our gracious Sovereign. Surely above all men if the Clergy be not careful to set forth the honour of this day with great joy and solemnity, it is their ignorance, or their negligence. Ignorance

rance is the very annihilating of a Scholar, negligence the foulest fault in a Labourer.

Had these furious Sword-men that laid their weapons to his throat found an austere Master, nay, a Tyrant, they must have born with it, and not touch the man that bears the character of the *Lords Appointed*. But his *Peers* are *verè pares*, welcome as his equals, his familiar friends. Had they been out of the lists of counsel, not acquainted with secret affairs, what should they do but be thankful for the peace which they enjoy without trouble, and pray for that Government which fills them with plenteousness without their labour, but they were familiars in whom he trusted, adventuring his Royal Person not only under their roof, but under their locks and custody. Lastly, had his bounty no way flown into their Coffers, (and whose bounty among all the *Kings* of the earth hath replenished more?) yet their bodies are secure by the protection of his Laws, their souls secure by his maintenance of true Religion, their goods secure by his Courts of Justice, and yet his own, &c.

Did eat of his bread, that is true. But to feed upon the *Kings* hospitality is a courtesy every day common to thousands that visit the Court: But for a *mighty Monarch* to grace his Subjects Table with his Royal Presence, and to eat of his bread, this is not the felicity of every one; *Pauci quos aquus amavit Jupiter*, it is a respect of high honour where it lights, and the glory of an illustrious Family. And out of doubt that mind must be very sordid and avaricious, that esteems it not the more noble grace, to make their service find acceptance that they may expend somewhat rather than receive somewhat of a mighty Potentate. I can spare no more time to publish the black sin of the Authors of this treachery. It was *Dionysius* his saying to *Plato*, that if he should dismiss him, and give him leave to depart for *Greece*, *Plato* would make him the common talk of *Athens*; Do not think O *King*, says *Plato*, that we have so little care of learned conference that we would chuse you for our discourse. So I hope, beloved, that our hearts are so full charged with thankfulness to *God* for this days deliverance, that in twenty years and more we have no leisure as yet to think of the Malefactors. Let this day be spent, and many days following, only in Prayer, and Supplication, and Thanksgiving to that *God who hath given victory to his Anointed, and will do to his Seed for evermore*.

Nay, let me add one thing *coronidis vice*, and I have quite done; we have found this verse to tax *Achitophel*, to condemn *Judas*, and lastly, to lie at their door who perished deservedly this day in their own fury. *Bonaventure* hath yet smelt out another enemy, and such a one, as none more familiar, none more intimate to any of us all. Is not this fair warning beloved? And will you know who it is? O man it is thy self. He that prays to *God* to bless him from his enemies is afraid of malice, indeed it is a dreadful thing. He that prays to *God* to bless him from his friends is afraid of treachery, and indeed no mischief less avoidable. But let me pray to *God* to bless me from my self; no enemy so full of flattery, so like to prevail, so cunning in temptation. *Ἐν δ' ἰδίῳ τήνκου ὄλος πόλεμος*, it is the Civil War which wastes the inward parts, it is the carnal man against the spiritual. Self-love is every mans disease. Why? *You are your own familiar friend*. Confession of sins can hardly be extorted from us. Why? We trust to our selves too much. Gluttony and Riot are within our Walls. Why? We feed our selves, and are our own carvers. From our enemies defend us O Christ, from Forain Invasion, from Domestical Conspiracy, from the malice of *Satan*, and from the corruption of this vile Flesh, the body of death which we carry about, *Good Lord deliver us. AMEN*.

THE FIRST SERMON

UPON THE Fifth of November.

AMOS ix. 2.

Though they dig into Hell thence shall my hand take them:



WE have two sorts of Holy-days and Festivals to call Assemblies together into the Church of God: Some in honour of the *saints* who are our friends, that their Piety may redound to our imitation: Some occasioned by the malice of our enemies, to sing praises for our preservation; both are useful, if we advise aright. And who knows, whether King David was instructed better from Hushai his Friend, or from Shemei that reviled him? He that would be safe, says *Plutarch*, and walk sure, ἢ φίλων δεῖται γνῶσαν, ἢ διαπονητῶν ἐχθρῶν, he must either have true Friends, or bitter enemies. And, as God would have it, the Church hath plenty of both sorts: Saints of honour in heaven, spiteful men to undermine it upon earth: darkness beneath to complot treachery, light above to reveal it: There is both *manus fodiens*, an hand digging into Hell against us, and *manus educens*, the eternal hand that fashioned all things on our side, to take them out. Beloved, here are two chief instructions from two main ways to inform our faith, blessed is every one that hath duly prepared one heart to receive them.

Which that we may the better do, I pray observe what a lofty Hyperbole the whole verse doth consist of, threatening the ungodly, that they shall neither have advantage by Heaven nor Hell. *Though they dig, &c.* They that go about to cast away themselves, are not in their way except they wander. And that you may know how sinners straggle whithersoever they go, mark what several interpretations the words do bear. *Hugo* the Cardinal his Exposition is thus: *Si descendero in infernum, hoc est si profundum malorum confiteri nolo*; If I keep close in my breast the secret of my sin, yet God will reveal it to my confusion: *Si ascendero in cælum, si de justitiâ meâ superbiero*; Though I extoll my own works as high as my Saviours merit, yet my righteousness shall be found an abomination. The *Chaldee* Paraphrase leads us to this interpretation; when the Army of the King of Babylon shall come, though you hide your selves in Vaults and Caves, yet your flight shall be in vain; *Quamvis ad aras fugitis*, though you clime up to the Altar as *Joab* did, yet the Sword of *Benaiah* shall cut you short. *Lyra's* opinion is the third, and differs from the others; *Si recurrint ad consulendum Demones pro suâ evasione sicut Saul fecit*; Though they dig into Hell, and consult with Witches and Sorcerers, as *Saul* did, yet all shall come to nought: and then, *Si ascenderint in cælum sanctos invocando*; though they call upon all the Saints in heaven, yet shall not that superstition help their cause.

But had *Lyra* or *Hugo* lived in these our days, or for eighteen years past had any wrote upon *Amos* but a *Jesuit*, one interpretation beyond all these must needs have met them in the face, they could not shun it. For to dig into Hell, and to climbe

up

up into *heaven*, they are all in all, both root and branches of that most execrable Powder-plot. Wherefore you may conceive as if the Prophet *Amos* had thus spoken: Though they dig into *Hell*, or though they undermine our Kingdom with vaults, and Sellarage, their impious labour shall come to nothing, but to their own utter shame. Yea, though they climb up into *Heaven*, though they canonize the enemies of *God*, and the *King*, and make *Saints* and *Martyrs* of them whom justice did execute, yet their sin shall be revealed in this world, and remembered to their condemnation in the world to come. If thy body were equal to thy mind, says one to *Alexander*, *Alterâ manu orientem alterâ occidentem tetigisses*; A short reach, and nothing to this stratagem. Never was any work composed of such contrarieties, that had the Devil at one end, and the Saints at the other, *Hell* at the bottom, and *Heaven* at the top. *They mount up to heaven, they go down again to the deep*, says *David*, *Psa. cvii.* And in the next verse he concludes, that Mariners upon such giddy motions *stagger like drunken men, and are at their wits end.* What, Shall I not much more be bold to say of these men, that dive into *Hell*, and would be enthroned in *Heaven*, are not they at their wits end? Are they not drunk with the cup of abominations?

You see then I have two ways to seek out these Powder Conspiratours; toward *Hell*, and thither you may trace them by their digging: toward *Heaven*, but they never came thither for all their climbing. Were there no more *Garnets* upon earth, nay, no more well-wishers to such treasons in this our Realm, than there are in *Heaven*, it were a blessing that would deserve the solemnity of another Holy-day, wherefore I will turn me to the left hand only, and seek them out where I am sure I shall not miss, that is in the first part of the verse, *Though they dig*, &c. Who they were, whom the Prophet *Amos* speaks of, it bears no great sway in our present occasion. Who indeed but the Children of *Israel*? Being now in *Gods* fight as *Ethiopians* in the seventh verse of this Chapter, Idolaters that swore by the *God of Dan* and *Beerseba*, and by the sin of *Samaria* in the latter verse of the former Chapter. And you know now-adays who are like unto them, that were once an elected Church, and the *Israel of God*, but now have almost overtaken the Heathen in a kind of mimical Idolatry: But let them pass with that fault, and *God* amend them, it is not pertinent to the work of this day. My provision upon these words shall be laid out in this rank and order: 1. Here is the negotiation of the wicked that *they dig*: there wants no pains, there wants no secrecie. 2. Here is the object of their employment, and that is *Hell*. 3. There is a twofold end implied, why they undertake such a business; either for their own refuge, as I told you out of *Hugo* and the *Chaldee* Paraphrase: Or rather to undermine others, which is more agreeing to *Lysa*. 4. Here is the frustrating, and the defeating of their work, *Thence my hand will take them out*; snatch them from their thievish corners, and take his Chosen out of all their trouble. Beloved, to what toil iniquity puts men to? 1. They dig and labour. 2. To what secrecie? What dread of conscience? They dig into *Hell*. 3. How unprofitable is the event? For when all is done they are apprehended by the hand of *God*, not unlike *St. Peters* fishing, *Luk. v. 5.* *Master*, says he, *we have toyled hard, and all the night, and caught nothing.* Which is like *St. Pauls* gradation, who calls them works, unfruitful works, and works of darkness, *Have no fellowship with the unfruitful works of darkness.*

I begin with the *Action*, wherein two things are to be observed, the labour, and the secrecie. Digging it imports labour; for it self it is called *τομὴν*, and *μοχθηρία*, and most burdensome it is to them who are servants to obey it. Whatsoever we do, as we are men, it is an action under one of these three heads: For it is either an action of Phanisie, and prevents the concurrence of the will, and is neither good nor bad: Or secondly, it is an action of the will, but rash and sudden, and prevents advice and deliberation, which impeacheth both the value of a good deed, and diminisheth the malice of a bad: (for as touching sudden passions, and temptations that take us unawares, there hath always been some mitigation in the Laws of Man; and pardon, no question, before the judgment of *God*.) Or lastly, the will hath dwelt some time upon her object, and consulted, and delighted in it, and then if the work be amiss, this is that which, as *St. Paul* says, makes sin exceeding sinful. And now, beloved, this is that which our great Adversary desires in us, to make us lay the Cockatrice Egg, and hatch it, and bring it up; to put us to *fodere*, to dig and take pains to be sinful: To make the Prodigal Son bind himself Prentice, and feed Swine, a strange homage, and a most base attendance, to plow up iniquity, as the Prophet speaks, and to reap ungodliness.

Egypt was the Type, and Figure, the very platform of *Satans* Kingdom. There is nothing but gathering stubble, and groaning under task-masters, making brick, and more brick if we flinch under the burden. And the heathen when they would make us believe that they had peep'd into Hell, and seen all, make no relation but of toil, and hard usage that the souls were put to. One at the wheel, another drawing water: some rowling stones, and some twining cords: every corner full of fretful industry. For if *Satan* himself take no rest, shall his instruments look for ease and softness? *Six days thou shalt labour*, *God* requires no more. Nay, thou shalt labour seven days, Sunday and every day alike, and break the *Sabbath*, that is the Doctrine of the Tempter. I speak to them that can judge of the secrefie of States, and the wisdom of the world, what a Labyrinth *Matchiavel* hath put his disciples into to learn his mysteries and principles of treachery? How many Centuries of Rules to be observed? (Which I know not, but by the Index) it will ask brains to dig and delve for that invention of iniquity, but pure Religion, and undefiled may be comprehended in the smalest Medal, *Love thy neighbour as thy self*. All Liquors, that are wholsom for the sound are for the most part simple, and unmixed; but how many extractions go before, how many distillations and decoctions follow after to make a Poyson? *Carius venenum quam vinum bibitur*. It is an easie matter to tread the Vintage, and press out the juyce of the Grape in great plenty: but you must attend the fire and furnace to confect a drachm of poyson. So the service of *Baal* is but vassalage, his Priests roar from Morning to Evening, they lance and wound their Carkasses, *fodiunt ad inferos*, they dig to Hell; but the service of the Lord passeth away with joy and melody. A sacrifice of Prayer at Morning, and a sacrifice of praise at Evening. an heart without guile towards men, a stedfast belief in *Jesus Christ*, this is all. And yet will you say, the ways of the Lord are grievous.

The forbidden fruit, you know, it was not planted in the skirts of *Paradise*, near to the hedge, where any man might reach it; but in *penetralibus*, in the midst of the garden; as if *God* had hidden sin from man, but that the Serpent made him industrious to find it out. *Quid irâ laboriosius*, says *Seneca*? Look upon the pale face of anger and envy; Is not that sin a labour? Consider the loathing of surfeit and drunkenness: is not that sin a labour? Go to the Hospitals of incontinent lascivious persons, see how their marrow and their bones are consumed; is not that sin a labour? Will you laugh a little at the pitiful object of a covetous man? (No, we will not sport our selves with his vanity, *the Lord shall have him in derision*;) but when he denies sleep to his eyes, and meat to his belly, and rest to his bones, to scrape in a mite more to his heap; is not that sin a labour? Finally, let us look upon our *Parliament* Pioneers, such another Band as *Judas* brought from the *High Priest* with Lanthorns and Staves to betray *Christ*; three years they kept this Fox in their bosom, till at last it eat out their bowels. Three years, O Lord, they did behold thy heavens above, and all that time did never think of Hell that was within them: Did they not plow up the Seas to and fro in conference with foreign Nations? Did they not plow up the Land with their own arm, and possessed vaults with all Munition, as if they had belonged to the *Devils* Armory: When were any Gentlemen daintily bread put more to labour? What use shall we make now of all these instances? But cast off the bondage of iniquity; be not vassals to the Prince of darkness, since *Christ* hath made you free.

O but you will say, the work of Godliness is very great; the Gospel is a yoke, the way to glory is streight and narrow. So it is. And no question if you look not upon the reward to come, every course in the world is painful. Life and death, the fear of *God*, and the power of sin, all are vexation of spirit in this corruptible flesh. But, Beloved, who gave you feet and hands? Who did frame your body woven with veines, and strengthened with sinews? What may *God Almighty* say that did all this? As that *Roman* did to his Son? *Non te genui Catilina sed patria*. Since you needs must work either in my Vineyard, or in the *Devils* Dunghil, turn unto him that gave you limbs to work, they were not made to dig into Hell, but for my employment, and my glory.

And so much for the tedious labour to the which the ungodly do enthrall themselves. Now *secondly*, digging doth imply that they cast about for conveyance and secrefie; a thing that *God* did always reprove, ever since he divided between the light and darkness. The Ferret, the Mole, and the Cony, those creatures that dig into the ground were unclean food to Gods children, *Lev. xi. Spiritus movebatur*

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super expansum, Gen. i. the face of the world lay open before God, when the Spirit moved upon it; but there are an evil sort of men, whose Spirit never moves upon the face of the earth, but live as if they were strangers in our *Horizon*, and traded with our *Antipodes*: close, and subtle, fearful of nothing but a revelation; you can scarce fathom how deep their soul lies within their body. When *Saul* enquired for the Prophet *Samuel*, every Maiden whom he found carrying a pitcher of water could certify him, that the *Man of God* did sacrifice on the top of the hill, 1 Sam. ix. But he was fain to enquire and search over all the Land to find out the Witch of *Endor*. *Apemantus* the Cynick, says *Plutarch*, never thought himself better than in the company but of one more; his Partner *Timon* never thought himself more chearful than when he was quite left alone. The face of man will ever carry so much reverence, so much of the Image of God, that outrageous sins will turn away, and be loth to appear before it. *Herodotus* reports of certain *Indians*, that were wont to blaspheme the bright Sun when it rose in glory, as if the nights were too short to commit filthiness. Why, but our very name is enough to dispel darkness from our actions. We are called *φῶτες*, say the *Greeks*, as if men, and day-children did not differ one letter; and they that lurk, and retire, like *Sisera* in the Tent of *Jael*, and live like *Meteors*, the imperfect bodies of nature, in a cloud, they seem *βασύναται τὴν γένεσιν*, to repine at their birth and creation, which hath brought them to the light. Besides that the substance of our nature is more naked from the womb than any beast, without hair or feathers, without scales or shell to cover us, like the Fishes of the Sea: Besides this, I say, Nature hath provided that the Countenance of no creature doth betray the inward disposition so much as the face of man. Then let *Herod* the Fox know, and the profound Craftsmen of our age, that God hath half opened the heart of man in the complexion of his visage, as *Isaac* did open the two Wells in the Valley of *Gerar*, and if you dam and stop up the windows of your breast, as the *Philistines* did the Fountains, let us call them as he did, *The Wells of hatred and contention*, Gen. xxvi.

There was great devotion no doubt in the Vigils of the *Primitive Church*, praying, and singing Psalms in the dead hours of darkness, as if they were prepared to meet the Bridegroom at midnight; but because this custom smelt of too much secrecie, it was wisely left off as an offensive Ceremony. And, that all may be done in the face of the Congregation, though we allow, and exhort you unto private Prayer in your secret Chambers; yet the chief part of the *Liturgy*, I mean the *Lords Supper*, it is a Communion of Saints, and but in case of sickness or extremity never to be dispensed in private Families. And now, I pray you, call to mind the bloody conjuration of this day, to whose secrecie those desperate Pseudo Catholics swore even at the Table of the Lord. Was not Religion turned topsie turvy, when those sulphurous traitors, and their Father *Jesuits*, turned the Communion of our Saviour to a non-communion, to link and combine themselves in eternal silence? That Sacrament of Charity, the strongest tie of love that ever God made, became an Oath to unite the malice of Satan: "Sweet *Jesu*, thy side was opened to let out that blood which they dranke down to close up their sin in darkness; Thy body was exalted on high upon the Cross, that the world might look upon thy sufferings, which they broke and took secretly, as if it were to be buried for ever, and should never rise and appear in glory. And thus they thought to carry their stratagem, as the *High Priests* Servants did, when they blinded our Saviour, and smote him, saying, *Ariolare nobis quis te percussit*, prophesie if you can who they were that smote you down. It was commended for plain dealing in *Agésilas*, that he was wont in his travels abroad to take up his lodging in the Temple where he lighted, as if he that revealed himself to men by day, would not conceal himself to the very Idols by night. Alas how can they expect to shine hereafter like stars in glory that are openly seen, whose actions are as unknown to the world as hidden qualities? Or how can they make *St. Pauls* word good, that the vail is taken away under the Gospel, that have taken away all knowledge from the people, and instead of explicit faith profess *mystery*?

For if ever false wares were sold to ignorant people under dark lights, the *Lay* part of *Rome* have been so abused; the *Jesuites* shall carry it for the best juggling that ever practised. Such tricks are pretended to enthrall their Novices in belief, that if you resolve their cause into the last principles, the unnurtured people have nothing but *Templum Domini* for their share. First, Every Prayer they say it is a *Creed*, somewhat indeed they mutter in an unknown tongue, but for ought they know, instead

instead of a Prayer it may be a Blasphemy. And is not that Religion maskt in secrefie? Yet if the Church doth not teach them explicitly, the word of God will teach them to pray: but as the Spirit said to Christ, so do they to the Scriptures, *Quid nobis & tibi?* What have we to do with thee thou Book of God? It were as good for the Philistines to bring the Ark into the house of Dagon, 1 Sam. v. And is not that imperfect Religion maskt in secrefie? Well fare the Fathers; yet they talk'd of them much: to much purpose indeed, when like the Feast of King Saul, many Guests are there, but Davids place is empty. *Index expurgatorius* hath left the Parable behind, and spung'd out the Moral. As when one painted a Cock untowardly, says Plutarch, to his no great commendation, his Friends advised him to drive away all true Cocks from comming near it; so Falshoods are maintained, and Truth must not stand cheek by joule in the Fathers; and is not this Religion maskt in secrefie? Well, though the Doctrine of the Fathers be brew'd and spoil'd with their compositions, yet hold fast your Traditions, say the Tridentine Bishops, and all is well. And how came they (do you think) into credit? No question, says Salmeron, but our Saviour delivered them to St. Peter in the forty days between his Resurrection and Ascension. No question but Salmeron can never prove it; and is not this Religion maskt in secrefie? Nay, says Melchior Canus, Hereticks may be busie with other proofs, yet the Schoolmen will stand the shock against all incursion of Adversaries. Those are of good use many times, but many times, and perchance more often, the winding stairs, where you are still going down from conclusion to conclusion, and never see the bottom; and is not all this Religion maskt in secrefie? The sum of the first part of my Text is this, in the actions of the wicked there is nothing but labour in the undertaking, and shame, which makes them dig to shrowd themselves. Now I come to their object, *ad inferos fodiunt*, Though they dig into Hell, &c.

"The Souls of wicked men and evil Angels (says St. Austin) have these three qualities: *Rationem, passibilitatem, aternitatem*, and all these blessings turn to a curse. 1. They have reason, to be apprehensive of misery. 2. Obnoxiousness to passion, that they may feel the smart of misery. 3. Immortality, that they may groan in endless misery. O ye transgressors of Gods Law, can you deny that you have knowledge, what are the sufferings of damnation? Why God hath given you reason, are you not sensible that sometimes in this life you find a torture in your soul? Why, but God hath made you sensible and passive. Why are you so wilful, O ye desperate ones, to cast Heaven at your back, and when Hell is before you, and the eternity of damnation, to out-stare the Devil, and dig into his Kingdom? Mark how Hell it self cannot open its mouth so wide as the wicked would have it; they dig a bigger pit to enter in. *Non expectamus tentationem in multis sed praevenimus*, says St. Austin. We are in many things of our own accord so hasty to do evil, that we do not wait for bad suggestions, but even prevent tentations.

All Nations whom thou hast made shall worship, *coram te, before thee* O Lord, says David, Psal. lxxxvi. 9. If you look upon God your faces shall shine with innocence like Moses in Horeb, Stephens at Martyrdom, or our Saviours at his transfiguration: And then you must not dig downward, but say to the Tempter, get thee behind me Satan, and leave it to treacherous men to beat their brains out with knocking their heads against the gates of Hell. *Vultures ad odorem putredinis statim convolant, incorruptum corpus non attingunt*, (says Plutarch;) Vultures will flutter about a putrified carcass: but they have nothing to do with that which is clean and sincere. Therefore Idolaters are in their right way, and whither should they dig but into Hell?

Which Phrase of the Prophet Amos may be groundd upon these four Reasons: Sinners dig into Hell, 1. *Propter infinitatem peccati*, Iniquity is infinite like Hell, and hath no bottom. The waves of ungodliness will take a man in the first conceit to the ankles, in the delight unto the knees, in the act unto the middle, in the custome to the neck, in the contumacy the stream will go over our soul. When we set foot into any bad action, who knows his journies end? *Labitur & labetur in omne volubilis avum*. The Romans had an order in their Court, to cut off a suit of intricate debate, and called it *Amplius*, when they would thereafter determine more of the matter. Such an *Amplius* was in Davids Adultery, such an *Amplius* in St. Peters denial. Like a Cylinder rouled down an hill, so is the sin of our heart; if you once let it go, who can stop it? As it is said of *fluxus puncti*, that the least point may run into infinite, so can Satan malleate transgressions broader and broader, and bring in seven devils more, where there was but one before; and draw out as it were one Oxe hide into many thongs to compass a City.

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2. This Phrase doth note *sterilitatem peccati*, the unfruitfulness of sin. They that dig would find a foundation; they that dig into *Hell* miss their aim, and find none. As when one that sleeps thinks he eats, but when he wakes his appetite is hungry: So worldlings have nothing but in a dream, and when they awake they grasp nothing. That World which the *Devil* promised to our *Saviour* could be but some phantastical representation, because he shewed it in the twinkling of an eye. Sin is like the tombe of *Queen Semiramis*, that talks of a treasury to be hid within it, but he that digs into it shall lose his labour, and be laught at for his covetousness. Satans Sophistry never had good conclusion; and when you gather his harvest all is but Tares. Wherefore our sins are compared to the hairs of our head, and the sands upon the Sea shore. What are the hairs of our head? Neither blood nor marrow, but the excrements of our body. What are the sands of the Sea? But the barren wash which the Land hath spued out. Such are the Sins that intangle us.

But for such sinners as we have to deal with, there is today a third reason why they dig into *Hell*. *Propter similitudinem cum damnatis*, for their resemblance to the evil spirits, and the damned. Those unhappy souls (says *Aquinas*) in whom all good must needs be extinguished, *Volunt ex invidia omnes illud malum perpeti quod ipsi patiuntur*; they desire that all the world may sink into the same Lake of fire with themselves. And whereas the rich man requested to have some body sent to convert his brethren. Ay says that learned Doctor, he knowing that a remnant must necessarily be saved, out of the root of envy had rather his own should escape harmless than another, though they least deserved it, but absolutely they wish the damnation of all. Our *Parliament* underminers, how like are they to these envious prisoners of darkness? In whose eyes no life found grace to be preserved, neither *King*, nor *Progeny*: *Judah*, nor *Levi*: *Nobles*, nor *Communitie*: the *Reformed*, nor the *Romish*. They did not thirst for one draught, but for a bath of blood. Again, says *Ales*, the Fiends of *Hell* are so malicious, *Ut synteresis in iis extincta sit*; that the light of well-guided reason is extinguished in them. And his Argument is this: *Quia in gehennâ se vellent esse, potius quam non esse, ut pugnent contra Deum*; They had rather remain so tormented than be quite abolished: that the red Dragon and his Angels might fight against God. Was it not thus with those *Romish* Priests, the main actors in this intended Tragedy, who chose to lurk within this Island in despite of Laws and terrour, only to stir up Treason and Rebellion, rather than to take fair leave granted to depart, and to pack for ever.

Lastly, There is a fourth reason noted by *Lyra*, why some are said to dig to *Hell*, because they use Sorceries, and enchantments, vain miracles to deceive, and in the power of *Antichrist* strong delusions. When a *Thessalian* Strumpet was accused to *Olympias* for enchanting her husband *Philips* affections; she hath a smooth painted face, and an alluring tongue, says *Olympias*, ἐν εὐρυῇ φάρμακον ἔχει, there needs no other Witchcraft. Neither will I accuse the *Roman Church* for dealing with familiar Spirits (yet deluding Miracles are the next wall to Witchcraft) but golden Promises, and ambitious Titles have been their Sorcery to entice away some discontented persons from us, and then they glory in their victory and conversion. It is well known, you may get Fish enough with poisoned baits, but what are those fish good for when you have them? All that came to the Inchanteress *Circe* she won them to be her own; a slender purchase, when they degenerated into Hogs and Asses. Neither let it move you, beloved, to hear a *Jesuit* boast, that they have won the flower of our Gentry and Clergy at several times, and left the ignorant part behind. When the *Athenian* Orator called the *Lacedaemonians* unlearned; true indeed, says *Plistonax*, we are the only *Greeks* that have learnt no ill manners from you. It is our own case God be praised, who of all Nations are least seasoned with the *Tridentine* Leaven. But let them use their arts, and inveagle them who were lost from the beginning, dig into *Hell*; yet surely there is no enchantment against *Jacob*, neither is there any divination against *Israel*, says *Balaam*; Num. xxiii. 27.

Were our foes spiritual powers of darkness in high places, as they ate but men, yet for our comfort, first says *St. Austin*, Devils can do no more than God permits, *Quare nec propitiandos, nec timendos existimamus*; They are not worth our fear, or our courtesie; never flatter and claw them with kindness to bind their hands. Secondly, Upon the speech of the Prophet *Elisba* to his Servant, *Plures nobiscum sunt*, *Hugo* concludes that we have the better side, and that the number of good Angels exceeds the bad. And *Aquinas* is not without a reason for it: "sin, says he, is against the natural inclination of an Angel, *Ea vero quæ contra naturam fiunt in paucioribus* "accidunt,

“*accidunt*, but in the effects of nature in any kind, it is never seen but that nature doth more often hit, than miss. Thirdly, Our Countryman *Ales* gives us this courage. Thirdly, That although the Divil, who began the quarrel but with a Serpents sting, and in these last days is grown more fierce, and will end it with a Lions paw; yet, *Major est Christi gratia ad ligandum quàm fuit prius*; the virtue of Christ is more efficacious now than ever before to bind him fast. What shall I say then, since the worst of Devils are but Gods *Serjeants*, not executioners by their own power. Since *Michael* and his Angels are the better number, and more courageous; since Christ hath the key of the bottomless pit to bind the binders, *Quamvis ad inferos fodiunt*, though they dig into *Hell*, *Sion* shall dwell in safety.

Having dispatched the *Action*, and the *Object*, it is to be examined what use these Fugitives can make of *Hell*. Why 1. To escape danger, and betake themselves to safety, says *Hugo*. 2. To inchant and complot against the innocent, says *Lyra*. Beloved, let your patience stay a little, and only see what the wicked would have. Every creature under the *Sun* hath a natural inclination and propensity to save it self, and to avoid that which may destroy it. The Lamb yeaned but yesterday makes hast from the Wolf; the Chicken newly hatch'd hides it self from the gliding of the Kite. As for Sinners and Reprobates, *ἡμετέροιον*, they are so foolish, that when destruction doth threaten them, they dig into *Hell* for *Saviours*. Like a runagate servant that was well-nigh overtaken, and ran away to hide him in a Mill, *Ubi te occuparem nisi in pistrino*, says his Master, it is the very place I wisht to find you in. Somewhat like to that which *Phocion* said of his bitter enemy *Aristogiton*, whom he visited in prison, *Ubi congregiare cum Aristogitone libentius quàm in carcere*? In all the world the jail was the fittest place to encounter *Aristogiton*. So these Fugitives have chosen their rendezvous where God would have them; *fodiunt ad inferos*, &c.

It was the Elogy of *Heraclitus* the Philosopher, *Vivis esse unum omnibus & communem mundum*; all that are awake know they live in one world together; *Dormientes in peculiarem mundum divertere*; men that dream, and are in sleep, every one in his phancy is in a world by himself. Give me leave to turn the River into my own Channel. The godly man that knows his sins and trespasses, knows he is in that world where God may take vengeance of him: But the presumptuous sinner, as foolish as the man that dreams, thinks his life secure, and that he is in a new-found world, where God cannot find him out. Whom God destines out to destroy, it is his providence to make them find out a place, instead of preservation, for their own destruction. I will begin with *Catesby* and his fellow Assassins; “They lived in plenty amongst men, and in favour with their Prince, but being uncertain what might befall them, they devise a stratagem to advance their heads, that they might never be removed: why in this was Gods providence to overwhelm them in their own cruelty. So one of the *Cassii*, being perfidious to his own Nation, and luckily discovered, fled to the sanctuary of a Temple; his own Father sentenced to have the door damm'd up, and so to starve him, there was his Sanctuary. Among five Kings of *Canaan* that were discomfited, *Josb. x.* in all likelihood, some or all might have escap'd by flight, but they take a Cave at *Makkedah* over their head, and there they are inclosed. *Jonah* was sick with fear, and durst not walk upon the ground when God was displeased at him, then to make all sure he prepares for shipping: A strange resolution, as if the Sea had not as many deaths as there are winds that blow from all the corners of the world, as many graves as there are billows surging. How often have we seen our friends, like superstitious Gamesters, shift their ground, and remove into fresh air, and pleasant dwelling for their health, who have laid down their Carcasses in that dust where they look'd for recovery? *In manus tuas Domine, in manus tuas*; Into thy hands O Lord, into thy hands alone we commend all we have. Heaven is the only treasury where we may cast our two Mites safely, as the Widow did, I mean our soul and body.

This then is the first part of folly in these profligate persons to dig for *Saviours* into *Hell*. But secondly, they are a kind of men who cannot build except they pluck down; they purchase nothing but by other mens ruins, *therefore they undermine*, they would settle Religion by undermining the truth, *πῶς καὶ οὐκ οἶδον*. We have had experience of such ill neighbours; alas, when we did stand before their faces, they did design us unto death, and we may say as *David* did living with *Saul* in his phrensie, *As the Lord liveth there was but a step between us and death. Circa serpentis antrum positus din non eris illesus*, (says *Isidor*;) here lurks a Serpent, and there a Viper, and

and who could tread any where and not be bitten? *Quid gloriaris tyranne?* Faithless men, why do you boast so much of your refined wits that you can do mischief? When Songs were sung in every Town of Greece, how King Philip had defaced the fair City Olynthus: But when will he build up such another City says a silly woman? That would be cared for. Take away conscience, and dispense with the Word of God, and every soft Spirit, and silly man could cheat as much as any promoter.

It was never otherwise from the beginning of the world, but that a bloud-thirsty rabble have always treacherously opposed the new settling or reviving of the faith. The *Israelites* began to be a visible Congregation in Egypt to call upon God, let us deal subtilly, says Pharaoh, and cut off the Male Children; there was one plot. The next change of their State was in Captivity; but finding favour in a strange Land, and growing to a competent number of religious souls, Haman had like to have cut them off in the twinkling of an eye; there was another plot. The next change after the Captivity was the Incarnation of our Saviour. Sweet Babe, no sooner is he born but Herod calls for the wise men privily to destroy him; there is a third plot. Anon after our Saviours Ascension Ceremonies are evacuated, and Paul preacheth the Gospel, then their heads were busie to pluck down the Cedar, and plant the Heath-thorn, and more than forty men bind themselves with an oath to take away his life. Here are four plots, and since that time there have been four thousand. An honourable story for our reformed Sion, and if we glory let us glory in our infirmities, that for a long time the Monasteries of Friars, the Colledges of Jesuits, and the Consistories of Cardinals have been nothing but Conventicles to conspire against us. They seem to practise as against the eldest heirs of Gods Inheritance, and they like younger Brothers by wile and by guile would fain succeed us.

So I have let you see the two ends, why the wicked spend their time about this fearful object, which is Hell. First, For their own safety, and therein they deceive themselves. Secondly, To undermine others, and therein God will deceive them. The frustrating of their end is the last part of my Text, in these words, *Inde educet eos manus mea*, &c. The preservation of the innocent doth necessarily follow upon the detection of their enemies; yet a question stands in my way, and I must remove it, both in this place, and elsewhere, Why God doth more often express how the treacherous-hearted are inclosed, than how his Children are delivered? Because their wickedness doth more deserve shame, and detection, than our slender righteousness can deserve preservation: and therefore they are pointed at more visibly, *inde educet*, &c.

Here are two discomforts for all those that lay baits against the soul of the righteous. 1. *Inde educet*; thence he will take them, Gods eye is never off though they dig into Hell. 2. *Manus ejus educet*; though Hell be on their side, yet this hand is mightier, and will break them in pieces like a Potters vessel. For the first; The eyes of God are upon the conspiracies of men like burning-glasses, and cast a light upon those things which afterward they will consume to ashes.

The very Heathen, says Clemens of Alexandria, thought that nothing did more completely make a God than to see all things, and to be seen of no man; τὸν παντὶ ὁρᾶντα καὶ αὐτὸν οὐκ ὁρᾶμενον. Wherefore one says of the Crocodile, that the Egyptians in that vain Idol did resemble a God, *Quia ex omnibus aquaticis habet oculos obtectos ut cernat, nec cernatur*; It hath eyes so befilded that perceives afar off, and is not perceived. "What should we light Candles to the Gods in the day time (says Seneca) giving that wipe, as I think, to the Jews, *Quoniam lumine nec Dii egent, & ne homines quidem delectantur fuligine*. For neither God can stand in need of Candle-light, and men can take no great pleasure in smoke. In vain then shall sinners earth themselves in Vaults, and make Sellers their secret Pavilions to hide their head. Though Mountains were tost upon Mountains between heaven and them, yet is not the eye of Gods Divinity more active than Christs Humanity? Though the doors be shut to enter in, and come unto them, *I will search Jerusalem with Candles*, saith the Lord, *Zeph. i. 12*. That is not all, the grave shall open, and give up her dead. The Grave is a place deep and hidden: but Hell is a darker corner than that, yet Satan himself appeared before the Lord. *Job i*. But above all darkness, the thoughts of the heart are most obscure; and the secrets of all hearts shall lie naked before him. *Quo fugis Encelade, quascunque accefferis oras sub Fove semper eris*. You

are as near to *Gods* eye in the utmost part of the Sea, as standing before his Altar.

But secondly, that the counsels of evil men may be of no effect, as the eye of *God* is always open, so is not his hand folded up in his bosom, but his hand shall take them thence; that hand which never any saw alone but *King Belshazzar*, and you know what followed, his Kingdom departed from him. Indeed, all the parts of the body which are made both for defence and offence are attributed unto *God* for the confusion of his enemies. From the arm to the hand, from the hand to the finger, from the finger to the least touch, if he do but touch the Mountains they shall smoke. Against great invasions there is *brachium Domini*, a stretched out arm to deliver *Israel* from *Egypt*: But when he will fashion out deliverance with wonderful salvation, as if a workman had wrought it curiously with a tool, then the Prophets speak of the hand of *God*: but when the *Lord* doth demonstrate his great affection, and give us to learn some godly lesson by deliverance, *Verè digitus Dei est hic*, that is a token of the finger of *God*. His finger, beloved, doth always point, his arm is always stretched, his hand is always open. And as *Vegetius* said of Chariots armed with sharp Siches; that at first they were made for terrour, and afterward for scorn: So is it with all malicious practises, which are beaten a while upon the forge, and Blacksmiths are busie at the fire to hammer out some Engine for our affrightment, but the *Lord* comes down and brings victory to his Chosen, that he may go up on high like a Conquerour with a merry noise, and as the *Lord of Hosts* with the sound of the Trumpet.

Holy *Bernard* was toucht with a spice of vain ambition in a godly Exercise, but recovering himself casts away *Satan* with these words, *Nec propter te hoc opus ceptum est, nec propter te finietur*. So we may be bold to say in the name of our *God* touching our Religion, it was neither reformed for *Satans* sake, neither shall it be deformed by his Conspiracies. *Propter salutem duorum hominum duo millia porcorum perierunt*, says *St. Austin* upon *Mat. viii.* that two men might be saved from the Devils that possessed them two thousand Swine ran headlong and perished in the Sea: Much less will the *Lord* suffer so great a flock as he hath in this Kingdom to be yielded up to the prey of the hunter: or that the wild Boar of the wood should root it up, *Quamvis ad inferos*, though he should root and dig to Hell, &c.

When *John* and *James* would have called for fire from heaven, *Christ* rebuked them, saying, *You know not what spirit you are of*; as who should say, that is not the Spirit of the Gospel. O beloved, they that would call up for fire from Hell, what Spirit wot you are they of? Why, that that ever was, and ever will be the spirit of the *Jesuite Papalins*. *God* rebuke them. *Lord*, how often have I said with my self, surely the calamity of the poor *Indians* is much to be lamented, whom *God* hath delivered over into mens hands of such bloody Religion; certainly the report of those Millions whom they slew with the Sword is as true as lamentable. For what would they not do against savage men that worshipped Devils, and are forlorn of *God*, who would have caused the Channels to run with blood in that Kingdom where *Christ* is truly praised? But the hope of the Hypocrite, says *Job*, shall be swept away like the Spiders Web. Spiders Webs, you know, are spun from the vapour of their own poison, from within their secret bowels: So are the devices of the treacherous. Spiders Webs are woven in the darkest and most unfrequented corners of the house, so are the devices of the treacherous; Spiders Webs are long a framing, with much curiosity, but a feather sweeps them away in a moment, so shall be the devices of the treacherous.

But admit that *God* be so careful for us, and so powerful against tyrants that seek after our soul, *Ut te ipsum serves non respicit*; shall we cast all the burden of our safety upon *Gods* providence? Because *Christ* is praying and watching in *Mount Olives*, shall *Peter* sleep? Is it enough to have a Sermon of Thanksgiving to day? And an Anthem to sing an holy Jubilee? And leave all the rest to *Gods* hand? Shall we not remove the occasion which may bring us into bondage hereafter? *Tanta sollicitudine petere audebis quod in te positum recusabis?* Will you pray so heartily for that unto *God*, which you will not set hands to, when you may do it for your selves? *Arise Barak, and lead thy captivity captive thou Son of Abinoam*. I see it methinks in all your Countenances, that every man is more willing to honour this day, than the very day wherein he was born into the world; for we are born in tears, we are preserved with laughter. *God* forbid that the enemy should have the upper hand, to make this day a by-word for ever, and to be blotted out from among the days of solemnity.

nity. But whether they dig by Sophistry to pervert the weak and faithless: Or whether they give words as smooth as Oyl, having War in their hearts; or whether they send over Emissaries, Boutefeauxes to devise against *Hierusalem*, Lord keep thine *anointed King* in safety, make his Crown flourish long upon his own head, and upon the head of our most illustrious Prince, and for ever uphold our Church and Commonweale, that as thy truth hath brought it out of darkness of error, and thy hand hath protected it from dark Conspiracies, so it may shine in these Kingdoms for ever as the *Sun* in the *Firmament*, and as the faithful Witnes in heaven. *Even so Lord Jesus. AMEN.*

November

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THE SECOND SERMON

UPON THE Fifth of November.

ACTS xxviii. 5.

And he shook the beast into the fire, and felt no harm.



IT comes to pass from our desire to see mankind multiplied, that almost no Infant is born into the world without the eyes of many to behold it; but if any one have escaped a jeopardy with the hazard of his life, as he is a creature new-born again from danger, so we cast our eyes more wishly upon the person. As many as the house could hold resorted to see *Lazarus* revived, *John ii.* *Solomon's* *Porch* full met at once to see the Cripple use his Legs, *Acts iii.* All the Island ran together to behold *St. Paul* who had shook a Viper into the fire and felt no harm; and that self-same Miracle is the employment which your patience doth now attend upon. And though we regard the deliverance of others at the pleasure of our curiosity, as we use to say at our idle time, yet to see *St. Paul* preserved, it is as *Socrates* spake of *Lyfias* his Oration, *πρόημα υπέρτερον τῆς ἀρχολας*, somewhat more than businels. For that you may know him to be set up as a spectacle to look upon, how many petty deaths were round about our *Apostle* in the former Chapter: As if he should have gone out of the world, like *Hermaphroditus*, many ways at once: In a mighty Tempest, in a Famine of fourteen days, in the hands of violent Souldiers, surely his life had ended here but that *God* had determined he should die honourably by *Casars* Sword. Having satisfied the Sea, a little beast assaileth him on the shore: But *excussit*, all is well both here and there, and he is delivered.

And besides this, we may very well make it not *St. Pauls* case alone, it is like pure Gold which may be malleated, and drawn out a great deal larger, even to the entire profession of the whole Gospel. 1. *Vipera*, that there is a danger; and then 2. *Excussit*, both an easie and a joyful deliverance. *Ecclesia in illo patiebatur, quando pro Ep. 120. c. 6. Ecclesiā patiebatur*, as *St. Augustin* said of our Saviour; The Church was wounded in him when he was wounded for the Church. So *St. Paul* was an Embassadour to *Cesar* for the whole Church of *God*, and therefore the ignominy and comfort redounded to the whole Church both of his great perplexity, and likewise of his preservation.

To knit all this together, a Serpent was a very fit instrument if you will regard the nature of man in these four degrees: First, *Adam* was set upon by a Serpent in the Garden of *Eden*, and was stung to the quick, and corrupt nature afforded him no deliverance. Secondly, The *Israelites* under *Moses* Law were assaulted and stung, but found a remedy. 3. *St. Paul* in the *New Testament* is assaulted but felt no harm. Lastly, The Saints in glory shall not so much as be assaulted. To be vanquishd in our conflicts is the misery of our poor nature, to be chastised by punishment is the rigour

rigour of the Law, to be threatned by affliction is the life of the Gospel, to be out of suspicion and fear of harm is the state of heaven. The times of Nature and Law are past, the days of Glory are not yet revealed, my Text therefore not unfitly is a representation only of the third, that is of the season of the Gospel. This is the sum of all. If neither life nor death, height nor depth, Viper nor any other creature can separate us from the love of Christ, then we boldly say without an error, *Ego sum Paulus*, thus was Paul, and thus am I delivered. Beloved, from this one venomous Serpent take notice of the whole brood of the Viper. Every torment is *de crinibus anguis* in the Poet, a kind of Serpent greater or less. If we complain, like *Fonax*, far more of a little worm that offends us, than of a great Whale that devours us, then affliction is *Venenum patientia*, it festers and leaves a wound behind it: But if we be shod with the preparation of the Gospel, *Super aspidem & basiliscum ambulare*; Not to fly from harm as fast as our feet can carry us, but to walk at leisure upon the Lion and the Aspe, then we bring the Text home to our selves, then we shake beasts into the fire and feel no harm.

In which words may it please you to attend to these four parts: 1. Here is a perilous Adversary, known in this verse to be *ὀφείων*, savage and hurtful, but better known in the former to be a Viper fastned on St. Pauls hand. 2. His safe deliverance in *excussit*, he shook off the worm. 3. Vengeance is shown upon this fatal creature, *Excussit in ignem*, he cast it off for destruction into the fire. Lastly, The barbarous people who beheld all this, they put us in mind of a fourth part, they thought that God was in the work, but mistook Paul for Pauls Creator; therefore for a conclusion, here is *mirabile salutare*, a plain Miracle from heaven. More likelihood for Paul to be kild there could not be, and yet he felt no harm.

So danger is the first thing in order in my Text, but scarce in time, deliverance the next part was not one whit behind it, in which there is *Digitus Pauli*, the finger of Paul to requite the Viper with the flames of fire; and *Digitus Dei*, strange help from God alone. I say the Barbarians did confesse it. The corps of the Text it is a deliverance, now on the left hand behold peril and hazard of life, on the right hand justice and vengeance, and above head he that walked on the tops of the Mulberry trees, *Θεὸς ἀπὸ μηχανῶν*, God a mechanick and workman of our salvation. The first part of the Text the Beast is like a place profaned, but *excussit*, he shook it off is like a Sanctuary. And as the Rooms of the Temple were one within another, and the inmost was the best, so I may proceed in the degrees of this preservation. Bare deliverance is but *Atrium misericordiae*, the outward Porch of Solomon the Prince of peace, but then we go on to the confusion of our enemies, to *excussit*, as unto the Altar whereon the beasts were slain, but the holy of holies, and the very Oracle of mercy, is to escape the breaking of a bone with our Saviour, not to lose the lap of our Garment with Saul, or with our Apostle to feel no harm. Upon these three let us divide St. Ambrose his Hymn, *Holy, holy, holy Lord God of Sabbath*, and meditate with St. Austin, *Quid non misericorditer à Deo hominibus praestatur a quo etiam tribulatio est beneficium?* Wherein is not our God a merciful Father if our chastisement be our glory, if with St. Paul we shake beasts into the fire and feel no harm?

Ep. 87.

I must not separate the bark from the tree, the bark is the danger of the Apostle, and the first part of my Text; and there want not causes to wonder at the strangeness of the enemy. For though Adam gave names unto the Creatures, and Noah lent them a place of rest to be saved from the waters, yet the beasts are at enmity with Paul. Alas our Warfare is not honourable, but *bellum servile*, Zimri riseth up against his Master. We no longer Gods Servants, the Creatures no longer ours. And what Creature is it but a Serpent? *Hast thou found me out O mine enemy?* Yes, from the Garden of trees wherein Eve was tempted to a handful of sticks which St. Paul gathered, here and every where upon an old quarrel we are sure to find the Serpent an adversary. While we live Wisdom is our glory, and so the Serpent is wise. When we die Resurrection is our glory, and you know the Serpent renews his youth. When we are buried our Tomb is our glory, and even there, say *Philosophers*, Serpents are begotten of the marrow of our bones. But if any venom be more hateful than other it is the Vipers; it was company fit for none in the Roman Laws but murderers of Fathers and Mothers, because, says Aristotle, when the brood is great, and the Viper every day brings forth but one at once, the latter of the brood eat through the womb of the Dam to be born the sooner. Well, to suffer these things it was no news to Paul, and why should it seem strange to us? All his Pilgrimage in this world

Hist. An. li. 5. cap. ult.

world was either fighting with men at *Ephesus* after the manner of beasts, or with beasts in my Text after the manner of men. As *Cato* being vanquished by *Cæsar*, and flying into *Affrica* was troubled with noisom Vermine. *Pro Cæsare pugnant dipsades, & peragunt civilia bella Cerastra*; That the Snakes fought out the Civil Wars, on *Cæsars* side: So the Vipers take part with the *Pharisees* against *St. Paul*, those *Pharisees* whom our *Saviour* called in his Gospel, *Generations of Vipers*.

Pythagoras compared our life to the combats of the *Olympick Games*, and so did our *Apostle*, both met in the Comparison, but not in the Application; to the *Olympick Games*, says *Pythagoras*, some men come to wrestle, some to make merry with their friends, but for his part he was among those who did but gaze upon the *Wrestlers*. O no, says *St. Paul*, only God and Angels are the lookers on, that do not sweat and fight to win the mastery. ἡ γὰρ δόξα τῶν δαίμόνων θεῶν says *Plato* in *Phadon*; which is all one with that of *St. Paul*, *Nos spectaculum facti sumus*; we are all combatants, and made a spectacle for the eyes of heaven. As *Pelopidas* said in *Plutarch*, *Tantum duces in bello laudantur qui sunt sine cicatrice non milites*; A scar was a comely sight in an ordinary Souldier, but not in a General: So it agrees well with the blessed souls to be in peace, but for us to be in warfare. And happy are they, thrice happy who make the bitterness of this life but a game of Wrestling, and though a severe sport, yet but a sport and recreation. A most reverend Bishop of our own Church, the first who saw some reformation of Religion, altered the ancient Arms of his Family from three *Cranes* to three *Pelicans*, his righteous soul divining before his Martyrdom, that he should feed the Church with his blood as a loving *Pelican*, and so contentedly he died, making his Coat of honour an Emblem of persecution.

If we will be any thing, if we will be born at all it must be in tears, and to be honestly born is to be a Son and not a bastard, that is to be chastened and not neglected. And to be nobly born is to give Arms such as *Constantine* and *Theodosius* did in their Military Ensigns the mourning Cross of *Christ*. *Quis enarrabit generationem?* Will you know how a Christian is begotten? *St. Matthew* makes a Pedigree, and fourteen Generations reach to *King David*, *David* is zeal and devotion. The next fourteen Generations reach to Captivity, and the waters of *Babylon*, and after Captivity the next fourteen Generations reach to *Christ* our Lord. It was a dastard mind not befitting *Augustus* of all things else to desire εὐχαιροῦσθαι that he might steal out of the world, and not feel the least gripe of a disease; it did rather become the beastly *Epicurus*, who when he felt his sickness desperate, drowned his stomach with immoderate Wine, and so knew not what it was to dye, but went drunk to Hell. If we Christians were only anointed with oyl, *Oleo letitia supra socios*, with the oyl of gladness above our fellows, *Satan* might speak home to our shame, *Doth Job serve God for nought?* But we are first anointed with the Baptism of water unto the death of *Christ*; ὡς ὅτε σιδηρὸν δεσμὸν ὕδατι τοῖς κινδύνοις ἐκμύσαντες says *Nazianzen*. We are dipt like Iron into the water that our edge may be setled against all injuries. And we are ready to be anointed with blood, every day is the eighth day with us to be wounded and circumcised. Nay, if it be our destiny to be anointed with Pitch and Tar, *In morem nocturni luminis*, to waste away like a Taper, welcome glory. Or if it be our danger to be lick'd with the poysonous tongue of the Viper, *Son of man*, says *Ezekiel*, *be not afraid though thorns and briers be with thee, nay, though thou live among Scorpions*. For who would not venture with such a Charm as this is against any Serpent? *Excussit, he shook off the beast into the fire*, it is the second part of my Text, and *St. Pauls* deliverance.

The *Apostle* indeed did shake his hand when so malicious a burden hung upon it, yet I do not see how he shook off the Viper. but I believe and know that it was the voice of the Lord which shaketh the wilderness, yea, the Lord that shaketh the wilderness of *Cades*. *Excussit*. What, no more words concerning this great deliverance? So great a work contracted into so small an *Epitome*? If the Children of men work deliverances, and strange ones too, the relation will ask a Book, perchance a Volume or a Legend to record it, but it is a blessing so frequent with God, that the world would not hold the Books of his preservations if it were not for *excussit*, and *tetigit* he touch'd the sore, and *dixit* he said the word as short as may be.

And yet to shake off a beast is such a sudden rescue, in the turning of an hand, that it is a most complete and more comfortable salvation. *Monstra superavit prius*

Hercul. fu. quàm nosse possit, as *Seneca* said of *Hercules*; that he slew a Serpent before he knew what

what a Serpent was. What a gentle cure it is? As easie as a slumber. For the most part it is sickness enough to be diseased with remedies. Like as a *Philosopher* said, being made whole after much *Phyick*, that it was with him as with a pestilent air cleansed by a clap of thunder. And I make a doubt whose fortune was the worse, whether the poor womans that took *Phyick* but twelve years together for an issue of blood, or the sick man's that in thirty eight years sought after no help but from the Pool of *Bethesda*. Wherefore this is the sweetest mercy, not to cast off the Viper by loathsome Potions, but with no more hurt than *Aaron* cast forth his rod before *Pharaoh* from his hand which became a Serpent. *Gen. vii. 10.*

This deliverance from a Viper makes good the Promise of the Lord, *Mar. xvi. If you take up Serpents they shall not hurt you.* But as God was the chief Author, so *Paul* had the glory of the execution. What, *Paul* himself and no other? Indeed there was scarce a friend by to do it for him. Hasty Souldiers that even now would have killed him, and pitiless Barbarians, and Malefactors his fellow Prisoners, none of these were likely to relieve him, the honour was his own to shake off the beast; and yet enquire among all the other *Apostles*, and you shall not find that any one was made an instrument to preserve himself. *St. Peter* could not enter into the High Priests Hall but by a *Damocel*, nor get out of Prison but by an *Angel*. The ignominy was cast upon our Saviours self, *He saved others, himself he cannot save.* He saved others, bear with him in that I pray you, though he did not save himself, and perchance could not *St. Peter*. As it was said of *Mucianus* the Roman, *Facilius erat ei dare imperium quam accipere*; it was easier for him to advance another man to the Empire than to exalt himself; so God hath ordained, to the end that Charity might abound in all things, even in the gift of Miracles, to give the *Apostles* the power of healing, not to cure themselves, but to cure their Brethren. No man must buy long life at so base a rate as *Herodicus* did, of whom *Aristotle* reports, that he rendered nothing all his days but his own health. Of many examples we have but this one in holy Scripture where the *Physician* did cure himself.

Paul then did heal himself. But advise we well with every circumstance about the Text, and then I ask, did he not heal the infirmities of many more? Yes, and there were more Vipers than one in *Melita*, so many Barbarians as thought in their heart, but they were cruel thoughts, that *Paul* was a murderer; so many Vipers, every evil censure against our neighbour, it is *Venenum charitatis*, the poyson of our charity, shake it off a Gods name before it fasten. *Qui istos credis de homine potes & facere*; even for this hard opinion of *Paul* I doubt *Melita* had many murderers. Yea, I am perswaded that this their uncharitableness did more afflict *St. Paul* than any evil Serpent could; as a more tender affection touch'd the heart of *Romanus* the Martyr, to see the cruelty of Heathen Tyrants than to feel his own pain. *Quod lancinamur non dolet, dolet quod error pectori insedit suo.* Thus the sin of the Barbarians hung upon the heart of the *Apostle*, the Viper only upon his hand, but one excussit did serve for both, the beast was cast into the fire, and then the uncharitable thoughts did vanish.

Well, I see there was some divinity in those hands which were so often lifted up to God in Prayer, those hands which wrote such divine Epistles to so many Churches: those hands which consecrated the two famous Bishops *Titus* and *Timothy*: those hands which gathered Alms for the poor Saints at Jerusalem, O those hands were blessed, no Serpent could envenom them. The first office that the courteous fire did afford to *Fructuosus* the Martyr, was to burn the cords which bound up his zealous arms, which fain he would lift up to heaven. *Non ausa est cohibere penna palmas, in morem crucis ad patrem levandas, solvit brachia quae Deum precentur*, so sung *Prudentius*. And *St. Hierom* writes that *Julian* the wicked took up the body of *John* the Baptist, and burnt it to ashes, but his Head, wherein the voice of a Crier spake, and the Finger wherewith he pointed out, *Ecce agnus Dei*, Behold the Lamb of God, those could not be consumed. And I dare report it after so many Writers, that the heart of our most reverend *Cranmer* was preserved by Gods Providence from the fire, in honour of his integrity, like the three Children in the Furnace. O why should we doubt, when God doth thus miraculously save the particular member of our body from harm, but that the whole man, in the whole entire body, our corruptible shall put on incorruption.

If some should answer to these examples as *Diogenes* in *Tully* said to one that presented many Pictures before him of those who had escaped Sea-danger by calling upon *Neptune*, *Nasquam esse pictos qui in mari perierant & naufragium fecerant*; There were

10. Civ Dei.
c. 5.

were more examples of them if they could be seen who were drowned in the Sea and yet called upon *Neptune*: So perhaps many faithful men may be named who were not always fortunate in their deliverance. Beloved, what deliverance do you mean? All this while you do not reckon how many miseries they prevent who are dispatch'd by one; is it no *excussit*? Do we shake off no small store of mischief when the soul doth uncase it self of this body of sin, that, with good King *Josiah*, we may not see the evil to come? Death is like the *Angel* set before the Garden of *Eden*, which with one blow lets him that passeth by into Paradise. When sinners and uncircumcised feel the wrath of God, their punishment, says *Nazianzen*, is *ἐν ἡμῖν στήλην ἡμῶν*, a Pillar of Salt erected up like a Trophy of his vengeance and their impiety. Not so the righteous, *ὅσον οὐκ ἐστιν ἐν δυνάμει πλῆθυντες*, it is enough to chastise them to be wise and wary. St. *Austin* compares a regenerate man with *Adam* in innocency by an excellent parallel. *Adam* was priviledged to be secure in all present delights and comfort while he was in Paradise, and so the faithful are not; but every regenerate man is sure of heaven in his greatest Agony, and so *Adam* in his pleasant Garden was not. O could an heathen man preach so much Gospel as this? *Vere magnum habere fragilitatem hominis securitatem Dei*. O what a royal thing it was to be corruptible as man, and yet to be secure as God! Expect not then from the Lord, that he should always turn aside his hand, as *Ulysses* did from his Son *Telemachus*. What if he make his furrow upon the back of his own Children if they lie in the way? Is there no time but the instant to be saved? Yes, St. *Paul* hath declined deliverance through all Tenses, 2 Cor. i. *who hath delivered us*. Have you forgotten it? And doth deliver us. Perhaps you do not feel it. And will deliver us. I speak not I hope to such as do distrust it. Wherefore let this suffice for *excussit*, the deliverance of *Paul*. The third thing follows, which makes it *mel in cuspidē*, honey on the point of *Jonathans* Spear, and pleasant to be in jeopardy, his eye saw his desire upon his enemy, *excussit in ignem*, he shook the beast into the fire, &c.

If there be Songs of deliverance, as *David* says there are, and that he was compassed about with songs of deliverance, then this is *Canticum salutis*; The Viper did not only lose her sting like the angry Bee that loseth her weapon when she pricks her Adversary, and lives a Drone ever after; but *Paul* warms his hands at the fire whose fuel was the Viper, which even now would have slain him. Fire indeed by the judgment of our own Laws is a death appointed for *Poysoners*: and it is but one fire for another, only dry for moist. *Paul* was ready to be inflamed, so we read in the next verse, *μέλλειν τοῖς ἰσχυροῦσι*, it was that the *Islanders* look'd for, and therefore good reason the beast should fall into the fire. Who doth not count it a monument worth the seeing to read his *jacet*, an *Epitaph* upon his *Enemies Tomb*? The subtil *Gracians* would not live in fear to see the Infants of *Troy* survive their Father, they would see every thing in ashes, *Et nunquam satis Trojam jacentem*; it is safety to escape, but security to want an adversary. Break their teeth, O Lord, in their mouths, saith the *Psalmist*, but lest new ones come up in their room, smite the jaw bones of the Lions, and when they shoot out their arrows let them be rooted out. If *Shemei* had lived, happily he might have cursed *Solomon* as well as *David*, and if *Judas* had not come quickly to his end, he might have betrayed St. *Peter* as well as *Jesus*.

Pri. secund.
q. 87. ar. 3.

Iniquity of it self is infinite, says *Job* xxii. 5. Wherefore says *Aquinas*, *Homo peccat in suo aeterno quia voluntatem habet in infinitum peccandi*; Every sinner hath a good will to sin for ever. In circuitu ambulat, says *David*; and the way of him that goes in a circle is as new to begin to morrow as it was to day, *Qui vitio modum ponit, idem facit ac qui è Leucade se precipitans velit sistere*, says the *stoick*. A sinner falls down headlong, and Hell hath no bottom. Then God puts in his Sickle, and cuts down the Tares, that they may not overgrow the Wheat. Be of courage then O little Flock that flies away into the Wilderness, and think that the voice of the *Angel* unto *Joseph* is still in your ears, Return for they are dead that sought the life of *Jesus*.

And reason good that inquisitors after the blood of Christ, wilful sinners should be cut off, or else the dumb beasts were hardly dealt with; the Viper knew not *Paul*, nor the mark of God upon him, she did but her kind, and yet she is consumed. The Lion knew not *Samson*, nor the Judge of *Israel*, hunger made him roar after his prey, and yet he died for it. Why should *David* wish revenge upon the pleasant grass for his beloved *Jonathan*? How could a Figtree trespass when it bore not plenty of fruit for Christ and his disciples, that it withered and desflourished utterly? All these died to make up one lesson for us that nothing can offend the Saints of God without an evil recompence.

Some

Some revengeful Spirit perchance would ask here, whether this be an Emblem for every man to endeavour to be as fortunate as *Paul* was, and to make away his enemy with his own hand? No, Beloved, there is no such moral in this Text, and it were unchristian to attempt it. Wrath is as a Serpent, revenge is like a Viper, shake them off a *Gods* name, and then if *Pauls* hand were not moved, the finger of *God* will deliver us from our enemies. There is great difference in this point between heathen moral men, and praise-worthy Christians. *Junius Brutus*, the darling of the *Romans*, fained himself mad before, but then he was mad indeed, *Quando expiravit super Tarquinii filium quasi ad inferos sequeretur*; when he bore malice unto death against his enemy, and died upon him, as if he would follow him to *Hell*. Like the young Son of *Thyestes*, wounded by his unnatural Uncle, cast the trunk of his body upon the murderer, as if he would have pressed him down like a Mountain. *Cumque dubitasset diu, hac parte, an illâ caderet in patrum cadit*, says the *Tragedian*. So did not *Zacharias* the Son of *Barachias*, that fell between the *Temple* and the *Altar*. It may seem there rather than in another place for a Peace-offering to be reconciled to his adversary. So did not *Stephen*, who kneeled among the stones which were cast at his head like a *Statue* in a *Monument*, and prayed with more devotion for his enemies than for his own spirit. We must feed them that hate us, I keep open hospitality for such according to our Saviours construction. *Si inimicus*, if thou have an enemy feed him whosoever he be if he hunger, then wretched are they who feed themselves rather with the hunger of their enemy. As *Vitellius* boasted in *Tacitus*, *Inimici morte spectatâ se pavisse oculos*; that it gluted his eyes with delight to see his enemy tormented. They that feed so shall digest *Gods* anger, till it come like water into our bowels, and like oyl into our bones. We must not call for fire from heaven if we love not the *Samaritans*, but forgive them, and thou shalt heap coales of fire upon their head.

Hist. lib. 5.

Chiefly let my speech drop as the soft dew upon the head of *Aaron*, and the *Bishops* of the *Church* that succeed *St. Paul*. Let them know that it is not in their hand to be avenged of the life of their Adversaries. The secular Sword in the Priests arm did never turn to the benefit of justice, but to scandal. And as *St. Austin* speaks of *Sylla* revenging the tyranny of *Marius* with greater cruelty, *Vindicta perniciosior fuit quam si scelera impunita relinquerentur*; that it had been better the faults had been unchastised than so revenged; so say I to them, better vindicative justice should sleep than be awaked by the *Clergy*. Let the Priests of *Baal* be armed with Knives and Lancers to fill the ditches with blood as *Elias* did with water, let the Sacrificers of *Bacchus* give wounds to every one that passeth by instead of blessing. But Christs Disciples are sent about even without the protection of a little staff in their hand. If *David* would have a Sword in the *Charch*, *Ahimelech* must answer, *Non est hic*, here is none save the Sword of *Goliath*, which was kept there, not for any use of it, but for the memory. Our weapons are Prayers and Tears, and if we strike it is but *vulnus calami*, the stroke of our Pen, and that should always be *Penna columbina*; I would it were so, taken from the Doves wing, not unsavory reproaches, and Satyrical rants, as if our Writings were stuck with the quils of Porcupines. Angels were wont to fight against *Jerusalem*, and against *Senacharib*, but did you ever hear in our days of a fighting Angel? The Shepherds when they saw an heavenly Host, *Luk. ii.* and pitch'd in the field, and coming suddenly upon them looked for no other but a battel, but quite beside the old manner they sung Praises to the Lord. Beloved, the Ministry of our Gospel it succeeds the Ministry of Angels. It is to be marked that *St. Paul* salutes the *Corinthians*, *Ephesians*, and the rest, with grace and peace only, but to *Timothy* and *Titus*, his two Bishops, he sends grace, mercy, and peace from *God our Father*, and the Lord *Jesus Christ*.

Civ. Deili. 4.

The Popes Parasites never lin putting of him in mind, Girt thy Sword upon thy thigh O thou most mighty, good luck have thou with thy battels and renown, and shake the Vipers into the fire. And who shall determine who be Vipers? Who but the Pope? Who then kindle the fire to burn them? Who but the Jesuits? *Gladiatores potius quam clerici*, Fencers rather than Priests of *God*. Rome while the Gentiles lived in it had for the Ensigns of their honour *duos pugiones & pileum*, two Daggers and a Cap, *Junius Brutus* was the Author. But see what time can do, and to what encrease it brings every thing, the two Daggers are become two Swords, and the Cap is turned into a Triple Diadem. Well, *Ahimelech* gave up his Sword to *David* the King. *Peter* and the Apostles are the salt of the earth, and have nothing to do with such instruments. Me thinks the Pope in this point had a very good answer from the Emperour,

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when expostulating why one of his Sons the *Cardinals* was slain in battel, the *Emperour* returned unto him the *Cardinals Harness*, and this word, *Hæc est tunica filii tui?* Is this your Son *Josephs Coat*?

But I warrant you the *Church* is in a strange case if she may not fight her own battels. Truly no. *St. Bernard* thought it safe enough in the protection of the King. *Uterque gladius*, he speaks it to the *Pope*, *non tuâ manu, sed tuo nutu est evaginandus*. And *tuo nutu* was too much, and smelt of the *Age* he lived in. But the intercession of the *Church* may obtain the Sword from the *Defender of the Faith* to maintain the Gospel. It cannot be so in *Julians* Reign, and in the time of *wicked Princes*, I grant it, why then let us forbear up our own Armory, Faith, and Prayers, and Tears. So did *Nazianzen* in the Churches distress, *πρηλατίζμεθα τὴν βοήθειαν*, we entreat thy flaming sword O Lord to cut down thine enemies, *διακελευόμεθα μάστιγας*, we demand thy Plagues to light upon them, and is not this good security, God and the King?

Only one thing must be interposed for satisfaction in this point. Why should *Nazianzen*, or why should the *Church* curse her enemies with such a bitter curse? Is not that breach of charity? The *Schoolmen* very well, have collected their answers into five heads: 1. When you think the Prophets and holy *Fathers* curs'd they did not curse but prophesie. It was *St. Austins* Collection long ago, *Solent figurâ impreccantis futura prædicere*. So *David* prayed that another might take the *Bishoprick* of *Judas*, which needs must be a Prophecie. 2. Their end is good and holy, that the heathen may know themselves to be but men, and in the bitterness of affliction seek the Lord. 3. *Ad conformitatem divini judicii*, in all things to say the will of the Lord be done. God hath spoken it in his holiness that he will cut off the wicked, and we must say *Amen* in obedience. 4. *Ad regnum peccati destruendum*, not so much to destroy sinners as to destroy the kingdom of sin. Curse your *Meros*, curse it bitterly, that the power of sin may fall with the fall of Kingdoms. Lastly, *Ad consolationem infirmorum*, for the comfort of weak ones, that they may know how the *Church* is the true Paradise by the flaming Sword which did defend it. As *Nero* spake excellently when he entered into the *Empire*, *Nec odium, nec injurias, nec cupidinem ultionis ad regnum ferebat*; There was no hatred in his mind, no revenge in his soul, no injury in his memory; so must we take the Kingdom of Heaven with the violence of love and not of hatred. Better might Moths, and Rust, and Canker be suffered to be in *Heaven* than Malice, and Revenge, and Envy.

Tacit Annal.
13.

Then hear you godly to discern Gods finger from the hand of *Paul*. He did not cast the Viper into the fire, to shew us a way to be avenged of our enemies. And hearken you ungodly, for in this Text is the very similitude of your condemnation, which shall appear by these circumstances: 1. *St. Paul* gathered the sticks for fuel, and so the good *Angels* shall gather the Tares in bundels for the fire. 2. The barbarous people kindled the fire, so shall the Devil and his *Angels* be your executioners. 3. The Viper drops into the flame, but we do not read it was consumed, I say it is not expressed in the Text, so tedious and everlasting is your misery.

Civ. Dei.
li. 22.

In this world we mourn at every burial of our friends, because death hath entered in by sin into the world, *Ubi mors nolentem animam pellit à corpore*; where death cashier the soul unwillingly out of the body, but in Hell-fire sinners shall bewail that there is no death; *Ubi mors nolentem animam tenet in corpore*; where death shall imprison the soul unwillingly in the body, says *St. Austin*. Did you think to burn like chaff and thorns, to be out with a blaze? The Scripture never meant it. Your torments shall be like a fry Oven, *Psal. xxi.* where heat is furious without the blessing of light. You shall be like the burning of Lime, *Isa. xii.* where the fire encreaseth when you think to extinguish it. Nay, you shall be as Wax before the fire, *Mic. i.* melted and heated, but not consumed. *Aetna* was never cold, yet as if it were the stomach of the world, *Montes uruntur & durant quid improbi & hostes Domini*, says *Tertullian*. Yea, says the Atheist, Hills are but dirt and dross without life, they may last and burn. Then say we, the *Salamander* hath life, and yet is not consumed in the fire: So shall it be with the wicked. True, says the Atheist, such Creatures may play in the flames because it is their nature and delight, but can the wicked abide in pains unsufferable and not be consumed? *St. Austin* in this point hath outgone their Logick; says he, *Mirabile est dolere in ignibus, & tamen vivere, sed mirabilius vivere in ignibus nec dolere*. That is the miracle above the other, for the little beast to live unscorched without any pain among the burning coals, rather

then

then as the damned to continue so in torment. Do you believe a vain story for the one, then believe the Scriptures for the other. But I leave those and many more the like Problems for the Schoolmen whose subtil heads have extracted such questions by distillation from *Hell Furnace*, as if they did not dispute but *conjure*. And I pass from this Song of deliverance how mischief lighted upon the Viper to *Canticum Canticorum*, the Song of Songs, even *Deborahs* song in this happy preservation, *He shook the beast into the fire and felt no harm.*

This was not a brand snatcht out of the fire half saved half consumed. Not like your bloody Victories wherein the Conquerours may sit down and count their losses as well as the Conquered. As *Pyrrhus* said very well when twice he vanquished the *Romans*, but lost the flower of his own Army in the Victories, *Si tertio vicerimus*, if we overcome the third time we are undone for ever. But it is *Dalmaticus triumphus sine sudore & sanguine*. The Viper left not so much smart behind it as the prick of a thorn or thistle.

He felt no harm! How would a *Stoick* interpret this now? Forsooth to be an obstinate contempt of grief, I will not call it *patience*: as if *Paul* were toucht to the quick but would not feel it. So *Taurus*, the Philosopher in *Gellius* excused a sick person of his *Señt* that seemed to groan in his disease, *Non est gemitus alicujus victi à dolore, sed anhelitus viri enitentis vincere*; That is. pain and disease did not make him groan, as if it troubled him, but he fetcht his wind short to over-master his sickness; this is *robusta stultitia*, madness, not manhood and Philosophy, to affect such stubbornness. Nature cannot but love it self, and retire from pain, and Reason will follow Nature. And this is enough to satisfie the most curious that trouble their heads why our *Saviour* cast out those strong ejaculations of grief against the bitter cup, *Mat. xxvi. Cum natura cogit etiam ratio data à natura cogitur*. As I said before, Reason will follow Nature.

Wherefore to say that *Paul* felt no harm is *ἐπαρξαι*, he did not suffer any. He had been in the third heavens, and in this one act God gave his body incorruption upon earth. For so says *Aquinas*, that many worthy Saints have had a taste of heaven upon earth, not only by grace in their soul; but by some other excellent quality shining in these vile bodies. The properties of a glorified body are thus reckoned up by the same Author, first, that the Just shall shine like the Sun in the Firmament, that is *Claritas in corpore*. So the face of *Stephen* standing before the Council was bright as the face of an Angel. The second ornament is *agilitas in motu*, to be able to fly upon the wings of the wind, thus *Philip* was carried by the Spirit from *Gaza* in the Defart to *Azotus* suddenly. Thirdly, our corruption shall put on incorruption, as in this one act *Paul* suffered on his hand and felt no harm, for the last attribute of a glorified body which is called *spiritualitas* I do not reckon it, for according to the Schoolmens interpretation it doth quite destroy the nature of a body. But let us remember to keep our bodies pure and undefiled, since God hath given us a taste in this life, that hereafter they shall be refined in greater glory.

O we doubt it not but we should all prove as holy as *Paul* himself, if we were so dear to God as to feel no harm. Our luxurious Courtiers would sing Songs unto the Lord with *Shadrach*, *Mefech*, and *Abednego* if the Son of God would walk with them in the fiery Furnace, and in the shadow of death that they might fear none ill. Our wanton Ladies, yea, and their Handmaids also would play upon Timbrels unto God as well as *Miriam*, if they might tread as safe upon the ground as she did and all *Israel* to fear none evil in the midst of the Sea. No, but if our danger did not come to be felt, to *tangit & angit*, I fear we would be impudent, and say there was no danger. Like ignorant people who presume when beasts are tamed by discipline that they have no teeth because they bite not. *Jonah* must be wakened to see the Tempest lest he sleep it out and deny it. And if *Saul* miss nothing else, yet he must lose his pot of water, that he might acknowledge his own preservation, and *David's* fidelity. As the Shepherd in *Virgil* was bitten by a Gnat to espy the hissing of a Serpent; and we our selves try the edge of a Razor upon the nail of our finger, and so come to know that if it should miscarry it would cut our throat. And this is one cause why *Paul* did feel no harm, because we are chastened with some feeling, for they that be evil and feel no harm, would be too too evil and feel no benefit.

But let my second reason be the answer, and with your patience the conclusion

for this time. Such Miracles and such deliverances were required in the days of St. Paul the *Apostle* which are not now to be expected in these our days. I call it a Miracle, and so it is, and in the nature of the greatest Miracles. Small ones are but such as either seldom be seen, and so come by their name, so our *Saviour* wondred at the *Centurions* faith: Or those which it is no news to see, nor very hard to bring about, but only it is above our reason perchance to know the cause, as the turning of the point of the Loadstone to the North. But this is a more noble work, and therefore to be sought out in a higher rank. Great astonishments are quite above our nature, *Aquinas* hath contrived them into three sorts: First, The wonder lies in *substantiâ facti*, in the very thing done, as when the Sun went backward. Secondly, The thing may be natural in it self, but admirable and past our power if we consider the subject upon which it is wrought, as for the blind to see, for the dead to be raised up to life. Thirdly and lastly, Both the thing performed is ordinary, and done with ease upon the subject, but the manner of doing it makes the wonder, as for a Fever to be cured in a moment. Of all these three the first in order is the greatest in *substantiâ facti*, such was this in my Text, and no meaner, that it should not kill and empoison. *Æsculapius* among the heathen the very deity of Physick his Emblem was a *Serpent*, as the glory of his Cures, and the very utmost of his Art.

Now when Miracles have but two ends, say the *Schoolmen*, to do honour to the Word of God, and to confirm it, that is the first, or to honour the life of him that works in the Ministry; in the justice of both causes never was there more need than at this time of a Miracle. Here was the poor *Island* of *Melita* which *Publius* and the *Roman Army* had found out long ago to destroy it, but the *Gospel* was not heard of before this day to save it. St. Paul that should plant the faith was cast ashore by shipwrack as one neglected of God, bound over a close Prisoner as one hated of his Countrymen, suspected by the Barbarians to be a Murderer, then his cause was tried by the word of the Lord, it was time to shake Vipers into the fire and feel no harm.

Thus Christianity began by a Miracle in the *Island* of *Melita*, and perchance long ago so it began with us, but now we do not so learn Christ when the boughs of the Church are grown and spread like the goodly *Cedar trees*. *Nehemiah* and all the People shouted for joy when the Foundation of the Temple was laid, but from thenceforth they built with silence, no exclamations were heard. When faith had scarce made entrance into *Jerusalem* our *Saviour* came in strangely when the doors were shut, but being once in, he went plainly to work with *Thomas*, Put thy finger into my side, and be not faithless, but faithful.

This is ἡ ἀρχὴ τῶν ἰσχυρῶν, πατήριον τὸν πᾶσι τοῖς ἀποστόλοις a fit wedge to drive out the juggling Divinity of the *Papists*, What do you tell us of your *Legend* of wonders in *Compostella*? Thousand Miracles and more thousand Murders in *India*? Images that turn their eyes about, and Statues that weep and sweat? *Saints* limb'd out in bloody straws? Strange Exorcisms of Devils? When the worst was but the Toothach or a Fever? As *Apelles* said to another Painter, none of the best workmen, but one of the quickest, that bragg'd he made twenty Pictures every day, and shewed the Patterns. I wonder, says *Apelles*, you do not make twice twenty of this sort. So the Miracle that I take hold of is this, why the learned Fatherhood invent no louder or more unlikely miracles. But take it to you, work Signs and Wonders, perchance by the secret operation of *Satan*, *Et eorum spirituum operatione videbantur admirandi à quibus sunt damnandi*, says their own *Master Lombard*. And they lookt for admiration by the power of those Spirits by whom they shall receive damnation.

As the Rivers of *Paradise* are without *Paradise*, and run into divers parts of the world, so the gifts of Miracles, and the gifts of Tongues are like those Rivers which run both within and without the Church; δαύμα καὶ σημεῖα χάρις πολιτείας ἐν ἰσχυρῶι τῆς τοῦ πατρὸς χάριτος καὶ ἰσχυρῶι says St. *Chrysostome*. Signs and Wonders are not so near to Gods House, as the Porch is unto the Temple, except there be holiness to the Lord in *Aarons Breast*, as well as Buds of *Almonds* in his Rod. Remember *Jannes* and *Jambres*, remember *Simon* the Sorcerer, yea, the very Devils do Miracles, says *Lombard*, *Ne tale aliquid facere fideles promagno desiderant*; lest the Faithful should seem to desire to do the like, as if it were some great matter. If not *Magnum*, then surely not *Maximum*, the greatest note of a Church. Especially if it be true which St. *Anselm* says

says, *Omni miraculo quod fit per hominem majus miraculum est homo*; If man be a greater wonder than can pass through the hands of man, then certainly a regenerate man is the greatest power of God, his Prayers, and Charity, and Faith are more excellent than to shake a Viper into the fire and feel no harm. Grant O Lord such Wonders unto thy Church whereby thy name may be glorified in true holiness, and cloath thy Priests with health as thou didst thy servant Paul; and because we look for a greater deliverance, *Quis me liberabit?* Who shall deliver me from the body of this death? Let us say assuredly as he did, even Jesus Christ our Lord. AMEN.

THE

THE FIRST SERMON UPON ENOCH.

GEN. V. 24.

And Enoch walked with God, and he was not, for God took him.



Days appointed for Repentance and Humiliation (you know these to be of that institution) but those are times to do, and not to say; therefore I have read a Text unto you rather of *Deeds* than *Sayings*; an active Example, and not a verbal Exhortation. And it is an Example of no mean pitch, you will like it the better for that, one *Star* differs from another in glory, and one *Saint* differs from another in sanctity and perfection. There were Pillars in *Solomons Temple*, and golden Chapiters on the top of the Pillars; so the

Patriarchs of old, the *Apostles* in the Christian Ages were Pillars of the *Church*, all of them Pillars: but such as bore the chief praise, for using the gifts of grace with all advantage to *Gods* glory, these are the golden Chapiters upon the tops of the Pillars. I will promise you to make it good by that which I shall say anon, that I have propounded unto you one of the golden Crowns upon the top of the Pillars, as heavenly and as happy a president as can be found out of a meer man; as compleat a Pattern as can be chosen out of all the Sons of *Adam*; and who would not write by the best Copy?

Page 12.

In the most ancient Epistle of *Clemens the Roman*, written to the *Corinthians*, lately made publick to the world out of the Princely store-house of this Kingdom, that holy *Father* moves the *Corinthians* with this extimulation, ἀτενίσσωμεν εἰς τὰς τελείας λειτουργήσοντας τῇ μεγαλοπρεπείᾳ αὐτῶν, Let us look stedfastly towards them who have perfectly ministred in holy service to the excellent glory of *God*. Τελείως λειτουργήσοντας, not to the Catalogue of *Saints* in the middle Region, but to them that walked highest above this world. And in the very next words following, *Ecce homo!* behold the man of his choice to whom he gives precedency above all others, λαβόμεν Ἐνὼχ, let us take out *Enoch* for our Lesson, that is his *Text Letter* upon which he flourisheth; *Enoch* is his *Antesignanus*, his Standard-bearer, that leads *Noah*, and *Abraham*, and many others after him; and the same that he offers to the *Corinthians* I commend to you. Such a *Patriarch* that the *Holy Ghost* hath made a great difference between him and other men: For it is the method of the Scripture to record the lives and deaths of the *Saints*, but upon this Person the stile alters; he was a priviledged man from death, which is the common condition of all that are born of woman; and *Moses* speaks of his double life, he could not speak of his death, his life of grace, and his life of glory. *Ambulavit cum Deo*, or *coram Deo*, he walked with *God*, that is the Summary Collection, how he lived the life of grace: And *Non apparuit coram hominibus*; He was not, for *God* took him; there is the Miracle how

how he was wrapt up into glory. In the dividing of the parts I will put no more upon my text than it was made to bear, and *two Points* I am sure, upon which only I will insist, are the very bowels of it; First, the *Integrity* of *Enoch*; Secondly, his *Immortality*. First, how uncorrupt he was in his ways, and *Enoch walked with God*; Secondly, that he suffered no corruption in the body, *He was not, for God took him*. In the one member is how he used this world; the other how he enjoy'd a better: The one of faith, the other of fruition: The one for our imitation, the other for our consolation. And first, your patient attention how uncorrupt he was in his ways, *And Enoch walked with God*.

In a good Picture every Limb, nay, every shadow of it is worthy to be looked upon, and, in the story of such a *Patriarch* as *Enoch* was, every word that breaths upon his name is sweet and memorable. Now in *holy Scripture*, or in those books which are contiguous to *holy Scripture*, four things are remembred of him, which will make him better understood in both parts of this Verse. St. *Jude* in the fourteenth verse of his Epistle sets two marks upon him, first, in his Genealogy, *he was the seventh from Adam*; Secondly, in his divine knowledge, *he Prophesied*. The Son of *Syrach* also in his rehearsal of famous men hath given him two additions more, the one, that his vertue was most communicable, *He was an example of repentance to all Generations*, *Eccles. xlv. 16*. The other, that his vertue was most unparallel'd, or inimitable, *Upon the earth was no man created like Enoch*, *Chap. xlix. 14*. I will dispatch these with a running hand. First, to be the *seventh from Adam*, what if that was no more than to be the *fourth*, or *fifth*, or any other number? For it is a general Rule, there is no prerogative to be born after the flesh; *But God rested on the seventh day from all the work which he had made, and God blessed the seventh day, and sanctified it*, because that in it he had rested from all his work; therefore some Writers must needs fall upon this observation, as indeed divers have noted it. that *Enoch* the man of the seventh Generation was taken away to rest with God, which bids us labour in the works of mercy and repentance all the six days of this life, and after those days, like *Enoch* the seventh from Adam, we shall be translated into peace and tranquility for ever. Some others go farther, a little more curiously than certainly, *Chytreus*. the *Patriarchs* for six descents all died, and were turned into earth again; *Enoch* the seventh from Adam was carried away from the world, and saw not death: So death shall reign through six Ages of the world, *Septima immortalitas vigebit*, in the seventh Age corruption shall be done away, and immortality shall take place for ever. Such mysteries as these are but Speculations that tangle us, but plainly and directly this priviledge came to *Enoch*, because he was the *seventh from Adam*, that he lived most happily in a brave society of wise men; it was no rude or barbarous Age, as if he alone had pleased God, for five of his Forefathers in a right line were then living, five the brightest Lamps of the Church, when the Lord translated him. A happy thing it is to be well taught by any single wisdom, but there is more affiance in a number of Counsellors; *Enoch* the seventh from Adam had no less than six renowned *Patriarchs* to go in and out before him in the fear of the Lord.

2. To be born in such a descent is an accidental thing, a contingency. But the next note upon him is that he had a Prophetical illumination, *Enoch the seventh from Adam Prophesied*. All the Sons of Adam in the good Race of *Seth*, whose names are filed in this Chapter, were *Heads* of the People, *Lawgivers*, *Priests* of the most high God. *Noah* more eminently than the rest a *Preacher of righteousness* in St. *Peters* phrase, yet *Enoch* stands by himself alone for a Prophet. And no marvel if we hear no tidings of his Prophecie till St. *Jude* divulged it in the last Epistle but one of all the Scripture; it seems to me that it stands there in the fittest place, because it is a Prophecie that concerns neither the first, nor the middle Age, but the very end of the world, *Behold the Lord cometh with ten thousands of his Saints, to execute judgment upon all and to convince all that were ungodly*. The heavens and earth were but in their first beginnings, men and women did but begin to multiply, yet that divinity was preached in those early days, *Behold the Lord cometh with ten thousands of Saints to judge the world*; the expectation of that coming draws nearer to us than it did to them; how much more should we prepare to see that with our eyes, which they did but hear with their ears? And to double our watchfulness and attention, as much as the Ages of the world since *Enoch's* time have passed on and multiplied. *Enoch* prophesied that which *Jude* hath made *Canonical Scripture*; This hath troubled some to dispute it, whether ever he wrote such books as were once in the Canon of the Scripture?

2 Tim. 3.
16.

Scripture? I hold the Negative, for though he were a Prophet, and had inspirations, yet *Scripture* is not only given by inspiration of God, but such inspiration as is profitable for doctrine, for reproof, for correction, for instruction of righteousness. Such Oracles were deposited by God with his Church, and never suffered to perish. How will it appear but St. Jude received those words by tradition? Or quoted them as he found them cited in some other Author? It were shame such antiquity should scape both Josephus and Philo, who never mention it. But at last some falsary, no man can guess him, authored a most vain Book upon Enoch; Origen, who perused it, gives us a taste of it in his last Homily upon Numbers, that it was stuff with secrets of Philosophy about the motions of the Heavens, and the names of the Stars and Constellations, and with flat Romances about the good Angels falling in love with mortal Creatures, things most unworthy to be fathered upon Enoch, that walked with God. Therefore St. Jerom moderates the variance, *Non probavit librum totum Judas, sed illud duntaxat testimonium.* St. Jude did patronize no more of that Book, but that Prophecie which he copied out into his Epistle. As St. Paul gave no divine authority to certain heathen Poets, but only to those particular Verses which he borrowed. To come to a point; It sounds nearest to truth, that Enoch was no such Prophet as left Canonical Records, because Christ was wont to argue against the Jews from Moses and the Prophets, allowing Moses for the most ancient Prophet that delivered Scripture to the Church by inspiration. A late Capuchin Frier hath laboured to prove (as he thinks solidly, as I think very superficially) that Monkish Fraternities and Convents were the first invention in the Church, and in his sense to be a Prophet is all one as if Enoch had been of some Colledge or religious Order separated from the ordinary Sons of God. Out of his own conjectures he doth erect two strict sodalities of Religion in those ancient days: From Enos the Enoscai, such as professed silence from all talk, and sequestration from all men; And from Cainan the Cinai, or Kenites, such as lived in a regular, but an active Vocation. More of this in due time, but we read of no vow, or affected institution of life into which the Patriarchs entred, we read of some illuminated Prophets, or Prophet among them, and that was Enoch. As he spake by the mouth of his holy Prophets, which have been since the world began, Luk. 1. 70.

Bolduc. lib.
1. de Eccles.
antic legem.

3. His next mark of glory follows, *That he was an example of repentance to all Generations.* They that are careful to expound these words in Ecclesiasticus accurately are divided in the sense. Some have searched among the Rabbines for their opinions of this, and one of them says, that wickedness did abound in the Age of Enoch, the foul crimes of Sorceries and Witchcrafts had begun to shew their blade, and Lamech was the seventh from Adam in the Race of Cain a Bigamist, and a Murderer. His sins in all likelihood were scandalous and contagious at that time over a great part of the earth, and for these iniquities the Lord drowned the third part of the habitable world in Enchs time; and Enoch threatned an universal Deluge to all flesh, if they did not repent, which indeed came to pass; so his Doctrine and Prophecies gave notice of Repentance to all Generations. But Procopius says upon this Text, and he had it from some Jewish Scribes, that this holy man had been very incontinent and vicious before he begat Methuselah, but after that he proved so relenting a Convert, laid hold so fast on God, because he knew what a misery it was to lose him; that his few years of repentance did God more faithful service than almost a thousand years of innocence in the best of the Patriarchs. Which aspersions upon this holy Saint, since it hath no ground to build upon, it is answered well enough by Cajetan; Enoch is twice commended in this Chapter, that he walked with God, in this Text, and within two Verses before it, the ingemination of that puts it into more probability that he was a constant follower of good works from his youth up, till the time that God translated him. Leaving these far-fetch'd conjectures, this is the most sutable exposition to the words, as I apprehend repentance is often taken for all that sanctification and righteousness which is in man that is born and conceived in sin, Acts 7. 31. God hath exalted Christ to give repentance to Israel, and forgiveness of sins; but God gives a new heart, and a new spirit to Israel, and new obedience, when he gives them forgiveness of sins. To repent is properly *reverti à peccato*, to return from a sinful life, but sometimes it is *avertere à peccato*, to turn aside from the broad way which leadeth to perdition, though the Child of God never went astray in it. So Enoch having a corruptible body which pressed down the pious alacrity of the soul, and doing those things by frailty sometimes which he ought not to have done, his innocency and holiness is called *repentance*,

pentance, whereupon the Son of *Syrach* calls him an example of repentance to all Generations.

4. To be a Prophet, to be an example of repentance; both of these gives us an introduction to understand this Phrase, *that he walked with God*; but the true key that opens it is the fourth thing, *Upon the earth was no man created like Enoch*, says the Son of *Syrach*. A Cedar among other fair trees, a great Star among other lesser lights, a most sanctified man among many just ones, like the man in the Parable that was the truest servant to his Master, exceeded him that gained but two Talents, exceeded him that gained five Talents, he made return of ten Talents to his Lord, and bore the praise away from them all that had done very well before him, *upon the earth was no man created like Enoch*. We commend those from our lips that are *inter non pessimè malos*, not so bad as the worst: But God commends them from his mouth that are *inter optimos precipui*, the most excellent of them that are the best. *Reuben* was kinder towards *Joseph* than the rest of his Brethren, (so *Reuben* tells them of it, *Gen. xlii. 22.*) yet he was but unnatural. *Jehu* was a truer worshipper of God than the Priests of *Baal*, yet wanted much of sincerity. *Gamaliel* was more favourable to the Apostles than the rest of the Judges, yet he did them injustice, and was an unbelieving Pharisee. The Kingdom of heaven is not to be look'd for, upon assurance that there are greater sinners than you: but hereby you shall try if the love of God be in you, when you pant and strive with all your soul, and with all your might that none may be better. It is a pitiful, and indeed a dishonourable praise to point out a man, and say he is religious, devout, or conscionable as the world goes. Hath God ever promised to take measure from that form as a bad world goes, how he will give a man an heritage with the Angels in the world to come? To be an *Hercules* among the *Argonauts*, I mean the first Champion in the Lords cause in the first file, a *Peter* among the Disciples, *Lovest thou me more than these*? An *Elias* among Prophets, a *Moses* an *Aaron* among his Priests, and *Samuel* among such as called upon his name, an *Enoch* among the Patriarchs, upon the earth was no man created like him; this is the pitch we must desire to grow unto, and not to say with the Proverb, *Occupet extremum scabies*; All is well if you be not the worst of a wicked company. Whatsoever you know or hear of, that any Martyr or Confessor departed hath done for Christs sake, it is a shame for you if you do not covet to do as much, or more than that, at least accuse your self if you be not sorry that your frailties make you come short of the best. Lay your hand every one upon his own conscience, and you may well say after me, *sweet Jesu*, should any of thy Creatures love thee better than I? Should any servant be more obedient than I? Any Martyr be willing to suffer more than I? Should *Enoch* that walked with God desire to please thee more than I? Never will I give over to try if I can run before them, for none of thine *Elect* is so much indebted to thy bloody Passion as I am, because none of them had so many sins to be forgiven. Press on to be the nearest of them that shall stand before the presence of the Lord, and account it among thy great sins if thy heart do not pant and yearn to be equal with the principal of the Saints. And make not your estimation of a good man by this rule, that his virtues are more than his vices. Or as *Guicciardine* says, who had cause to know what he wrote; that Popes are praised for their goodness, when they do not exceed the wickedness of other men: and trust not to that fleshly sloth, that a moderate competency of honesty is well enough; *Non omnes possunt esse Scipiones & Maximi*; All men cannot be anointed with the oyl of gladness above their fellows. If *Noah*, and *Abraham*, and *Moses*, had roused up their spirit no better, what should the Church have done for exquisite Semplars of Zeal and Faith, but if it had wanted all these, an absolute pattern of holiness had remained in *Enoch*, *upon the earth was no man created like him*; we must therefore carry some transcendent sanctity in our notions, to know what it is to walk with God.

First, It commends him that he had much conversation, or, as it were, a familiar friendship with God. *Can two walk together unless they be agreed?* *Amos iii. 3.* Agreement is not all, it imports as much as an endearing, and a sociable benevolence. *We took sweet counsel together, and walked in the house of God as friends*, *Psal. lv. 14.* Let this embolden none to walk and strut it in the body of the Church while others are at their Prayers in the Quire; they are more bold and familiar with God than welcome. I know not what greater contempt could be shewn by a civil man if he were present at the time of sacred hours in one of the Mosques of *Mahomet*. But I will not digress; To walk with God is to go hand in hand like a loving Associate, and I

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Joh. 15. 15.

Lib. 8. c. 6.

need not mince it to say, like the *friend of God*. We are all servants properly *naturâ & debito*, in our Nature, and in our debt to the Law. Neither do we ever cease to be servants by the gift of grace, but it is an Evangelical privilege, that some of those that are servants, and obey his will in all things, should be called the friends of God. So our Saviour says to his Disciples, after he had given them a taste of all saving knowledge, *Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends, for all things that I have heard of my Father I have made known unto you*. Now although the condition that all men lived in before Christ came into the world was the state of servants, yet such Prophets and Patriarchs as were greatly illuminated with Evangelical faith, *prater rationem status*, notwithstanding the bondage of Nature, and of the Law, were vouchsafed this Title the *friends of God*. A thrice blessed name, which vindicates us from Captivity, it breaks our bonds asunder, it makes us partakers of divine acquaintance, it consigns us an interest in the love of Christ, more than we dare boast of it. And is this the way to procure it, to walk with God? What say you to walking through Fire and Sword? What think you of walking through the Valley of the shadow of death? Break not hands with such a God, though it should come to a most bitter exigent. But in that ease and safety that we live now, few or none are put to any hardness for Christs sake. No League in the world more sought for, more willingly accepted; no Amity less burdenson, or more beneficial. St. *Austin* in his Confessions brings in a couple that served the *Roman Emperour*, thus debating the matter: What can we look for in this Palace more than to be called the *friends of the Emperour*? This is no sure unmovable favour when we have it: and how long must we wait and attend before we get it? *Amicus Dei si esse voluero, ecce nunc fio*; Let me turn to God to day, and desire to be his friend, it shall be done instantly and never delayed. So they resolved, though their courses were excentrick to the way of honour and preferment, they would walk in righteousness to be called the *friends of Christ*, and so *Enoch walked with God*.

Vera amicitia est idem velle, & idem nolle, says the Oratour; A friendship will hold fast between them, that chuse the same things, and refuse the same things, and agree in all things. So that to walk with God so far till it grow to the title of a friendship is no more nor no less than *Fiat voluntas tua*, The will of the Lord be done. The fore-cited *Clemens* in his lately revived Epistle, instead of saying that *Enoch walked with God*, phraseth it thus, *ἐν ὁμολογίᾳ δικαίου ἐπεβλεψεν*, God found him to be a just man through all obedience, and so translated him; and the *Chaldee Paraphrase*, He walked in the fear of the Lord, turning neither to the right hand, nor to the left. I know the word being metaphorical may be varied, and followed in many senses, and all according to a godly Canon. *Gregory the Great* deviseth this distinction of the word out of his own ingenuity. Some walk from God as *Apostates*, and *Demas* that turned to the world. Some walk against God, or set their face against him, as the proud and rebellious; so the stiff-necked *Israelites*, *Ye walk contrary to me*, *Lev. xvi. 21*. But some on the laudable part may be said to walk before God, as the Prophets; so *John the Baptist* was a forerunner of Christ, *He went before the face of the Lord to prepare his ways*. Some walk after God, as humble Penitents, and those that take up their Cross and follow him. Finally, A religious Magistrate, that is *solo Deo minor*, whose power is from God, and useth that power as he ought, he walks with God, and he that despiseth him despiseth the Lord. Every whit of this may be maintained with good construction, but lest the phrase should be dissected too much to the loss of the sense, I will rather be rude in expression than subtil, to walk with God is to let him draw us after him, as far as his Commandments reach, and no further.

It is not material that there were neither *Scriptures* extant, nor the *Tables* of the Law divulged in the days of *Enoch*, certainly the Children of God in that Age were not left to themselves to worship in a wild undistinct way, without some divine prescription. Some Canon of Faith and good Works they had delivered them; it concerns the Providence of God, and that order which must necessarily be among them to say so, and by the extent of that revealed rule *Enoch walked with God*. Let all things be done according to the pattern which thou sawest in the Mount, so the Law-giver himself to *Moses*. Nothing must be changed, though you think for the better, but keep you close to the Pattern in every part and proportion. *Honorato jucundissimus honor est quem ipse vult*, it is St. *Chrysostome's*; The Majesty of God takes it for an honour to do him honour by his own Commandment. *Peter* thought he had shewed himself a most

most obsequious Disciple, and revered his *Master* more than all the rest, when he would not let him wash his feet, but Christ shewed him it must be so, and that particular recusancy of his was to dishonour him above his fellows. If you think that *God* will bate you one inch of that he hath commanded, you walk by your self without him. Alas for that poor soul that is so deceived! whither will his feet carry him? Heaven and earth shall pass away before one tittle of the Law doth perish. Repent and turn to the *Lord*, and he will run forth to meet you; forgive one another, and Christ will forgive you, there he concurs with you; defraud no man and the righteous *Lord* will give you an inheritance, there he joyns with you. Hold him fast to you in continual Prayer, and let him not go away till he give you a blessing, there he dwels with you. In all things bear in mind *the will of the Lord be done*, for no man walks with *God*, unless he be a complete obedient.

Above all other aberrations *εὐσεβοσπρονεῖα*, or will-worship is that which strides quite over the way, and walks solitary by it self, and not with *God*. All holy service is fitly called new obedience. But can Will-worship, which is a start of a mans own invention be called obedience in any latitude? I think not. For how can a man be said to obey in that which was never enjoined him? Obedience, and somewhat bidden, and imposed to be done are relatives. *His servants ye are to whom you obey*, says St. Paul. Wherefore if you frame a Religion, or a part of Religion after your own fancy, you are your own servants and not *God's*, and you have no reason to look for wages from our heavenly Master. *In vain do they worship me, teaching for Doctrines the Traditions of men. Vanum est quod sine suo destituitur*; They that serve, serve for a reward, therefore a rewardless service, which is threatned against Will-worship, is a vanity. But who are comprised in this crime of Will-worship not to walk with *God*? Such as profess a proper, immediate, essential Worship of *God* of their own coining, but they want a great measure of understanding, or charity, that inveigh against arbitrary Ceremonies in that name, which are imposed as mere accidental and circumstantial parts of Religion, wherein not the proper Worship of *God*, but the manner of using the same is intended. Proper Worship of *God* is an action done immediatly to the honour of *God* in the act it self, as Prayer and Preaching: Improper Worship is an act done with *God's* Service, not directly and by it self, but in conjunction with some proper act of Worship, as kneeling, holding up the hands and eyes, sever these by themselves, and they are no service of *God* at all. *David* danced before the *Ark* in a Linnen Ephod. To dance, to wear a Linnen Garment are things of a mixt use, and therefore can be no parts of *God's* proper immediate Worship, neither did *David* mean them so, but they are decencies, and laudable adjuncts of the very true Worship, and for their sakes, far be it from us to think that *Enoch's* example is violated, who walked with *God*.

You have heard now that there is a familiar heavenly friendship, and a complete obedience, without all admixtion of Will-worship, in the holy life of this Patriarch, that kept even with *God* in all his ways. Now thirdly, it makes this sense, that *Enoch* was a principal upholder of that side that did sincerely profess the true faith, he opposed himself stiffly to the *Cainites*, that is, to the Synagogue of *Satan*; and he that condemns the evil world, and defies the faction of it, deserves this praise, that *he walks with God*. *In vitia alter alterum trudemus*, says the heathen; Every wicked man draws his next fellow after him, and the most live rather by custom than by rule and reason, running like those Swine in the Gospel, into which the Devil had entred, by whole herds into the Sea. But a man that esteems his soul by that price which his dear Redeemer paid for it, will dare to set his face in a good cause against plurality, and multitudes, and fears not to stand up alone against an host of the Priests of *Baal*, like *Elias* that walked solitary in the wilderness with the *Lord*, when *Ahab* and *Jezabel* had won the whole Land of *Israel* to Idolatry. Singularity, when it proceeds from self-opinion and pertinacy, it deserves to be hooted at; but to divorce from men of erroneous minds, of malicious and filthy conversation, to be cast off from such, like a Pelican in the Wilderness, and like an Owl that is in the Desert, is a singularity to be admired. As soon as ever the Devil left our Saviour at the end of the three Tentations, the words following are, *Behold Angels came and ministred unto him*. Whereupon one doth thus meditate, *Qui expellit à se Satanam alliecit ad se Angelos*; Sort not your self with those that have not the fear of *God* before their eyes, abandon impious Society, and you shall find heavenly comforters in your soul: Bid *Satan* get him hence, and the Angels take it for an invitation to

Sen. Ep 41.

come and walk with you. *Lot* lived like a stranger in his own City, he shut himself up, and barred his doors against those filthy people. What could he do more to keep the ungodly from his very sight? As *David* said. Thus estranging himself from the evil doings of those that were round about him, he was thought fit to give hospitality to *Angels*, and walkt out of *Sodom* with those *Angels*, and when he lingred in that place, they laid hold of his hand, and pulled him away with some violence of love. Thus *Enoch* could not endure the *Cainites*, perhaps persecuted them, perhaps was persecuted by them, he would not partake of their fellowship, but shook off their dust from his feet, and so it came to be said that *he walked with God*.

After this that hath been spoken, I ought not to conceal from you any longer how the *Septuagint* have translated these words, upon which I insist, *καὶ εὐηρέσθηεν ἐνώχ τῷ θεῷ*, And *Enoch* pleased God. This must not be shuffled over without observation upon it, not only because *St. Chrysostome*, and such other *Greek Fathers* as I have perused, do so read the Text, nor only for the Son of *Syrachs* sake, *Ecclus. xlv. 16.* who consents with the *lxxii.* But for *St. Pauls* sake, in whom we find the same character of him, *Heb. xi. 5.* Before his translation he had this testimony, that he pleased God. The wisdom of *God* alone best knows why there should be such a diversity of terms, a diversity I say, without any real difference, for it is but a Consequent put for an Antecedent; he that walks in new obedience, eschewing the company of the ungodly, and setting *God* always before him, consequently he shall please the *Lord*. If we had such a *Master* as *Nabal* was, so crooked and unpropitious that none could speak to him, or please him: If we served under the *Lord* as *Jacob* did under *Laban*, who had nothing but murmuring and persecution for all his fidelity, then we might cross our arms and say we had lost our oyl and our labour. But our service is full of benevolence and encouragement, *Engage bone serve, well done good and faithful servant*, every title chimes Alacrity. And yet it follows, that servant was *πίστος ἐν ὀλίγῳ*, faithful, what, In all words and works? No, *faithful in a little.* *Enoch* pleased, because *God* would be pleased with his imperfect righteousness, it is his indulgence to call things that are not, as things that are, he will give a days wages for an hours work in the Parable. If there be a willing mind it shall be commended according to that which a man hath, not according to that which he hath not; he that affects the right way, and would not swerve from it, shall carry this badge upon his name, that he pleased, and walked with *God*, *Quamvis claudicat & labatur*; though sometimes he limps, sometimes he stumbles through the infirmity of the flesh. Our renowned *Patriarch* in my Text was a sinner from his mothers womb, for *Adam* begat a Son in his own likeness, after his image, but that likeness was the similitude, yea, and the very essence, I may say, of sinful flesh. Yet such a Son of *Adam* doth please, being made by adoption and grace the Son of *God*.

But I have not said all, nay, not a moiety what it is to please our holy Father. For his love and complacency is not a bare affection like Man's, *Amor Dei in effectu, non in affectu situs est.* Where he is pleased he doth not affect a thing only Theoreticaly, but will effect some good for it, as *Aeneas* said of his followers, *Nemo ex hoc numero mihi non donatus abiit*; All that did attend his very games should have some reward for their labour. *God is not unrighteous to forget your love and your labour which you have shewed toward his name, Heb. vi. 10.* Please not your self, even as *Christ* also pleased not himself, says *St. Paul, Rom. xv. 3.* And you shall walk before the *Lord* in the Land of the living, *Psal. cxvi. 9.* Placebo Domino, I shall please the *Lord* in the Land of the living, so the *Vulgar Latine* readeth it. More precisely to the cause. In some sense all the Creatures, and their natural operations do please the *Lord*, but in a supernatural order nothing doth please him, but that into which he hath put a supernatural bonity, and those good effects which are wrought in man by his own grace. He doth not only love and delight in them, but will remunerate them, with this sober restriction, which might pacifie many hot contentions if the Devil were not too strong, *Bona opera non habent condignitatem ad pramium caeleste, sed quandam ordinabilitatem*; that is, good works have no intrinsecal worth or value to claim eternal life, but through the gracious promise of *God* they are ordained unto it. By Faith *Enoch* was translated that he should not see death. Faith indeed is an ambulatory thing, it hath no rest till it see *God*, and walks from one degree to another, from righteousness to righteousness, and never stands still, but in the clear Vision of the Beatifical Essence it walks no more, but stands before the face of the *Lord* for ever.

Heb. 11. 5.

From

From those notions which I have passed over grounded upon Text and Reason, I proceed last of all to give them a little room in my discourse, that have made either probable or improbable divinations upon the word. The *Jerusalem Targum* instead of *Enoch walked*, reads it more at large, *he served or laboured in the truth before the Lord*. Whether he were *Ruler* or *Priest* that *Gloss* decides it not, or both *Ruler* and *Priest*, as they were coincident in the person of *Melchisedech*, and I believe long before him, truth is a *Princes* care as well as a *Prophets*; he is *Custos utriusque tabulae*, and shall answer to the *King of Kings*, how his people discharged their duty to *God*, as well as to their *Neighbour*. But by whomsoever that good work is wrought, that *truth* shall flourish upon the earth, by the power and authority of the *Scepter*, or by the diligence and painfulness of the *Miter*, such a one shall have a blessed name that he walks with *God*, that he is *legatus à latere*, he stirs not from his side, he is set upon his right hand, and shall remain among the blessed at that right hand for ever. But howsoever I may be perswaded that *Enoch* was a *Ruler*, and some great Government lay upon his shoulders, yet his interest was more than so in labouring for the truth, he was a diligent instructor of the people by word and communication, *St. Jude* hath rehearsed a piece of a Sermon that he made, wherein he preached of a better life to come. Here again I must have recourse to the Idiom of the *Scripture*; wherein I will shew, that the very phrase *to walk with God* doth imply a pleasing or acceptable ministration of office before the Lord; as *1 Sam. ii. 30* *I said indeed, it is a message to old Eli, that thy house, and the house of thy father should walk before me for ever*; that is, *that thou and the house of thy Father should execute the office of a Priest, and offer sacrifice before me*. And let it imprint this in your mind, what veneration is due to the divine Oracles of truth when they are delivered unto you. *We are Em-* Eph. 6.20:
bassadors for Christ, says *St. Paul*, but you must abstract that word from any earthly similitude; we come indeed in the name of the *King of heaven*, not as from him that is absent, but invisible: We do not only come from him to speak to men (privilege enough to our person) but, in the very hour that we deliver the sacred will unto you with fear and reverence, *we walk with God*. This will not let me pretermitt what *Origen* says, and *Irenaeus* likewise, was contained in the *Apocryphal Book of Enoch*, *Legatione functus est ad Angelos*, that he was sent an *Embassadour* from the *Sages* and *Patriarchs* of the world unto the *Angels*. I will not go further in the Fiction. The *Hebrews* had more leisure to tell strange stories than you have to hear them; I believe the meaning is, he walked to several places of the world to settle things in order in divers Kingdoms; as when *Samuel* judged *Israel*, *he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places*. A 1 Sam. 7.16:
wearisom labour for Governours to make a journey of so many days and months, but safety and the blessing of *God* certainly is upon it, because they give no rest to their body till they see with their eyes how Religion and Justice are managed in the remotest places of their dominions, this is *to walk with God*.

I am now making to the Conclusion for this time, with the improbable, and indeed impossible supposition of those Expositors that would make *Enoch* a *Prior* or *Abbot*, or at least a member of such a Society, some regular *Canon* that vowed stricter orders in obligation of inter-mutual obedience than all others that were called by the name of the *Lord*. It seems the *Monks* do greatly want good men of their livery that they would hedge in those into their *body* that never dreamt of their profession. And I wonder they would accept of *Enoch* for a *Votary*, who begat Sons and Daughters (and I hope they will acknowledge in lawful Matrimony) after he walked with *God*. *St. Chrysostome* draws no other Doctrine from my Text, and this very vehemently, *μὴ νομιζέτωσαν τὸν γάμον κώλυμα εἶναι πρὸς τὴν εὐαρέσκειν τὴν πρὸς Θεόν*: For *Enochs* sake let no man think that a married life is any impediment to please the *Lord*. *Cornelius à Lapide* the *Jesuit* could not let this observation alone, but tells us that *Enoch* shall live upon the earth again, before the day of judgment, for three years and half, and fight with Antichrist, and be slain, and then he shall be unmarried. I think so too, for if he should come into the world at this time (as all that tradition is a most sickly dream) but if he should, he must bear the age of four thousand years, and that were too old in conscience to marry. But put case upon his return he would marry again, how would the *Jesuit* forbid the *Banes*? Why he drives it to this case: *Enoch* was the Great-grand-father of *Noah*; *Noah* since the Flood, the common Progenitor of all flesh, therefore when *Enoch* appears again upon earth he shall be the *Father* of all women descending from him in a right line, and between such persons no Matrimony can be contracted. This is a subtilty as wisely

wisely laid, as the *Sadducees* question about the woman that had married seven husbands, *whose wife shall she be in the Resurrection?* But because the *Jesuits* do so much commend Virginity above all things, I would their fathers in the flesh could have been perswaded to have kept it, then the *Church* had wanted them, who are the only impediment on that part, that probably no peace can be made among our *Christian unchristian* divisions.

Now they that do invent certain forms of *Monastical Institutions* from the beginning of the world, divide them into two Sects, the one from *Cainan* in an active life, such as sung sweet hymns, or ministred in sacrifices, and conversed with the world, Certainly these went the truer way, the active life is most charitable, and furthest from tentation. For as Daws and Bats will breed about an house where there is no inhabitant; so many sins will creep into a soul that is not operative. But they of the other order instituted by *Enos*, says a late *Parisian Capuchin*, lived not with men, but affected solitude; spake not to men, but affected silence. By this Description, it seems to me, he makes them abhor the two best properties of a man, who is *animal sociabile, sermocinativum*, the only creature on earth fit to unite himself in an orderly society, and the only creature on earth to whom *God* hath given speech to utter the conceptions of his mind. Their purpose is, I think, to commend a man dead unto the delights of the world, not taken with the baits of pleasure like a beast, and they make a beast of him by renouncing the best parts of humanity. To enjoy a mans days with some sweetness of delight is far from reprehension; pleasures indeed are to be mitigated, for a little pleasure is enough to season a mans life, as a little salt is enough with ones meat, therefore the excess is to be reprov'd as the origen of much iniquity; but this I will say in favour of a life that is lead with much alacrity, the most horrible sins that are do usually come to pass through sullen melancholy. Man was first put into Paradise to spend his days in content and joy. Why should he live so opposite to the state of Paradise as to spend all his Age in sowness, and sad contemplations? *Adam* was appointed to dress the Garden of *God*, to keep the trees, and herbs, and grass well pruned, and shorn, and even. Is not the whole world now the Garden of *God*? And shall every elegancy, mirth, and pleasurable recreation in it be checkt for wanton and abominable? Such censorious sowne-looking *Pharisees*, of all the rest of the *Jews*, did least please our *Saviour*. The great *Rabbi Ben Maimon* says, that Prophecie comes not upon men either when they are sorrowful, or when they are sloathful, but when they are joyful. Therefore the Sons of the Prophets had before them *Psalteries, and Timbrels, and Harps when they came down the Mountains, 1 Sam. x. 5.* A good Christian therefore may walk with *God* with a chearful merry heart, yea, and dance before *God* as *Miriam* and *David* did. Happy are they that can suffer tribulations for *Gods* name without repining; and no less happy are they that drink of the brook in the way of comforts and pleasures without surfeiting. The *Lord* sanctifie them both unto us through his *holy Spirit and grace.* *A M E N.*

Ainsworth.
Num. 12 8.

THE SECOND SERMON UPON E NO CH.

GEN. V. 24.

And Enoch walked with God, and he was not, for God took him.



When I lately commended before you what a rich example of piety and perfection *Enoch* was, perhaps you thought this was wanting to make up the full sum, how he shut up his days in the love and favour of *God*. To make a blessed end is the Crown of all other praise that goes before it. Κατὰ Σόλωνα χρέων τέλος δεῖν, *Lib. i. Eth. c. ii.* says *Aristotle*; Let us look towards the conclusion of a mans days, as *Solons* rule was, and so pronounce him happy. But I can follow no such order in this subject which I have to handle.

What passage *Enoch* had out of this world I can relate, but that he finished this life I cannot say it. His years are numbred before my *Text* like other mens, *three hundred sixty five*, just as many years as there be days in an usual year after the motion of the Sun; not that this reckoning is the term of his life, but the term of that time that he conversed with men; As *Tertullian* glosseth upon *St. Pauls* words, *I am crucified with Christ*; How crucified, and yet live? *Per emendationem vita, non per interitum substantia*; by the reformation of his life, not by the loss of his life: So *Enoch* had a period when he left to be with men, *Per emendationem vita, non per interitum substantia*; By an exaltation to a better life, not by the corruption of his body.

As the men of *Israel* would not let *Jonathan* suffer death, though *Saul* had given Sentence against him. What (say they) shall *Jonathan* die that hath wrought such great salvation in *Israel*? So when the Spirit of the Lord had testified what a Prophet *Enoch* was, a perfect obedient that abhorred Will-worship, a stiff maintainer of Gods part against the Devil, and all his Instruments, οὐκ ἀντιπρὸς, a friend, a familiar acquaintance, a walker with *God*. Upon this testimony Mercy opposeth Justice; and though the Lord had said to *Adam*, and to all that were in his loyns, *Dust thou art, and to dust thou shalt return*: What says Mercy, shall *Enoch* die an example of repentance to all Generations? So the stroke of death was diverted that he saw not the Grave, and *Enoch* walked with *God*, and he was not, for *God* took him. The partition which I framed upon the whole Verse was on this wise, first, how uncorrupt *Enoch* was in his ways, *he walked with God*; and secondly, that he did not see corruption. And this second Point, which is reserved for this hours labour, is to be handled in two several heads; the former I will call *Enochs* passage out of this world, *He was not*; The latter his repose in another world, *For God took him*. His place was left empty among the *Patriarchs* below, and he filled a room among the *Thrones* and *Angels* above. Upon these two I shall handle many particular Doctrines before you.

And

And he was not; a concise phrase, you see, and brevity will breed obscurity, especially put this unto it, that it is a form of speech which is not used again in this sense, to my remembrance, in all the *Scripture*. But the sense is made plain by *St. Paul*, *Heb. xi. 5*. *By Faith Enoch was translated, that he should not see death*; He had a passage out of this world without any dissolution of the soul from the body. In the same body that he pleased God, says *Irenaeus*, he was translated, being never unclothed of the flesh that he might put on immortality. That this truth may be carried the clearer I will debate it a little with them that oppose it, and with them that qualify it. Some of the *Hebrew Rabbines* as I find them quoted, because they consult not with the authority of the *New Testament* think they are not convicted by the *Old Testament*, but that they may conclude, how *Enoch* died, and was taken away in an early Age, (as those times went) much sooner than his Forefathers: As if this Verse did rather bemoan him for his untimely departure, than renown him for some glorious favour which did befall him. The phrase indeed, if we look no farther, will bear it, both in sacred and in heathen Writings, to say of one departed, *was, but is not*; this was called *εὐφραίναν*, a fair way of language to avoid an unpleasing word. Yet the phrase doth not always stand in that sense, but hath a double acception, and both in one verse, that you may the better carry it away, *Gen. xlii. 36*. *Jacob* there bemoans himself for the want of two Children, *Joseph is not, and Simeon is not*; the one he took to be dead indeed, the other to be in fast hold, and taken from his eyes: removed where he could not come at him, as *Enoch* was, but no more. So the *Chaldee Paraphrase* explains the meaning of *Jacob*, *Joseph non superest, & Simeon non est hic*. *Joseph* is quite lost, and *Simeon* is not here. The phrase then accords very well with that place of the *Hebrews*, *by faith Enoch was translated, that he saw not death*: And my Text must incline to that exposition for two reasons: First, that the Lord took him, stands for a consequent that he was pleased in him; it is the reward as you would say, that *he walked with God*, not that there is a necessary and perpetual coherency in it, that whosoever walks with God should be exalted into Paradise, and not see corruption, but *Enoch's* righteousness by a privilege of favour was so requited; a favour then being understood in those words, it cannot be the sentence of death upon him, it is impossible. Secondly, in this Chapter the last word that the *Holy Ghost* gives of *Adam* is, *Et mortuus est*, and he died, so of *Seth*, so of *Enos*, so of *Cainan*, so of all the Antecessors of *Enoch*; wherefore unless *Enoch* had some other issue out of this world diverse from the rest (which was by translation without death) why should it be said of him so differently from all others, *he was not, for the Lord took him*?

So I have corrected the great error of those *Hebrew Doctors*, who would lay *Enoch's* honour in the dust. But I suppose the general Exposition of the *Jews* was right, and according to *St. Paul's* doctrine. For *Paul* wrote to the *Hebrews* that he *saw not death*, knowing the tradition was commonly so received among them, and the *Chaldee Paraphrase*, who lived straight after Christ, was of the same judgment: beside one of great note among them says he was disarrayed of the foundation corporal, and clothed with the foundation spiritual: which words, I conceive, do jump with those, who oppose not the *Scripture*, that *he saw not death*, far be it from them, but they have a qualification for the meaning of it, that death is taken two ways, most properly for the separation of one essential part of man from the other, the body from the soul; a loath to depart it is, a most unwelcome dissolution, a punishment upon the sin of our first Father, which was remitted to *Enoch*; improperly it is no more but the separation or extinction of corruptible qualities from the soul and body; one whom I named even now called it the disarraying of a man from the foundation corporal; and so *Enoch* was purified, altered, made quite another man in the very moment that he was wrapt up to heaven. This evacuation of corruptible qualities from the flesh is called death by some very good Authors in our own Church; and so *Procopius* much more ancient than they, *Mirabili modo mortis defunctus est & ad vitam caelestem translatus*; it was a rare and admirable kind of death he suffered, being caught up into the clouds to live with God for ever. Their judgment is right, that he was disarrayed of all malignant qualities, sin and mortality which belong to the soul or body. But I wonder they should call these by the name of death; for it was no otherwise with *Enoch* than it shall be with all men and women whom Christ shall find upon earth at his second coming. *St. Paul* says *they shall not die, but they shall be changed*; that changing is no death, for change and death are *membra dividenda* in the *Apostle*, and cannot be confounded.

Now

Now I have brought you out of all incumbrances of wrong opinions to the clear truth. *Enoch was not*. How? He ceased not absolutely to live, but he ceased to live any longer in a corruptible Tabernacle; he prevailed above the sentence which was pronounced against *Adam* by the Judge of quick and dead, *Dust thou art, and unto dust shalt thou return*. Mortality came from disobedience against the *Commandment*, neither is it possible for any mere man to attain to such a measure of obedience as to deserve immortality; do not imagine this holy Saint was without sin so that death could claim no dominion over him. *St. Chrysostome*, who speaks much for *Enoch*, how the *Lord* rewarded his integrity with incorruption, says no more, but that he received *Gods Law*, not that he kept it inviolably, τὸν τὴν ἐντολὴν δεξιόμενον τῶτον οὖν ζῶντα καὶ ἵεντι, *God kept him alive that received the Commandment*, that received it willingly, and with an earnest heart to keep it. But how was that *Statute* dispensed with, you will say, *it is appointed to men once to die, and after that comes judgment?* *Heb. ix. 27*. An easie dispensation will serve for that, for it was no otherwise with this man than it shall be with all the earth at the last day, when the Inhabitants of the world shall not be unclothed of skin and bone, but be changed into an incorruptible perfection in the twinkling of an eye. But that you may not wonder at *Enochs* case, as if justice had connived and forgot it self, remember this rule in *St. James*, *There is one Lawgiver who is able to save, and to destroy*, *Jam. iv. 12*. Mark that, there are Judges constituted under the Law, and it is not in them to save life where the Letter of the Law condemns, for the Law governs them, and not they the Law; but there is a regent and principal authority, whose clemency is above the Law. That speech of *Senecaes* is as trivial as any Proverb, *Occidere contra legem nemo non potest, servare nemo præter te*; Every Varlet can kill a Citizen against the Law, none but the Supreme Magistrate can save a Citizen against the Law. You see then by what rectitude of justice *Enoch* might be exempted from death, albeit we were all sentenced to become dust and clay out of which we were made, because *God* is the most supreme independent Judge of all the world, and may mitigate the severity of his own decrees. Why should not his mercy preserve where it will? And if he will preserve who can destroy? Is there any curse but he can turn it into a blessing? Where the *Lord* pleaseth to sweeten a bitter cup, Poverty shall not be grievous, nor ignominy dishonourable, nor sickness painful, nor life mortal. A thousand fell before this *Patriarch*, and ten thousand at his right hand, but he was impassible, and did not die, *He was not, for the Lord took him*.

Because the Septuagint Translators concur with *St. Paul* in one reading, it is due to my Text to let it be known how they have enlarged this concise phrase, *And he was not* in their words is ἐκ ἐπισημειωτο, *He was not found*. And *Clemens* the Scholar of *St. Peter* and *Paul*, ἐκ ἐπισημειωτο αὐτὸς οὐκ ἔλαττο, it was not found that he ever died. He appeared not, and yet the *Lord* killed him not; so the *Chaldee Paraphrase*. For as *St. Jerom* said figuratively of the sweet end that *Nepotian* made, that he did *Migrare non mori*. And *St. Bernard* as much of *Hubertus*, that he did *Abire non obire*. Those pious men might rather be said to have gone a journey out of the way than have died; so very properly, and without a Metaphor, it was true of *Enoch*, that he did not die, but was retired out of the way, where he could not be found. It seems he was much sought for, as certainly good men will quickly be missed. *Antigonum resodio*, as the honest mans saying was, he would have scrap'd the just King *Antigonus* out of his Grave when he was departed. Though *Elias* was manifestly taken away into heaven, yet the Sons of the Prophets besought *Elisba* that fifty strong men might go seek him, lest the Spirit of the *Lord* had cast him upon some Mountain, or into some Valley. I could not blame them to wish they might find him again. So says one upon that inquisition was made for *Elias*, *Enochus cum raperetur fortasse diu inquisitus fuit*; It may be *Enoch* was much inquired for in many places after *God* had took him. *Selneccerus* says, that the *Lord* exalted him up into the clouds, *Coram totâ Ecclesiâ & præcipuis Patriarchis*; a great Congregation of men, and the chief Patriarchs looking upon it. *Bolducius* the *Capuchin* more particularly (yet both altogether uncertainly using their own divinations) *Tulit cum Deus in nube in quâ apparebat ministranti*; *God* took him away in a cloud wherein he appeared as *Enoch* ministered unto him in the time of Sacrifice. If this were done before a throng of Witnesses, they might think it no more than a rapture for a little time, as *Paul* was taken up into the *third heavens* for a small space, and afterward restored to the Church. They might search, and hope to enjoy him again, but he was not found; the more was

their loss that they wanted him, the more was his happiness, that he was quite gone, and wanted nothing. But *Luther* is of opinion, that he was retired alone to walk with *God* in Prayer, and sweet Meditations, and then the *Lord* lifted him away to the habitations of the blessed, when none were privy to it. *Seth* and all the other *Fathers* of the *Church* knew not what was become of him, his Son *Methusalem* and his Family look'd for him with sad hearts, as *Joseph* and *Mary* sought for *Jesus* sorrowing; no doubt they suspected the malice of the *Cainites*, they thought he was slain, like innocent *Abel*, and privily buried. Perhaps it was not revealed in a long time after what was become of him. But as the *Romans* were highly discontented with the loss of *Romulus* their Founder, and would not be satisfied till *Proculus* swore he saw him carried away into *Heaven*: So when the *Patriarchs* had sat down sorrowing because they found not the very Gem of the *Church*, the righteous man *Enoch*, it made their gladness the greater when they knew the *Lord* had translated him alive into *Paradise*.

Now I proceed. The benefit of it, that he passed into heaven without death, is twofold, *Quoad alios, quoad ipsum*, partly in regard of others, partly in regard of himself. In regard of others, what greater consolation upon the proof did befall the *Church* in that Age than from hence, that there was an apparent instance that after this life *God* had prepared another for his *Saints*. These are the very words of life, *Non solum in verbo sed in facto*; *God* did not only give a promise, but took this man away as a real pawn of his favour, that Death should be swallowed up in victory. Two things had hapned which shook the world with much fear: First, that *Abel*, who had offered a good and a pleasing Sacrifice, should be slain by *Cain*: Is this the reward of the Righteous? Shall Sinners always have the upper hand? Hold ye contented says *God*, do not ye see that *Enoch* is accounted worthy to decline Fate and Mortality, because he was found obedient and just in the sight of *God*? Put *Abel's* persecution in one scale, *Enoch's* glorification in another, and you will find how equally the lives of the *Saints* are mixt with afflictions and consolations. The other discomfort was, that *Adam* the Father of all flesh was dead before their eyes, and this struck wonderful terror into their hearts, till their fears were mitigated in the Assumption of *Enoch*. For he that assumed body and soul together into heaven, for power he was able, and for mercy very willing, though he marred the bodies of his Children with corruption, to repair them again. There was *Seth* the fifth *Patriarch* above *Enoch* then living, far stricken in years, and every day looking for his dissolution, within fifty years after he was carried to the grave like a timely fruit dropping from the tree. What a comfort it was unto him to see a Son of his own loins caught up alive into the Mansions of Beatitude? As who should say, at last such honour have all his *Saints*. Such as love to put forth curious questions demand why *Adams* eyes were shut, that he never saw this blessing (for it fell out 150. years after his death) why he alone of all the good *Patriarchs* was excluded from this common consolation? It is ingenuously answered, that he had as much comfort as that came to proper to himself, for he received the very words of the Covenant out of *God's* mouth, *The Seed of the woman shall bruise the Serpents head*; No man else was so happy to have the living Oracle of the *Lords* voice sound in his ears, that *Christ* should prevail against the enmity of the Devil. Therefore to see or hear of the rapture of *Enoch* was not necessary for him, but for all others it was that had not heard the primitive consolation. Can you imagine but it kindled great desires in all them that believed, to fly away like a bird unto the hills, and to possess that requiem which *Enoch* enjoyed? Did not their hearts burn within them to see that glory which one of their Brethren and Kindred enjoyed? How much more should the same mind be in us to be with *Christ*? Who is ἀρχηγός, τῆς ζωῆς, the way-maker unto life, who is gone before to prepare a place for us. No *Enoch*, no *Abel* is our pattern, but *Christ* himself hath shewn us by his own Ascension, how our thoughts should ascend upward, to sit at the right hand of *God* for evermore.

Hitherto I have declared that *Enoch's* rapture was a comfort to all true believers against the terrors of death; but I do not say, as some do, that the Resurrection of the body was any way exemplified in this mans translation. The *Scripture* hath left it out among the Arguments of the Resurrection, and the best instances are those which are applied by the *Holy Ghost*. As our Saviour propounds the *Prophet Jonas*, who was three days and three nights in the belly of the Whale, and came forth alive. *St. Paul* proves it to the *Romans* by this Argument, *If you have the Spirit of*

of him that raised up Jesus from the dead, he will also quicken your mortal bodies. As if he had said, being it is the same Spirit it will produce the same effects. And he persuades it to the *Corinthians* with many strong demonstrations, this is the principal, if Christ be risen from the dead, then are we also assured of our Resurrection; for it is not possible that the head should live, and we that are his members remain in death. These are Apostolical reasons, and we are not sent to learn this Lesson from the rapture of *Enoch* or *Elias*. For indeed those ensamples belong to another purpose, to that refining of the mortal body, and not putting off of the flesh, which shall befall them that shall be found alive at the great day of the Lord. The Mystery which was opened to the *Thessalonians*, *The dead in Christ shall rise first, then we which are alive, and remain, shall be caught up together with them in the clouds*; So says *Tertullian*, *Enoch* and *Elias* never slept with their Fathers, *Quare documenta sunt futurae integritatis*; therefore they shew that body and soul shall be indissoluble (which he calls integrity) in them that shall be the last Generation of the world. And *Irenaeus*, The translation of *Enoch* makes it manifest that these gross bodies of ours shall be no impediment to meet the Lord in the clouds: For as the hand of God which made man of the dust of the earth put him into Paradise, so the same hand (though he be still but dust and earth) can exalt him to a better Paradise. And that exaltation, though it prove not the Resurrection so absolutely, yet directly it proves that the body is fit and capable to be carried away with the soul into the Kingdom of God.

Lib. de
Resur.
Lib. 5.

Thus far upon the benefit *quoad alios*, which redounded unto others from meditating upon this story, that *Enoch was not, and the Lord took him*. I must joyn a little to this of the benefit *quoad ipsum*, how commodious and good it was to himself, for two respects. I told you in my last Sermon that instead of walking with God, the *Jerusalem Targum* reads it, and *Enoch laboured in the truth before the Lord*; he was an assiduous Teacher of the wicked world to reclaim them from their vices, a Prophet that spent himself and his strength like a candle to give light to others; all the impediment was, that it is an hard matter to gain credit to good Doctrine from them that are hardened in their sins, and it is a great honour from God to the Labourer in his harvest when scornful men do not despise his Message. Therefore to win authority to *Enoch's* Prophecies, the Lord did as it were stretch out his arm from heaven, and take him away in the Palm of his hand, this was a sure seal indeed to all people that his Doctrine was given by divine inspiration. Many false Prophets have commended their vain impostures to the world, giving out that they would ascend to Heaven, and talk familiarly about those things which they had delivered; so *Simon Magus* made ostentation of himself to the *Romans*; *Mahomet* promised as much unto the *Thracians*: that which they forged, but never came to pass, was fulfilled in the true Prophet *Enoch*, his doctrine was glorified with this miracle, that he was caught up into heaven.

Now this was a mixt benefit, equally shared between him, and those that were his Disciples, the other use and conveniency is wholly his own, that God took him away long before he came to the age of his Forefathers, that he might suffer no more under the afflictions of those wicked times. For as St. *Austin* says of *Lot*, that he lived in peace, and he lived in persecution among the *Sodomites*, in external peace, but their abominable sins were the persecution of *Lot*; so *Enoch* might live in dignity and renown, yet his righteous soul was vexed from day to day with the unlawful deeds of the Sons of *Cain*. *Rivers of waters run down mine eyes because men keep not thy Law*, says *David*. What life can be sweet to a good man where the Lord of life is blasphemed, and those that are dearest to him suffer reproach, and are disesteemed? What an irksom thing is the world to a good man where most things he sees are thorns to his eyes, and the third part at least of that he hears is a grating and scandal to his ears? *Iniquorum vita iusti aures & oculos non delectando, sed feriendo tangit*, says *Gregory*; the life and actions of Reprobates must fall upon the senses of conscionable men, not to delight them, but to excruciate them. And is not a quiet egress out of this world a most desirable thing, to be a Saint joyfully received among Saints, rather than be a Saint maligned among Devils? As *Priam* said of his Son *Hector*, that he seemed to be descended of some God, rather than of a man, & οὐκ ἦν τὸ πάρος ἐμμεναι ἀλλὰ θεοῦ, so *Enoch* was fit to be joyned to God and Angels, rather than to converse with rebellious children. He was one of that list of whom St. Paul says the world was not worthy, *Heb. xi. 38*. Which words *Theophylact* puts into this sense, make a price and estimation of all things in this world beneath, collect

In Prefat.
Psal 69.

Psal. 119.
136.

Lib 1. Mor.
c. 7.

them into one sum, and such a devout soul as *Enoch* is more worth than all of it. The sins of the earth are most vexatious, the momentary things which we enjoy most vile and unprecious, what should detain a good man here with any delight or complacency? The sooner *Enoch* was snatcht away from those things, the more dear he was to the Lord his good deliverer.

August. Ep.
107. conclus.
7. & 9.

Epist. 16.

Hamil. 29.

I have yet another benefit of this translation to communicate unto you, not as a certain conclusion, but as a conjecture of some good Authors out of *Wisd. iv. 10, 11*. He pleased God, and was beloved of him, so that living among sinners he was translated, yea, speedily was he taken away, lest wickedness should alter his understanding, or deceit beguile his soul. If this place aim at *Enoch*, as very learned ones modern and ancient will have it, and our last Translation doth so direct us in the Margin; then one special favour done to him to be speedily snatcht away was that he might not slide back from that perfection to which he had attained. So St. *Ambrose* comforts himself for the loss of his brother *Satyrus*, that the Lord did abbreviate his days, to stop him from incurring those sins which he might have committed. I will not go far in this Doctrine, because a man that launcheth into it may quickly be tossed upon the waves of endless opinions. Conditional possible events are known of God, not only conjecturally, but certainly; and it is laid up in the store-house of Gods infinite wisdom (which man shall never know) whether a faithful man chopt off in the middle of his Age, was prevented of more good deeds, or more bad, if he had finished his course. Among twelve Conclusions, which St. *Austin* heapt together to confute *Vitalis* of *Carthage*, two of them are most fit to keep our knowledge within the bounds of Sobriety: The one is, that we shall all stand before the Tribunal of God, and every man shall receive according to that which he hath done in his own body, *Non secundum ea qua gesturus fuerit, si diutius viveret, siue bonum, siue malum*; Not according to those things which they might have done in the body, whether good or evil. Secondly, We know blessed are the dead that die in the Lord, *Nec ad eos pertinere quicquid acturi fuerant, si tempore diuturniore vixissent*; neither shall it prejudice their blessedness, whatsoever foul acts they might have committed upon longer space of life. I draw it up to this conclusion; It is beyond our intelligence to conceive how many iniquities *Enoch* escaped by his sudden rapture: but it is easie to conceive, that he was not present at many publick miseries and calamities which he must have beheld with a grieved heart. As King *Josias* out of Gods great favour was prevented by an untimely death never to see the Captivity of *Judah*. St. *Jerom* says, that *Anastasius*, a good Bishop of *Rome*, was newly dead before *Rome* was sack'd by the *Goths*, *Ne orbis caput sub tali Episcopo truncaretur*, that the Imperial Seat of the world might not be dishonoured before his eyes. Merciful men are taken away, says the Prophet *Isaiah*, none considering that the righteous is taken away from the evil to come, *Isa. lvii. 2*.

One part of my Text was *Enochs* passage out of this world, I have done with that: The other part is his repose in a better world, in these words, *For the Lord took him*. The Poets have their obscene Fables de raptu *Ganimedis* & *Proserpina*, the ravishing of *Ganimedes* and *Proserpina*, rather than the raptures by their God *Jupiter*. Somewhat they imitate now and then out of holy Scripture, but they quite abuse it. To give their Fictions no longer the looking on, I come to those two questions that are much searched into, perhaps too much; The former demands to what place *Enoch* was taken, the latter debates whether ever he shall return again. If it were profitable to know these things exactly the Scriptures had revealed it, therefore to enquire into them pressingly is curiosity, to determine them resolutely is presumption, but to take a little say of them will be profitable for instruction. For the first question, Whither God took him? St. *Cyprian*, St. *Chrysostome*, and *Gregory the Great* lay their hand upon their mouth, and will say nothing to it. The Scholastical Doctors began to define it first without all reservation of modesty, proceeding to an Affirmative Sentence, that he was sequestred to *Limbus Patrum*, or *Paradise*, and to a Negative Sentence, that the *Heavens* did not receive him. When some of them tell us that he was reposed in *Paradise*, it is not worth the examination, for they will not tell us what they mean. It cannot be that Terrestrial *Paradise* out of which *Adam* was banisht, it cannot be that, for the Flood prevailed above all the earth to waste and spoil it. And for figurative significations of the word they are endless, who can interpret them? But will you know the truth upon *Eccles. xlv. 16*. The *Vulgar Latine*, of such authentick credit with them, hath cogg'd in the word *Paradise*, *Enoch pleased the Lord, and was translated into Paradise*. The *Arabick* Version, I hear,

hear, upon the eleventh of the *Hebrews* hath used *St. Pauls* Text so, and inserted the word *Paradise* into it. Yet there is no such syllable in the 72, or in the *Greek Text* of the Son of *Syrach*, that is all one to them; where it serves their turn they make use of the *Greek* Copies before the *Hebrew*, and of the *Latine* before the *Greek*; the *Roman Church* can dignifie what Language it pleaseth. But enough of this, it is a meer *Latine* errour, which first seduced the Schoolmen to write, that *Enoch* was translated into *Paradise*.

Touching *Limbus Patrum* their Doctrine is more clear and explicite, that it is a place below the earth, called in large sense *Limbus*, or *Hell*, a receptacle of the souls of those holy ones and good believers, that died before Christ ascended into heaven where they were at rest and peace, but enjoyed not the presence of God. And this they expound to be that bosom of *Abraham*, whither the *Angels* carried the soul of *Lazarus*. The latter instance, I suppose, is enough to confute the former, for the rich man looked up, and saw *Abraham* and *Lazarus* in the high places above him, a great gulf of exceeding distance being between them, therefore it could be no such *Limbus*, as they dream of, in the Confines or Suburbs of hell. And *St. Austin* dasht this opinion long since with an Argument not to be answered, I *Epist. 57.* have searched the Scriptures, says he, and could never find that *Hades* or *Hell* was taken in good part; therefore to make a place of rest, and joyful habitation to be the fourth and best degree of hell, as all their Authors take it, is beyond his understanding.

But why not *Enoch* assumed into some part of heaven? Their reason for that? The Scripture says plainly, that *Elias* was carried up to heaven, not because any quiet Habitation may be called Heaven in respect of this world of misery, but forasmuch as verily he did change Earth for Heaven, and therein is made a Type of Christs Ascension, as *Jonas* the Prophet was a Type of his Resurrection. So *St. Ambrose* (I should have remembred it before) upon the Funerals of *Valentinian*, allows *Abrahams* bosom to be the house of God above the Firmament. Certainly *St. Paul* would never have used that distinction, whether in the body, or out of the body he knew not, if it had been impossible for the body of man to be exalted into the third Heavens. As *Core* and *Dathan* were swallowed quick into Hell, body and soul, for their great Rebellion, so *Enoch* and *Elias* were carried quick into heaven, body and soul, for their great obedience. The *Greek Church* keeps the Feast of *Elias* upon the twentieth of *July*, says *Metaphrastes* in his Catalogue. All that *Lapide* the *Jesuit* says unto it is, that *Elias* his name is honoured upon that day by the *Greek Church*, but he is not worshiped or invocated on that day, because he is not in Heaven. I know not whether the *Jesuit* say truth in that, because I never saw the work of *Metaphrastes*, but if the *Greek Church* neither make Prayers unto him, nor give him religious honour, I am sure they are the wiser, and the farther from the *Roman* Superstition. They have one question among the Schoolmen maintained *pro* and *con* with bitter contentions (so God afflicts their wits that resist the truth) upon their supposition that *Enoch* and *Elias* are not yet in *Patria & termino*, not yet come to the consummation of their days, not yet in the receptacles of heaven, but in some other place, whither they be still in proficiency of holiness, waxing better and better, as when they lived upon earth; for then, say those Doctors, this absurdity would follow, they should exceed the Merits of the Blessed Virgin and all the Saints, their stock of good Works should run on in infinitum; I think they are afraid they might prove such excellent servants that God should scarce be able to requite them.

Thus they entangle themselves in endless strifes to keep *Enoch* out of Heaven, and with him all those souls that died in the Faith before our Saviour gave up the Ghost, and upon affected misconstruction of those Texts, that Christ was the first fruits of them that sleep, that no man hath ascended into heaven, but he that first descended, the Son of man that is in heaven. To explain my self, and satisfie them, remember our Saviours words, that there are divers mansions in his Fathers house, that is, divers Stories of glory in his Fathers house built one above another; there are outward Courts of glory, and inward Chambers. Now it is not to be denied, but that *Enoch*, and all the souls of all the just men of the Old Testament were in some quarterings of Heaven; as in their proper place, and in a state of happiness and salvation, which is figuratively called heaven, yet I do not say but Christ did open a door unto them to bring them nearer to the Vision of God in the highest heavens, when himself did enter into glory. The souls of good men deceased were ever in the hand of God, but not ever in

in like distance to the joyes of God. They were in Heaven before Christ ascended, but not in such an Heaven as they possess now after he ascended. Their Lot was Heaven from the beginning, but their inheritance is augmented, that Verse in our Morning Hymn looks this way, I take it, *when thou hadst overcome, &c.* But of St. Pauls meaning to jump with this Doctrine I am very confident, Heb. ix. 8. *The way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing.* That I may leave no objections behind me to stumble you, the main scruple is, that the Scripture speaks as if Christ had made the first passage into Heaven in his own person, which must be interpreted of the *highest heavens*, where the blessed shall remain for ever; no man was admitted there, not the body nor the soul of man, till he that was God and man in one person went in first, and by his own merits and intercession gave access unto his brethren. I settle in my own belief upon this answer, not for want of two other answers, and both of them probable. The one, that before ever Christ took flesh, virtually, and meritoriously he opened the Kingdom of heaven to all Believers. *Ab origine mundi operata est Christi* *innoquia*, the Ministry of Christ had all effects and operations of grace and goodness from the beginning of the world. The other answer is, no man hath ascended into heaven but Christ, but Enoch, Elias, and those that rose out of their graves, and appeared in the holy City, these were translated into heaven; *ἀνδρῶν negatur, non μετέδωκεν*, as one distinguisheth. To ascend is to exalt himself by his own power, to be translated is to be carried away by the power of God. So Gregory says upon Elias his triumphant departure out of this world, *Legitur in curru ascendisse, quia homo purus adiutorio indiget alieno*; He is described to be mounted in a Chariot, for it is not in man to reach up to heaven without divine assistance. Wherefore I conclude this Point, that nothing is repugnant to the dignity and priority of Christ, but that Enoch was carried away to heaven in the hand of God.

Homil. 29.

August. de
Gen. ad
lit. lib. 9.
c. 6.

Mal. 4. 5.

And surely, as the Apostle says, *the gifts of God are without repentance*, he took him not away from the state of corruption here to kill him hereafter. As he saved him from death once, and translated him, so he will keep him from death forever. I confess it is strange to me that the greatest part of the Fathers should be of another mind, but I confess the most ancient, and the best part of them are of another mind. Justin Martyr, Tertullian, and so downward to St. Austin, *Vivunt Enoch & Elias, sed redditori ut morti debitum solverent*; Enoch and Elias are alive, but the time is to come that they will return, and pay the debt of nature, and die. Such learned judgments had carried me clear along with them but that the foundation upon which they built was evidently rotten. The obstreperous Jews, I dare avouch it, laid the first stone of that error to oppose the true Messias that came to save them; for whereas Malachi concludes the Old Testament with a Prediction that the next Prophet after him should be John the Baptist, *who should prepare the way unto Christ the Lord*, behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord. The Jewish Septuagint would make the world believe that the very Elias should personally appear against the Apparition of Messias, and have clogged in a word to that purpose, *Behold I will send Elijah the Thibite before the great day of the Lord*. Upon this Tryphon the Jew, being put to it learnedly by Justin Martyr, falls at last into this cavil, for his part he knew not whether the Messias were come, or no, but he knew he should have no power or authority till Elias anointed him. What doth Justin Martyr reply to this? We have not wanted one Elias already, meaning John the Baptist, and we shall see the true Elias himself going before the second coming of Christ. Thus the good Fathers of the Christian Church were mistaken by the fraud of that addition Elias the Thibite. And since they lookt for Elias to come again, they thought it as expedient that Enoch his pew-fellow and associate should joyn with him in the same fortune.

Fer. 7.

Well, this comes not yet home to our Point, for the Jews did not meddle or make with that question whether Elias, and by consequent Enoch, should die when he came again? No, that was brought in by Christian Disciples, who were much stunned with an hard place in the Revelation, in Chap. xi. The two Witnesses that should fight with the Beast, and be slain by the Beast, the two Olive trees, the two Candlesticks standing before the God of the earth. Some ancient Writers have distorted this place to Enoch and Elias, that they should preach against Antichrist three years and an half, cloathed in Sackcloth, be slain in Jerusalem, and rise again in the face of all people before the general Resurrection. Venerable Bede was the first, whom I light upon, that expounds it of the two Testaments of the Scripture, which

which openly convince all false Prophets by the evidence of truth. In this latter Age divers adhere to that exposition, among the rest the Learned and Princely Pen of *King James of blessed memory*. I believe many of those excellent *Fathers* if they had lived in these times would have approved the ingenuous collection of a late Writer, how nothing is proved, but that certain men in the last days shall preach against *Antichrist* and his Idolatries. Now *two Witnesses* are spoken of, that is very few, if they be compared with the great numbers of their enemies; but Witnesses must be two at least, according to the Law, therefore by the *two Olive trees* and *two Candlesticks* are meant *Zorubabel* and *Josua* in the Prophet *Zachary*. By them that have power to shut heaven in the days of their Prophecie that it rain not, *Elias* and *Elisba*; by them that have power to turn waters into blood, and to smite them with Plagues when they will, *Moses* and *Aaron*. But none of those are meant definitively, and personally, but that the Lord shall have powerful Witnesses to preach against false Prophets, such as these, and not any colour of intimation to bring in *Enoch*, who is not glanced at in any description of the Text. Many Writers, opposite unto us, are confident that if any Witnesses come from *Heaven* to fight against *Antichrist*, they shall be *Moses*, and *Elias*, and *Enoch* shall continue where he is, for ought they know. Nay, their judgments are so various herein, that some follow *St. Hilary*, and say, the Witnesses shall be *Moses* and *Elias*. One *Hippolytus* thrusts in *St. John the Evangelist*, because it is said of him, *Thou must prophesie again*. Some say as much for the Prophet *Jeremy*, because the time of his death is unrecorded, *locus est & pluribus umbris*, it may be we shall hear of more hereafter. For they have a wild and large field to run in that will interpret Prophecies unfulfilled. Now if our Adversaries will be so resolute in their curiosities to define who these Witnesses are, and be angry with them that dissent from them, they for their part have less cause to blame them, who will be so confident in their Expositions about the *Beast*, his number, the *City on seven hills*, &c. For their part they are well requited, though I commend neither, the secret things belong to thee O *God*, the revealed unto us. And it is revealed to us that *God* took *Enoch* to himself, not that he will return him to us again. But as *David* said after the departure of his Child, *we shall go to him, he shall not come again to us*. And the Lord grant us all an happy passage out of this life to live with him for ever. *A M E N.*

O Lord help thy Servants whom thou hast redeemed with thy precious blood, and make us to be numbred with thy Saints in glory everlasting, through Jesus Christ, &c.

THE

THE FIRST SERMON UPON NOAH.

GEN. viii. 20, 21.

And Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered burnt offerings on the Altar.

And the Lord smelled a sweet savour.



It is impossible to choose a better method than *Elihu* did to find out wisdom: *Repetam scientiam meam à principio, Job xxxvi. 3. I will fetch my knowledge from far, or from the very beginning.* But why do I call it *Elihu's* method? When behold a greater than *Elihu*, impugning the frivolous divorcements of marriages among the *Jews*, which then had common passage, doth thus overthrow them, *Ab initio non fuit sic*, It was not so from the beginning. From which words I am bold to pronounce, that this must be the leading rule of Divine Learning, that all Religion must be tried and allowed from the first, and most ancient Ordinations. Now we have four Ages to run through upon that examination. First for the Age before the Flood, whereof Almighty God hath left us a very short and confused memorial; I will not say, as some do, that the Church began when *Enos* was born to *Seth*, although we find it written, *Then began men to call upon the name of the Lord, Gen. iv. ult.* Nor from the Sacrifices of *Cain* and *Abel*, for the tradition of the *Hebrews* hath reason in it, that *Adam* himself had often sacrificed before, but the first hint of Religion in that Age is at this mark, where the Lord made woman, and brought her unto man, which was a mystery of *Christ* and his Church, *Eph. v. 12.* Secondly, if you will know how the fear of God was first professed after the Flood, it is written in my Text. Thirdly, If you will be acquainted with the first institution of the *Mosaical* Law, enquire for it at that time when God appeared in glory at *Mount Sinai*. And fourthly, If you will search to the bottom, when the Law was quite abrogated, and the Gospel was purely in force, reckon from the coming down of the *Holy Ghost*, at the *Feast of Whitsontide*.

Among these four I have wittingly light upon the second, that I may entreat before you, how Religion was first managed presently after the Deluge under the Law of Nature. For this seems to me to borrow somewhat of all the rest; so that speaking of this one they will all be remembered. The Mystery of *Christ* and his Church knit together is not here forgotten, where the clean Beasts and the clean Fowls are laid upon the Altar. The Sacrifices of *Moses* Law certainly were patterned by this example; and the inspiration of the holy Spirit must needs be in the Sacrificers work, from whence the Lord smelt a sweet savour. If your attention be now ready to receive the distribution of these words into their several parts, they may

may thus be divided into two principal branches; here is the *material* part, and the *formal* part, the *body* and the *soul* of that Divine Worship which *Noah* performed unto the Lord. He builded an *Altar* unto the Lord, and took of every clean *Beast*, and of every clean *Fowl*, and offered burnt offerings on the *Altar*; that is the matter, the visible body of his good work: *And the Lord smelled a sweet savour*, there is the invisible part, or the *Soul*. The material outward work contains these three things: 1. *That he offered burnt offerings*. 2. *Of every clean Beast, and of every clean Fowl*. 3. *Upon an Altar which he built*. *And Noah builded an Altar unto the Lord, and offered burnt offerings on the Altar*. In the formal part there are two things to be spoken of, *sensible*, and *sensu*. The *sensible*, that this Sacrifice had a sweet savour. 2. There was a quick sense that took it, and that is the Lords; the Lord smelled a sweet savour. *And Noah builded an Altar, &c.*

I take the *material* part first in hand, and this is the principal composition in the matter, that *Noah* offered burnt-offerings to the Lord. This was it, I perceive, why *Noah* thought it long till the Flood were asswaged, and sent one bird after another to learn if the waters were fallen, that he might come forth, and worship him with an holy Worship that made both the Floods and the dry Land. As a conscionable man recovering from a perilous sickness, which brought him even to death's door, thinks every hour seven till he present himself in the Church before the Lord, that he may praise his name in the Congregation: So the heart of this Patriarch had been so long full of meditations, all those days that he was shut up in the Ark, how he and his Posterity alone were preserved from the common Deluge, that his desires grew restless, and he sent forth the Dove three several times and no less, to bring him better news, if he might come forth, and do his homage for the possession of the Earth upon an *Altar of earth*, and that the Incense of his devotion might smoke up to heaven in Sacrifice. Now I lift up this example before you, to let you behold why we are born, and for what use we have our Station in this Globe of Creatures. The Lord hath opened our Mothers Womb, to bring us forth into the light, as he opened the door of the Ark to set *Noah's* feet in a large room: We were shut up in a place which God had appointed for us, till our passage was made into the world, almost as long as he; now we have our egress, and the liberty of the Earth and Air. To what end all this? What is appointed for man? Which way should his business tend? To enjoy the pleasures of the Age? To extend our appetite over the abundance of all things which the earth affords? To build and plant? To be renowned, and leave a Posterity behind us? No, that account is ill cast up: for you may see in this condition of *Noah*, that he, and all that were with him, were let forth of the Ark as a people then born again into a new world, and the end was to offer up spiritual Sacrifices with a clean heart, and while we have any being to praise the Lord. When the Angel had delivered the Apostles out of the common Prison into which they were cast, says he, *Go, stand, and speak to the people in the Temple all the words of this life*: So we are set at liberty from our Mothers Womb, from that Ark to which we were committed for a time, that we may go to the Courts of the house of our God, even as *Noah* came abroad, and took seisin of the earth immediately to make an Altar thereof, and thereon to offer Sacrifice to the strength of his deliverance.

Acts v. 20.

The question will be, what direction the holy man had to worship the Lord with this kind of Service? Lay it down for that which must be granted. He that makes his own brain the model of his Religion, shall have little thanks for his forwardness. *Ascribe unto the Lord the honour due unto his name*; honour of Duty and Precept is best, that which is redundant, and of mans excogitation is frivolous. Indeed, *Ceremonies*, for the most part, are unprescribed, that particular Churches may be their own carvers in them; only let them beware that they use their liberty discreetly: But the offering of burnt Sacrifices is a matter of substance, how came this into *Noah's* heart to do it? By divine information certainly. At some time, about the beginning of time, God did appoint a form of Religion to *Adam* and his Posterity, which in the Breviary of the Book of *Genesis* is omitted, which Lesson was read to *Cain* and *Abel*, from whom they undertook the solemnity of Sacrifice; and the Candle was lighted from hand to hand till the Tradition came late to *Noah*: Or thus very briefly, Which God did deliver to *Adam*, which *Adam* did commit to *Jared*, he to *Methusalem*, which *Methusalem* did commend to *Noah*. Never imagine that they were appointed precisely about the food of their body, that is in the Letter of the Book, and no instruction delivered for the food of their

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Heb. 11. 4.

Lib. de Noa,
& arca c. 12.

Soul. That were such an omission that the worst Lawgiver would prevent, much more the wisest. The Lord did set his holy *Patriarchs* in order, from succession to succession (till the Law was written) to communicate true Religion. And it is St. Hieroms rule, *Omne verum à quocunque dicitur à spiritu sancto est*; Every mouth that speaks truth, speaks it from the Holy Ghost. From Abel downward all those, whose Oblations had a sweet savour, offered by Faith; if by Faith, then by Precept and Instruction; for *Faith comes by hearing*, Rom. x. 17. Sacrifice then was that Divine Worship which God revealed did please him: that was the general approbation. I do not say, that every time they kept that duty they had need of a new and a special Commission. St. Ambrose says, that Noah did this good work of his own genius, and not by any new particular Commandment: *Qui debitum gratie ut à se exigatur expectat ingratus est*; A man must not stay after he hath received a benefit, till God say unto him, thank me now: for such thankfulness were ingratitude. Yet St. Ambrose hath far more voices against him than of his part, that this holy Father had special directions for the solemnizing this Sacrifice, and that expressly it was revealed unto him, upon the taking in of seven of the clean beasts into the Ark, Gen. vii. 2. Of clean beasts by sevens, that three Pairs were for propagation, and the single odd one, the seventh of clean Beasts and clean Fowls, the *celebs animal*, the pure Creature which mixt with no female, was to be dedicated in an whole burnt-offering to the Lord. And then this example will so little favour *will-worship*, that it utterly beats it down; the invention of man had so little hand in it, that it was *Scientia à Deo indita*, an inspiration immediately put into the Prophet by the will of God.

The reason why the blood of Beasts was poured out to the Lord, and well accepted of him, will be ripe to be rendred by and by, when I have first shewn in a word, that Religion did never discord from it self by mutation of times. The Saints in all Ages had the same Faith, the same Worship, the same Hope and expectation. *Pietas ante legem, in lege, post legem piissime sibi concordat*; Piety in the Law, before the Law, and since the Law is constantly the same, and did never vary. Mark therefore from this Text, that the Levitical Ordinances of Moses in many things are but a renovation and amplification of Ceremonial Customs before the Law. I said in many things, that I might not fall into the same error with them, who have overlapt, that all the Ceremonial Law was in use and practice with the *Patriarchs*, and that Moses did but compile and gather it up into a body. If these men had been askt, where they did read of the *Levites*, and all the *ritual Orders* of the Priesthood before Moses, where concerning the trial of Leprosie, of Jealousie, and an hundred things more, I know they must be gravell'd, and could not answer: Nay, in the next Chapter, and the third verse, says the Lord to Noah, *Every moving thing that liveth shall be meat for you*; but many living things were prohibited to the Jews in the Law of Ordinances, that they should not eat them. But this ground, I know, cannot be shaken, that many parts of the Ceremonial Law had clear passage in the Church presently after the Flood, long before they came forth in Moses name. And the whole Moral Law was acknowledged to be just and righteous even from the beginning of the world. Sacrifices, Altars, distinction of clean from unclean, abstaining from blood and things strangled, Vows, the Brother to raise up seed unto the Brother that died without Issue, these are all purely Ceremonial, and yet in practice before ever Jacob went down into Egypt, and that was 210 years, before ever the Levitical Institutions were enacted: And that all the Ten Commandments were ingrafted in the good seeds of nature, there are such evident examples for them in all the book of Genesis, that it will be less tedious for you to ruminate upon them, than for me to remember them. But as a Book which is ill set forth, or rare to be had, is sometimes reprinted again in a good Edition, by them that are careful to propagate Learning: So those things Moral and Ceremonial which were in use before, were revived again when the Law was committed to Writing, and called the Scripture; partly because the Age of man grew short, and the Tradition of Religion through the more hands it went was the more corrupted, and because the Devil did *superfeminare in corde*, scatter so many Tares among the Wheat, that the pure Law was scarce to be found in mans heart; and partly men were grown so guilty of the Law, that they would not look into their own hearts, where they found thoughts accusing them; *Facti sunt fugitivi à cordibus suis*, says St. Austin; they shunned to look into their own knowledge and conscience; which did condemn them, therefore it was necessary to have the Law written, that it might come

come unto men, since men did run from it. But the effects and grounds both of Ceremonial Sacrifices, and Moral Precepts were in force from the beginning. And we may say with Solomon, *There is no new thing under the Sun, that which is called new hath been already of old time, which was before us, Eccles. i. 10.*

And because all things which are written are written for our instruction, I will spare some time to shew, that it concerns us, even after the cessation of all Sacrifice, to learn, why the Lord would be honoured with the blood of beasts, and with the fat of Sacrifices. One of the best and choicest of the *Fathers* thought it such a gross kind of serving of God, to kill Oxen and Sheep, and throw their flesh into the fire, such a tyrannizing over the Creature rather than a worshiping of the Creator, that he esteemed it was granted the *Ceremonial Church*, because it could not be shifted. For since it was to be feared that the *Israelites* had cast their eye upon those fond customs of the *Gentiles*, and did affect to imitate them, rather than they should sacrifice to false Gods, God did permit they should sacrifice to his name to prevent Idolatry. But I answer, The most ancient and primitive use of sacrificing, such as *Noahs* was in my Text, is not so to be slighted. For a bad thing by a toleration is not made half a virtue, nay, after toleration it still remains more than half a Vice. *Moses* did allow a *Bill of divorce* for the hardness of mens hearts, but that which is allowed for the hardness of the heart is yet a sin after the allowance: the connivance of the Law cannot make any fashions of pride excusable; and the farming out of Stews for Pensions cannot make Fornication venial. But I pray you what Idolatry was suspicious in *Abels* time, or at this time when *Noah* came new out of the *Ark*? And yet even then Sacrifice was, and was a sweet savour. And the ground of the objection is mistaken; for who can ever prove, that the Children of *Israel* had learnt the formes of sacrificing in the Land of *Egypt*? It is impossible. For the *Egyptians* hated sacrificing, and killing of Cattel; wherefore *Moses* would not consent to *Pharaoh* to sacrifice to God in that Land: Says he, *Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?* And the *Egyptians* continued such long after *Christ*, when the *Satyrists* fell thus upon them, *Nefas illic factum jugulare capellæ, carnibus humanis vesci licet, &c.* This hath declared that the Ordinance of Sacrificing from the beginning was not a bare toleration, to divert men from laying their Offering upon the Altars of their Idols.

But to make all perspicuous, we are to harken to the judgment of *Irenæus*; and *St. Hierom*, that Sacrificing was an holy Worship which God did like and allow from the beginning of the world; and for many Ages there was no prescription for the manner, all holy men had their freedom for *quantum* and *quomodo*, for *how much*, for *when* it should be done; but when the seed of *Abraham* proved recreants; and fell in love with the superstition, and worse than superstition, then, and not before, was the *Levitical* Law drawn out at large, to command all the true Worshipers of God to follow that written prescription in all their Sacrifices; That is, when the Molten Calf was set up by *Aaron* and the People to provoke God, when they offered burnt-offerings and Peace-offerings unto it, the Lord saw it was time no more to leave them to themselves to offer indefinitely, and indeterminately how they list; but after that he bound them to those *Levitical* rules, whereof *Moses* made an entire book. Says God, ye shall break down the Altars and Groves of the Gods of the heathen, but the Lord will chuse a place for you, and thither ye shall bring your burnt-offerings, ye shall not do after all things that we do here this day, every man whatsoever is right in his own eyes. That is their ancient liberty in sacrificing after what manner they pleased was restrained, after the adoration of the Calf, for fear of further Idolatry.

Sacrifice therefore was not barely a toleration for avoidance of Idolatry in the first institution, but properly had many parts of Religious Worship in it, which are these: First, the mind of him that brought the offering was bent to honour God, that he was the giver of all things, and the end to which all things were to be referred. Which reason the *Schoolmen* very well put into this Proposition; *Emanant ex fide sacrificia, quæ amplissimè de Deo sentiunt*; The Religion of Sacrificing proceeds out of Faith, which esteems most devotionately of Gods excellent greatness, and in the act of Sacrificing it is carried up to worship God in his invisible glory. And surely some *Litany* or *Collets* of Prayers were said at the same time, with such like Ejaculations in them as these: *We lay this gift on thy Altar, O Lord, to acknowledge that every living thing is thine*; this is a Testimony that thine is the Power and the Dominion over all things; let every thing do thee service, for thou art the Saviour

Pfal. 36 7. both of Man and Beast; the life of every thing upon earth is in thy hand, but thou alone art immortal, thou art the same and endurest for ever: or such a form of supplication as came from *David's* mouth, when he offered for the building of the Temple, *Who am I, and what is my people, that we shall be able to offer so willingly after this sort? for all things come of thee, and of thine own hand have we given thee.*

1 Chron. 29. 14.

Now the rudeness of the old World, I may say, did require these lessons to be taught and repeated often in visible figures, in lessons that might be felt as well as heard, which were fit to be written not in ink alone, but even in the blood of Sheep, and of Goats. A visible sign is a fair mark of remembrance for them that are slow to learn. They that distrust their memory will wear a gimmel ring, nay a thread or a rush about the finger to bring business into mind, which might have been forgotten. And God distrusting mans memory put him into the way of sacrificing, a good shore or support for such a use; so by that object which did incur into all the senses the Divine honour was kept in an everlasting remembrance. Well then in this very service wherein they brought somewhat unto the Altar, yet it was the *Lords* purpose to give, and not to take. Nothing is left to him in an whole Burnt-offering, no more than a *Prince* gets when his Subjects make Bonfires at, or upon the memory of his Inauguration. *Julian* the Emperor scoffing at all the Royal *Cesars* that had been before him, gives *Antoninus Pius* the praise before them all, for this saying. He being askt by *Silenus* what was the end of his life, and of all his actions, he answered to imitate the Gods. And wherein consists that imitation, says *Silenus*. *Antoninus* rejoyns *θεῶν μὲν ἐλαχίστων εὖ ποιεῖν ὃ δὲ ὅτι μάλιστα πλεῖστος*, to stand in need of little, and to be beneficial to many; that's the true blazon indeed of the Divine dignity, to want nothing, and to do good to all. Gods honour was recognized in sacrifice, that was the end of it; but our Goods and Oblations were nothing to him, and therefore the elementary part of their gratitude was consum'd to nothing: It was a Law not to be broken for the blood of every Sacrifice to be spilt before the Altar, and the fat to be burnt in the fire; the blood stood for the life which we breath, the fat for the abundance of all increase which we enjoy; now we ought to confess that we owe both our life and our substance to the *Eternal Majesty*, yet our thankfulness could return nothing to him, but it is spilt and consumed to nothing. Unto these two blessings which the *Jews* did enjoy by his mercy long life, and rich means to maintain it, *sanguis & adeps*, we have received two blessings ten thousand times richer; first that the *Most High* did offer up his Son on the Cross for our sakes; and then he did as it were sacrifice the *Holy Ghost* unto Man, sending him down in cloven tongues as it had been of fire; these are *sanguis* and *adeps*, the best blood and the best fat or unction in the world. O let us not forget his honour and goodness to make continual mention of it, and since the *Father* hath sacrificed as it were the *Son* and the *Holy Ghost* to us, let us sacrifice our selves to the *holy and individed Trinity* both blood and fat, both life and fortunes, both soul and substance.

Secondly by slaying a Beast in Sacrifice the humble Penitent did confess his unworthiness, and the guiltiness of his sins, which made him deserve to be quite consumed by the anger of the Lord, even as the flesh of a Sheep or Goat was burnt in the fire. As the *Ninevites* in their humiliation cast ashes upon their heads, that such a spectacle of desolation might speak their mind, that they and their City did justly deserve to become ashes and desolation. Such a Ceremony in the Injunctions of Penance hath often been imposed upon infamous Delinquents, to hold a wax Candle lighted in their hand before the people, which was a silent confessing, that as the Taper wasted away with the flame, so their iniquities made them fit to be burnt in Hell fire, but that they hoped the Lord would be merciful. The old *Manichaeans* therefore, and the modern *Anabaptists* had small reason to reject the Books of *Moses*, because he delivered a form of Religion, which consisted much in the slaughter of Birds and Cattle: I am sure Christ allowed that old way, while it was a way, to be very laudable, both by his Precept, *Luke v. 14*. He had the *Leper* whom he had cured, *Go thy self to the Priest, and offer for thy cleansing according as Moses commanded*: and by partaking no doubt every year as well as at his last Supper of the *Paschal Lamb*, a Rememorative according to the present point in hand, that the Children of *Israel* should confess how their first-born deserved to have been slain as well as the first of the *Egyptians* were, and as well as that Lamb was whereof they eat, if justice had been strictly executed upon them, as it was upon the *Egyptians*. Certainly this was no small profit arising out of Sacrifice, which made

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a contrite man discern his own sins and unworthiness, wherein he compared himself with the Beast that perished : And this was wont to be done in the Law by one annual Ceremony more solemn than ordinary, wherefore St. Paul says, *in those Sacrifices there is a remembrance again made of sins every year*, Heb. x. 3. and in the usual Sin-offering, which came often to the Altar, according as such as were laden with sins did unburden their conscience. And I will interpose one thing in a touch and a way, to convince their obstinacy, that hold it no way material for the peace of their mind, to have the *absolution* of their sins pronounced unto them by the lips of the Priest; such a one for ought I can see in this opinion, thinks himself to make a Church alone, without the *Communion of Saints*, yet as he is convinced by the power of the Keys committed to the Apostles and their Successors under the Gospel, so the Lord did refute him by the Ceremony of the Sin-offering under the Law; for one part of the Sin-offering was burnt to God, and the Priest had the other part, *ad significandum quod expiatio peccatorum fit à Deo per ministerium Sacerdotum*, to prove symbolically, that God did remit sins by the ministry of his Priests, and therefore God had the main share, and the Priest the remaining portion of the Offering. Aquín. prim.
2. qu. 102.
ar. 3.

But alas, though this second reason were very useful to the Jews while they were like Elementary Children fed with Signs and Figures, yet now we Christians have other principles, stronger meat; for what need we confess our unworthiness, and what punishment we deserve, over the Carcass of a Beast, when we see much better what penalty remains unto us, if God would be extreme to mark what is done amiss, who spared not the life of his only Son when he bore the person of our transgressions. And there's the third reason, which is the full and complete use of all the ancient Sacrifices, it was to prefigure the immolation, the bloodshedding, the Sacrifice of Jesus Christ: those were the Parables of the Old Testament, as I may call them, and Christ's Death was the interpretation of them all: Behold the Lamb of God which taketh away the sins of the world, says John the Baptist, *Agnus qui redemit oves*, the Lamb that redeemed all the Sheep which hear his voice: Behold the Lamb of God slain from the beginning of the world (Revel. xiii. 8.) says John the Divine, slain personally under Pontius Pilate, but slain representatively from the beginning of the world, in the immolation of all those beasts, whose blood by faith did embrew the Altar: The blood of Bulls and of Rams, the slaughter of the Morning and Evening Sacrifice did all belong to the acknowledgment of the same reckoning, which at last was fully discharg'd by the blood of Christ: those were but like petty sums to pay the Interest in the mean time, at last the Principal, the whole Debt was discharg'd by that most Royal ransom of our Saviour. In a word, all those bloody Oblations were like John Baptist forerunners of Christ, Indentures sealed with blood, that the Redeemer would come and die for his People. Not the least Sparrow which was offered for cleansing, but might move our Saviour to say unto the Jews, If ye believed in Moses, ye would believe also in me. Now for as much as the Holy Ghost hath made us able to interpret obscure things since the coming of Christ, how fluent and facil are these meditations to us, to discern our Lord in every clean offering which was offered up by Noah? in every Lamb which came to the office of the Sons of Aaron? with great difficulty did the Patriarchs pick out that construction. When we read of a Sacrifice, we see as much in it as if Christ's Passion were represented on a Stage. Bernard made a pious and an eloquent gradation, how faith gathered strength by degrees, being a little spark with those that were ordinary Believers before the Law, then a candle under the Law, *lumen in laterna*, no more, as David said in his daies, thy word is a Lantern unto my feet, and a light unto my paths; then like a flaming Beacon in the time of the Gospel, *lumen super montem*, nay *super cælum*, more than a candle upon a hill, even as the Sun it self in the firmament, *Christus fuit in spicâ in fide patrum, in similitudine in doctrinâ legis, post humanitatem assumptum panis formatus*. Christ was in the faith of the Patriarchs like corn in the ear, in the faith of the Law like corn ground into flower, but since the word took flesh, and dwelt among us, He is in our faith completely; as when corn is made into bread. The Patriarchs in their Burnt-offerings did hope for him, the Levites in their Sacrifices did look for him more near at hand, but we have him really exhibited in our Sacrifice, and if we have a Sacrifice left unto us likewise, *μᾶλλον δὲ ἀνοικνύσθιν πορεύμεθα*, according to St. Chrysostom, we do commemorate the Sacrifice of the Cross, where we do not profess that then Christ's Body is slain, or then his Blood is shed, but we remember all his sufferings past, we look for his grace at that present, and we hope for his coming hereafter in glory. And so much

much upon those three reasons, why God did institute Religion of old to be discharged in sacrifice.

In Psal. 75.

Noah had all these things in his heart, as I will shew, when I come to speak of the sweet favour. Now although the value of a gift consists not in the plenitude of the thing given, but in the good affection of the giver, yet the Sacrifice of Noah wanted not fulness and weight, it was *ὁλοκαυτωσίς*, as the *Septuagint* expressed, all that he brought to the Altar was burnt, and nothing reserved, as God bad Abraham offer up Isaac for an whole burnt-offering. Under the Law of Moses those kind of Sacrifices were the principal in three regards. 1. It was an Offering completely burnt, and nothing must remain of it. 2. It burnt all night upon the Altar until the morning, *Levit. vi. 8.* 3. As St. Austin truly adds, *holocaustum est totum incensum sed igne divino*, at first of all that Sacrifice was lighted from heaven with fire that did consume them, there came a fire out from before the Lord, and consumed upon the Altar the Burnt-offering. *Levit. ix. 24.* and when Nadab and Abihu brought other fire in their Censers to add it unto the fire of that Altar which came from heaven, a fire went out from the Lord and devoured them. Literally you see what an whole Burnt-offering was; mystically it imported such an exact yielding up of the Soul and Body to the Lord, wherein we dedicate all our faculties unto his service from the bottom of our heart, reserving nothing unto our selves with Ananias and Saphira, but with the commendable Widow, casting our two mites, even all we have into the Corban, and whatsoever we do to please the Lord, it must be kindled in our breast by celestial motions, as it were with fire from heaven. A man may give all he hath unto the poor: is that an whole Burnt-offering simply by it self? no a man may give his body to be burnt: is not that enough? is not that all he can do? no, St. Paul says neither this nor that shall profit you, if you have not charity. Be perfect in the study of all good virtues, but have the fire of divine love with them, do all to the honor of God. The whole Burnt-offering which is first mentioned in Noah's piety, is then acceptable, when God doth inflame it with the fire of his holy Spirit from heaven.

I will hold you no longer upon the first point, the second consists herein, of what kind and species Noah did offer unto the Lord of every clean Beast, and of every clean Foul. God saw every thing that he had made, and behold it was very good: it is no variation of sense to say, God saw every thing that He had made, and behold it was very clean. All creatures are clean to him. Peter learnt it in a trance, that we might not doubt it waking, *what God hath cleansed let no man call it common.* Nothing is properly impure in his eyes but sin, and the works of the Devil. How comes this distinction then of clean and unclean Beasts in the Holy Scripture? two ways, *ex Traditione, ex Lege*: by Tradition before Moses, and then more amply and particularly by the Law of Moses. I will begin a *notioribus*, from the information of the Law, which will direct us far better than the dark steps of Tradition. Twelve chapters, and no less, are spent in the Book of *Leviticus* to discriminate clean things from unclean, wherein some things are called unclean for two uses, *quoad esum, quoad sacrificium*: some things were impure, and not to be eaten; some things impure and not to be sacrificed; the 11. chapter of *Leviticus* doth enumerate both fouls and Fishes, and creeping things which were unhallowed meat: and for the Beasts which are permitted for food, they are summ'd up in two rules, *if they divided the hoof and chewed the cud* they might be eaten, and all the rest to be forborn. But God was far more strict in appointing himself sacrifice, than in appointing of us food: for first many sort of Fishes were clean food, yet none of them were clean Sacrifice, they are *ἀναιμάχτοι*, they have no blood, or at least abound not with blood, and so not fit for the Altar. 2. Many sort of Fouls might be serv'd up to the Table, yet none but Turtles and Pigeons were fit to be offered in the Temple, and Sparrows in the expiation of leprosie. 3. Among all Beasts that divided the hoof and chewed the cud none but Beeves, and Sheep, and Goats were to be slain in that religious service unto the Lord: the Hart and the Roe-buck might be eaten, *Levit. iv.* so you see here is a great difference between clean meat in the Law, and clean sacrifice.

As the wits of men will expatiate upon all things, so from hence they take leave to ask, why the Lord did call one thing *clean*, and another *unclean*? But first I shall tell you, all Gods words are undisputable, and to argue why He did it, is rather to dishonour than to understand his commandment. Humility will sit down contented with this answer: but I will go further to satisfy the itching inquisitions of our

our heart: And first I will joyn another question to elucidate this. Why was *Adam* restrain'd eating of the Tree of knowledg of good and evil; for the same reason some living things were made unclean, and unlawful unto the *Jews*. to make them know the Earth is the Lords and the store thereof; and He gave Man Dominion over the Creatures, but with exception, that man was subject to Authority of touch not, taste not, where he laid his prohibition. 2. As Images are called by some, *Laymens Books*, so the mark of cleanness and uncleanness set upon some Creatures made them visible Sermons, what cleanness did become the *Saints*; a clean hand, that hath not taken reward against the innocent, a clean eye, that doth not look so far till it make the Soul commit fornication; undefiled lips, which have not defiled the holy name of the *Most High*; and above all an heart, that hath no savage inhumane malice in it. Make clean the inside of the Platter, or the best meat that you eat will be so unclean unto you, that you will make the Table of the Lord become the Table of Devils. Therefore as great persons in their Galleries keep the patterns of virtues in colours or in sculpture, so these Creatures were forbidden to the *Jews*, as the patterns and representments of inward uncleanness, and ghostly pollution. 3. If God can find uncleanness in these dumb things, which follow their natural inclination, and do not violate it, what filthiness is in us, in whom the rebellion of concupiscence is always burning? *We are all as an unclean thing* says *Isa. 64. 6.* the *Prophet*; an original leprosie hath overspread us, but we must wash in the *Bethesda* of *Christs* blood, and we shall be purified from our sins.

So I have tried the Law briefly what is clean and unclean both for Meats and Sacrifice. How stood it with Tradition before the Law? Now I come close to that. First as for Meats, when flesh began to be meat, all things were clean before the Law was given without restriction. *Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things*, Gen. ix. 3. And for sacrifice *Theodore* and *Beda* think that all things promiscuously might be sacrificed before the Law, there was nothing then disallowed as unclean, and that *Moses* wrote the Book of *Genesis* since the Law, and that some things were call'd unclean, *ἁγίασμα* by anticipation. But all ancient Expositors beside make a part against them, that the Patriarchs received an institution from the beginning, by Divine revelation delivered to *Adam* of what kind only, and with exclusion of all things else they should sacrifice unto him. And the Lord God caused *Noah* to receive clean Beasts and clean Fowls by sevens, that the odd one might be allotted in due time for a Burnt-offering. Therefore *Rabbi Eleazar* paraphraseth my Text, that *Noah* brought out an Heifer, a Sheep and a Goat, a Turtle Dove and a Pigeon, and offered these five creatures, of every clean Beast, and of every clean fowl upon the Altar. And to confirm it the more, those are the very particulars, and none other, which God caused *Abraham* to present unto him, Gen. xv. 9.

This Exposition yet, some man will say, had been much the clearer, if it had been written that *Abel* had brought an Offering of clean things unto the Lord, Gen. 4. 4. But require it not (beloved) because it needed not. *Abel* was a Keeper of sheep, and *Abel* brought of the firstlings *de grege suo*, says the Text, therefore it is all one to say, he presented a clean Sacrifice. As *Noah*, by due estimation of circumstances, cannot be said to come short of *Abel*, in that his Offering is not said to be *de primitiis*, of the first birth of the Flock, for he had no firstlings perhaps in the Ark: but since he had not *primitias pecorum*, yet he had *primitias temporis*, he consecrated the first minutes of time unto the Lord, as soon as ever he came out of the Ark, and the choicest things that were in the Ark, of every clean Beast, and of every clean Fowl. For this is a common Law in every thing, if it be for the name of the Good God, let it be of the goodliest and best. If one build an House of Prayer, let it be fairer than his own Dwelling: if he feed the hungry let it be of the wholsomest of the Table: if he sanctify any thing for the ornament of Gods House, let it be of the costliest: if he preach Gods Word, let it come from his studied and best industry, and not with extemporary sawciness, which some do, they say, for conscience, I say for laziness, and therein imitate *Gonzaga* the *Jesuit*, of whom one of his own Fatherhood says, he would preach ridiculously on purpose that he might be scorn'd and laught at. *Levit. iii. 16.* all the fat is the Lords, that is, bring him none but the best, the purest, and choicest Oblations; of clean Beasts and of clean Fowls; to which I make but this short Appendix, that as there were unclean Cattel, as well as clean in the Ark, so the ungodly are mixt in the Church with the righteous, but the faithful only are the

De baptis.
lib. 7. c. 51.

the sacrifice of good acceptation, and of sweet savour. Good and bad are in the Ark, but the pure and undefiled are received upon the Altar. Many of the coarsest sort belong to the outward Society of the Church, hypocrites, seducers, men empoisoned and empoisoning with malice, but they are not of that principal and high degree, that the blessings of the Church are made effectual in them, and their souls offered up to the Lord on the Golden Altar before the Throne, which is an Allegory of Christ, Revel. viii. 3. So St. Austin differenceth the two diverse Tribes of the Church, *alii sunt in domo Dei, ut ipsi etiam sint domus Dei, &c.* Some are in such sort in the House of God, that they also are the House of God: and some are so in the House of God, that they pertain not to the Frame and Fabrick of it. But here the similitude concurs not between the unclean Beasts in the Ark, and Hypocrites in the Church, between the clean ones and the elect; for once a clean beast and ever clean, once an unclean, and ever so accounted by the Law; but How many are there that now wallow in all impurity and filthiness, that hereafter, we hope, may be converted, prove chaste and undefiled? How many, that either blaspheme, or know not Christ; who, we trust and expect, shall be illuminated and believe? These are sheep in Gods preordination, yet for the present are unclean, and follow the voice of a stranger. On the other side, How many have we known that have been chaste for a while, and afterward plunged themselves in sensuality? How many that have vowed to bear the Cross of Christ, and yet denied him? How many that have eaten of the Lords Table, and yet have resolv'd in their heart to betray their fellow Disciples, as Judas did to betray Christ. These had the seeds of righteousness, and yet proved unclean, which says, let him that standeth take heed lest he fall; and take heed lest there be in any of you an evil heart to depart from the Living God.

Lib. 7.
Heres. c. 12.

To be brief in the remainder. There is no separation now between clean and unclean things. Rabbi Moses is quoted by Lyra for this saying, *nulla animalia erunt immunda tempore Messia*, when the Messias comes no living things shall be accounted unclean by any legal imputation. So it is come to pass indeed, and we have witness out of the mouth of an Adversary. But why should the Messias do all the Creatures that honour to be esteemed clean? Hath God care of Oxen? The Jewish Rabbi ventur'd not upon that question: but Irenaeus answers it, *omnia purificata sunt per sanguinem Christi*. Christ hath set the Church at liberty to be debarred from nothing which God hath made, and the uncleanness of the beasts is now accounted cleanness, because our filthiness is washed away, and made clean in his most precious blood. That which was commonly usurped among the Gentiles throughout all the world was branded for unclean; and therefore Peter said, *Lord I have never eaten any thing that is common or unclean*: but now the stile is chang'd, and that which is most common is most clean. Our riches are made clean by being scattered abroad, and communicated in charity, the Word of God is most clean and undefiled, whose sound is gone forth into all Worlds. Prayer and Preaching are best when they are performed in the Congregation, and are most publick. The holy Eucharist is *cibus communis* *ἡ κοινὴ οὐκ ὀφθαλμοφανής*, the Communion of the body of Christ, and yet it is so pure a food, that being eaten by faith it purifieth the heart and conscience above all things. To the clean all things are clean, but because we live in the contagion of the evil World, and he that toucheth pitch shall be defiled; and because our own heart is an impure fountain from which the streams of bitterness do continually flow, Cleanse the thoughts of our heart O Lord by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name by Christ our Lord. AMEN.

THE

THE SECOND SERMON UPON NOAH.

GEN. viii. 20, 21.

*And Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered burnt offerings on the Altar.
And the Lord smelled a sweet savour.*



His is our Sacrifice which we offer unto God at this time to preach of Sacrifice, and Preaching hath a great similitude with the Law of the Peace-offering, Deut. xxvii. 7. *Thou shalt offer Peace-offerings, and shalt eat thereof, and rejoyce before the Lord thy God:* So we are come together to speak unto the honour of God, and to make our selves perfect in his ways and Testimonies to do them. We offer unto the honour of our Saviour, and eat of our own Offering, which is the very condition of a *Pacificatory Sacrifice*.

Now that I may bring nothing unto the Altar but that which is pure and clean, the Lord grant that he will circumcise my lips, and put a right Spirit into my Meditations. Among the Beasts such a one was clean that parted the Hoof, and chewed the Cud: upon which St. *Chrysostome* deviseth this interpretation; to divide the Hoof is *ἀρθοτομεῖν τὸν λόγον* to divide the Word of God aright, in St. Pauls Phrase: To chew the Cud is to ruminate upon sacred things, to roul them in our understanding, and to examine them maturely, not to admit, or swallow down Divine Mysteries rashly with slight and undiscoursed credulity. That we may chew the Cud in this Fathers sense I take these words, upon which I have lately spoken, again into my mouth, to make further proof what is contained in them.

And lest confusion should make all that is to be said unprofitable I will divide the Hoof after the condition required in a clean Sacrifice. I have declared before that there are two principal branches to be noted in the Text, the *material* part, and the *formal*, the *body* and the *soul* of that Divine Worship which *Noah* offered unto the Lord. in the material part again are two contents, the *Gift*, and the *place* which sanctified the Gift. The Gift was an whole burnt-offering of every clean Beast, and of every clean Fowl; the place was the Altar which he made, and *Noah* built an Altar to the Lord. These are the visible body of the work; The invisible part, or the soul consists herein, *that the Lord smells a sweet savour*; and that hath two members in it *sensum*, and *sensibile*, first, the sweet Odour which did exhale from the Sacrifice what it was; secondly, a quick sense that took it, the Lord *smelled a sweet savour*. I did not dispatch all the material part when I first handled these words, for accounting it a less fault to be *abrupt*, than *tedious*, I proceeded upon no more than the consideration of the bare Gift, a Burnt-offering of every clean Beast, and of every clean Fowl. At this time I have measured to go a little further without

prolixity. I shall speak, God willing upon the place that sanctified the Gift, and Noah builded an Altar unto the Lord; and upon the quick sense, which did apprehend the sweet Odour, it was even he who is present at every part of clean devotion, and delighteth in it, the Lord smelled a sweet savour. From whence I will meditate, 1. That the time was but new over that God destroyed almost the whole World, see how soon he is pleased after his great wrath, and with what small seeking. 2. When we do any thing well there is joy in heaven. 3. Many pious offices which stink in the Worlds opinion are sweet before God. 4. There is no greater encouragement to do well, than that we are sure it finds grace in the eyes of our heavenly Master, it is sweet in his nostrils, and he will reward it. Of these as I have divided them. And Noah builded an Altar, &c.

The whole Earth had been overwhelmed for a long space with the waters of the Deluge, in plain terms it was all under malediction, but Noah builded an Altar of the turf and mold of the earth, and so brought it again into good use and service, and sanctified the whole Element to the Lord. Truly, God that revealed unto Noah that he should make an Ark, and be saved in the common Calamity, deserved to have an Altar erected at his hands, that thereon he might adore his Saviour. The Jewish Rabbines are so punctual in their curiosities, that they go about to tell us the very Plot of ground on which this Altar was raised, and many things more of great fame to happen in the same place, I am sure you will say the report is very strange, if it be credible. But this Ben-Maimon adventures to say, that it is a Tradition by the hand of all, where David built an Altar on the Threshing Flore of Araunah, Solomon built a Temple, and Abraham made ready there to offer up Isaac, and Noah built this Altar in the same standing when he came out of the Ark, that there was the Altar where Cain and Abel did first offer before Noah; nay, that the first man did offer an Offering there soon after he was created; and yet he goes further, our Wisemen say, Adam was created out of the very earth of the same place. There is no mediocrity in these mens conjectures, and therefore I give them over without commending them.

Exod. 20.

Masius in
Joh. 8. 31.Lib. 3. Mor.
c 20.De vita Mos.
lib. 3.

Wheresoever this Altar did fortune to stand (why not most likely upon the Mountains of Ararat, or Armenia, upon which the Ark rested?) But certain it is, this is the first time that we read of an Altar. And though the substance were like other earth, yet being once erected for that use it became a very holy place, the Altar sanctifieth the Gift says our Saviour, Mat. xxiii. 19. And therein it was a Figure of Christ, by whom we offer up to God praise and thanksgiving, and all the desires of our heart; he is understood by all Expositors, whom I have seen, to be the Golden Altar before the Throne, upon which the Prayers of all the Saints were offered up, Rev. viii. 3. And there is not an Altar of any fashion or stuff in Moses, but the Fathers have found out somewhat in it to agree with Christ in their pious Meditations. First, *Propter unicam aram*, in the Tabernacle, in the Temple there was but one Altar, so there is but one Christ that reconciles us to his Father, but one Mediator between God and Man. Secondly, Because some special occasions were now and then dispensed with to set up another Altar, the materials of those Altars were either to be rude earth, or else rough and unpolished stones. 1. Undigested earth with much simplicity, and devoid of all ornament, *Ut nihil in eis admiraremur præter salutis pretium*; Nothing was made beautiful, or to be admired in the outward form of things, that the mind of the devotionary might be transported with no outward thing, but inwardly conceive the excellency of that ransom which was paid for the sins of the world. And then Gregory will carry you with him to this fancy; Why were religious Altars to be made of earth? Questionless, to betoken the Incarnation of our Lord. *Quicquid offerimus Deo in altari terreo, id in fide dominica incarnationis solidamus*; Whatsoever we bring unto the Lord to please him, deliver upon the Earthen Altar, upon this ground and foundation, that the word was made flesh, the Son of God was made the Son of Man, that whosoever believeth in him should not perish, but have life everlasting. Literally these earthen Altars made of sods of grass, *Temeraria de cespite altaria*, as Tertullian calls them, did best like the Lord before the Temple was established, that they might crumble away, and not stand long, lest their permanency should breed diversity of Worship, and confusion in Religion: And it is very likely considering how readily a few clods of earth may be piled up, and Noah as yet wanted stuff and means for any other Architecture, his Altar was but a bank of earth; not *Bædæ*, which is a structure in a Temple, but *Βυσσός*; a place to receive Sacrifices set up in the open fields; so Philo gives me

me the distinction, τὸν δ' ἐν ὑπαίθεσσι βαμὸν ἔλαβε καλεῖν θυσιαστήριον, the word which is accurately kept in this place by the *Septuagint*.

If the *Altar* were a little more costly and elaborate, that is made of stone, the order was, it should be rough and unpolished, no iron tool must be lifted up upon it, and in these materials likewise we shall meet with Christ. First, *Christ* is *Lapis vivus & infectus*, called in the *Gospel* a living stone, called by *Daniel* the stone which is cut out of the Mountain without hands. He was not polished by Art, by Education, or by any thing that man could put into him, as he came from the very Quarry, from the Womb of his *Mother*, he was full of grace and truth. Secondly, Those rough ragged stones did best become the work of the *Altar*, partly to imply in what poor and despicable manner Christ came into the world, without form or comeliness in him, says *Isaiah*; partly it did figure those rough and dolorous sufferings which he sustained upon the Cross, which was an *Altar* truly taken, and his *body* the *Sacrifice* which was slain upon it. Thirdly: No Iron Instrument must grate it self upon the stones of the *Altar*; for he who is the *Altar* on which we eat was the *Prince of Peace*; he came not to redeem us by Sword, or by Conquest, or taking earthly Kingdoms into his hand by force and victory (which was the weak imagination of some that were his best Disciples) but by Patience, and Sufferance, and putting up the Sword into the Sheath. *Cicero* testifies for the *Heathen*, that they used no Bras or Iron about their Altars, nor knit the stones together with such Metals, *Æs & ferum arcenda sunt à delubris, & duelli instrumenta non fani*; says he, those warlike Metals are for the Martial Field, not for Divine Sanctuaries. And thus you see what semblance those Altars of Earth and of stone had with our blessed Saviour. Lib. de li.

But by this the good *Patriarch Noah* hath shewed, that an *Altar* was a necessary part of Religion, that he began with that work before any other, it was the first fruits of his piety. But now the *Church* hath outgrown that name properly taken; we have no real and external Sacrifice of Christ's body and blood; by himself he did once offer a full, perfect, and sufficient Sacrifice for the sins of the whole world; therefore to erect a real *Altar* without a figurative construction is to overthrow the Cross of Christ. But many both have been delighted, and are delighted to keep the name figuratively without offence. And *Bellarmino* doth but fight with words, Lib. 1. de that there can be no *Altar* without Sacrifice, that Antiquity useth the name mis. cap. 2. of an *Altar* when Christ's body and blood are proposed to the Receivers, therefore the *Priest* doth properly sacrifice our Saviour. Thus many words which passed to and fro in antiquity with great eloquence have been distorted to make dissention. In *Origens* and *Arnobius* time the case stood thus, *Objiciunt nobis quod non habemus imagines aut aras*; The *Heathen* quipt them that they had no Images nor Altars. And *Clemens* of *Alexandria* says, we have no other Altars but these earthly bodies of ours, which we bring to the Congregation of Prayer. Afterward the holy Communion began to be celebrated with many elegant and sumptuous Ceremonies, and that upon which the Elements of Bread and Wine were set, properly by *St. Paul* called a *Table*, improperly and figuratively was called an *Altar*. The Writers of Sacred things delighted in many names of *Mosaical* use for the similitude of the *Law* and *Gospel*. hence it is frequent to call Prayer by the name of *Incense*, to call the *Christian Priesthood* *Levites*, the Thanksgiving of women after their safe deliverance from Childbirth their *Purification*; Finally to call the *holy Communion* a *Sacrifice*, and the *Table* of the Lord an *Altar*. But how far they were from allowing the new Philosophy of *Transubstantiation* from hence the diligent Reader may mark it. Even our own *Church*, since it renounced the opinion of an External propitiatory Sacrifice in the *Mass*, yet in the first *Liturgies*, set forth by Publick Authority in the Reign of *Edward* the Sixth, the name of *Altar* is throughout retained, to comply with the Figurative phrase of good Antiquity; and the next Edition of *Liturgies*, to keep an wholsom form of words as *St. Paul* says, and to give no place to misconstruction, doth every where throughout call it the *Lords Table*. And in the Injunctions of another blessed Prince, (whereas by order of Law *Altars* were to be removed, and *Tables* placed for the ministration of the holy Communion) it is said, saving for Uniformity sake there was no matter of great moment, so the *Sacrament* was duly and reverently celebrated, and that the *holy Table* in every *Church* should be set in the place where the *Altar* stood. We dare therefore, and will speak according to Antiquity, in the Figurative meaning of Antiquity, calling it an *Altar*; but lest the Supper of the Lord should be called the external and real crucifying of our Lord again, we neither dare nor will speak after the sense of the *Roman* novelty, Orig. lib. 4. cont. Celsum. cap. 8. Arnob. con. gen. lib. 4. Lib. 7. 5. p. 4.

to call it an *Altar*, but we come to that holy Supper to be partakers of the *Table* of the *Lord*. These are not times to offer Sacrifice as *Noah* did, and therefore not to build an *Altar*, but only to commemorate that Sacrifice, after which all true Sacrifices ceased, and all properly called *Altars* fell to the ground. And so much for the place which *Noah* sanctified, *he builded an Altar to the Lord*.

I am past the visible part of this good work, I come now to the invisible part, the life, the soul of it: And the *Lord* *smelled a sweet savour*. What this delicate Odour and fragrancy was which the Sacrifice did exhale up to heaven I will not defraud you of it hereafter, but I will defer it now, and make my self room enough to speak of that quick sense which did apprehend this sweet Odour, the *Lord* *smelled a sweet savour*. A remnant or portion of living things had entred into the Ark to escape, those were given unto the new World to multiply, but *Noah* would be more severe against the sins of the World than the *Lord* was, he would not spare so much as the merciful *God* had spared. Nay, the *Lord* thought it enough to overwhelm the iniquities of men with water, but *Noah* presented *Burnt-offerings* on the *Altar* to confess, that the wicked works of the World deserved likewise to be consumed with Fire. A most depressing humility in the good Patriarch, a most mortified Confession. This won far upon the *Lords* compassion, and changed the rugged brow of Justice into the smiles of mercy and benevolence. It grieved him before that he had made man, now he rejoiceth for the Remnant alive, that he had preserved them. As a *Kingly Expositor* said upon the *Lords Prayer*, the most generous are the most gentle, and a magnanimous courage is never vindicative of a wrong, never retentive. The time was but even now over that *God* had destroyed the whole World, and see how placable he is, from what a little pittance of true devotion he smelled a sweet savour. Before the *King* of *Ninivey* had worn out his Sackcloth, nay, almost before he had put it on; *God* saw their works, and repented of the evil which he said he would do unto them, and did it not. *Zachau*s did but profess to make restitution of all things ill-gotten, and before he had made restitution of one penny, says *Christ*, *this day*, (yea *Lord*, what if thou hadst said this minute?) *is salvation come into thy house*. *Nathan* charged *David* with most bitter offences, (Lord keep us from the like) *David* begins to reply, *I have sinned against the Lord*; it was but a beginning, surely he would have said more, but *Nathan* takes him off at a few words, the *Lord* *also hath taken away thy sin, thou shalt not die*. It is accounted so great a matter to follow, and solicit *Christ* thrice together, like she of *Canaan*, that she had her Garland for it. *O woman great is thy faith!* Our loving Father will wait long for our Repentance, but we shall not wait long for his Forgiveness. As the *Historian* noted in *Romulus*, that inveigled the *Sabines* with such courteous usage, *Quod eodem die hostes & cives habuit*; in the Morning they came against him with hostility, before Evening he had incorporated them all into his City. So the *Lord*, (upon good tokens of their humiliation) looked upon some in the Morning as excluded from the upper *Jerusalem*; and presently he enroles their names in the Book of life. Upon that mournful cry of *David*, *Have mercy upon me, O Lord, according to thy great goodness*; Thus *Cassiodor*, *Vox est quae nunquam discutitur, sed tranquille semper auditur*; It is a voice which is never examined, never suspended or delayed, never deliberated upon, it penetrates far, it will be heard, and it shall be answered. It meets with *Gods* mercy as quick as a strong Perfume comes to the Nostril, and therefore his complacency so ready to forgive, is called smelling a sweet savour; nay, let me not forget that the *Hebrew* read it *Odorem quietis*, the *Lord* smelled a savour of rest. All sensible smells, be it the *Rose* among the Flowers, or *Cassia* among the Spices, must be often put to the sense, and often taken away to please it; hold them long to the Nostril, and they will prove faint and tedious, *Nullus odor sensibilis est odor quietis*; bodily scents are not scents of rest and quietness; but to shew that our gracious Father is suddenly reconciled, and long pleased, very tenacious of his mercy, our Sacrifice, our Prayers, our Alms, all our Christian Offices are *odores quietis*, their smell stays long with *God*, they are an odour of rest, he never loaths or disdains them. O *Lord*, thy placable compassions are exceeding sweet, ten thousand times sweeter than the Sacrifice of *Noah*.

It should be thus with all that will follow *Christ*, like *Lord*, like Servants, but it seems it is not. *David* had no heart to stand to any bodies courtesie but the good *Gods*, *O let me not fall into the hands of men*. We smother rancour in our breast like fire in touchwood, or like fire in iron, touch and you shall feel it burn, though you cannot see it. We are the Children of *Eve*, and our great Mother, you know, was made

made of a stiff and a crooked rib, we take after it too much. We must be courted rather like *Mistresses* than *Christians*, be wooed, be presented, be supplicated, and after all this may be scarce obtain so much kindness as a merciful man would shew to his Beast. Like the *Emperor Frederick Barbarossa* his humiliation, he stood at doors three days barefoot for an apparition of his *Holiness*, and the favour which all this patience and expectation procured was to stoop to the earth, and to have his neck trode upon by *Pope Alexander* the Third, a disdain which the Royal spirit of *Alexander* the Great did never put upon *Darius*. Some do keep such long distance from this Doctrin, that I may justly say as *Abraham* did to the rich *Glutton*, *there is a great gulf between you and I*. I mean those that turn away their face from pity and reconciliation never to look upon it. I say lay down your enmities upon the first motion of peace, they say no, not upon the last summons of death. I conclude from my Text, that all displeasure must quickly be scattered, they consult with the black book of their own *Satanical* malice, and say it shall never be mitigated. How many wedges must be driven in before this knotty heart will cleave. Cleave and yield without delay, or the use of that logg shall be to be cast into eternal fire.

You are all in haste, will some object, and stubborn hearts are as slow to lay down their enmities; would not a moderation do well? What's that? Why, this is called discretion and moderation, not to embrace too soon after a falling out, to press our adversary down, and drive him to affliction, that he may be the more beholding to reconciliation. Is this the wisdom of the world? I am sure it is enmity with *God*, and this is such a Paradox to foster malice for a while, I know not for what pretended ends, to wind up all with charity at the last, as if a wound would be the better for rankling. All that time which the Devil gains of you to stand out and exclude charity, is to harden your heart, that you may never relent: and he that is not mollified to disgorge all malice at the preaching of one Sermon, if I mistake not the manifold threatnings in *Holy Scripture* (as I am sure I do not) he will be worse and worse after the preaching of an hundred. *Esau* indeed had spent all his spight at last, and fell upon *Jacobs* neck and kissed him, but did not that curse remain both upon him, and upon his House? *Jacob have I loved, and Esau have I hated*. In *Ecclesiastical Stories*, that which befel *Sapricius* is a Sermon alone to put you on speedily to be at perfect peace with all men, unless you have resolv'd not to break your Covenant with Hell. *Sapricius* was a Church-man of great note and name, but an errand *Boanerges*; a Son of thunder, he had a quarrel against one *Nicephorus* a Lay person; *Nicephorus* desired his friendship, *Sapricius* would not: It fortun'd that *Sapricius* preaching the Doctrine of Christ with much diligence, was attacht by *Pagan* Officers to suffer Martyrdom. As he was led to Execution, *Nicephorus* then took his time to pacify him. This venomous Priest even at that hour refused him, and turned away his face. *God* above was angry, took away his good spirit from him, and even at the point of death *Sapricius* revolted, denied his *Saviour* for hope of life, and *Nicephorus* that stood by weeping, and had besought reconciliation with tears, took his Girland from him and suffered Martyrdom in his place. I know *Sapricius* could have said as much for himself as any witty rankerous person whatsoever, he loathed not *Nicephorus* upon revenge, but he had justice on his side, to detest him for divers injuries he had received. Avoid *Satan*, and all such *Apologies*. Justice is the Garland of all Virtues, Revenge is the most stinking weed of all Vices. What a wide mistake is here? He that should call black white must needs have a great fault in his eyes, and he that will call *revenge justice* must needs have a foul blot in his conscience. I will not rob the other points of the Text of that time that is due unto them, otherwise much more might be said, and very profitably; for look for this doom and sentence from *God*, no charity no Christianity, no mercy no salvation. So much malice so much devil. Therefore depart from me ye malicious into everlasting fire, &c.

The Lord smelled a sweet savour; mark then in the next place what welcome entertainment this is for all the fruits of a godly life, when we do any thing well there is joy in *Heaven*, the delight of the Lord is in his *Saints*, and in them that fear him. Because the old world was full of wickedness, and in every part but like a corrupt Dunghil, therefore it was every whit drowned, and made a loathsome Kennel of waters. All these wicked Generations had left a stink behind them fulsom as mortified carrion; therefore the perfume of *Noahs* piety was very expedient

Lorin. in
Act. 7. 60.

Cornel. alap.
in 62. cap.
Isa.

pedient to air the new world, that the Lord might be delighted with a better favour. But in this phrase there are many figures to be unfolded, many shells to be broken before I come to the kernel. 1. Here is one Figure to translate bodily senses to the Divine Essence, which is incorporeal. 2. Though it were spoken of a man, yet there must needs be another Figure to say He smelt sweetness from that wherein you mean he took delight and complacency, wherein he rejoiced. 3. Here is another Figure, to speak of *Gods immutable Essence* as of things created, to which somewhat happens in time that was not in them before. *Angels* and *Men* may be partakers of some good news to day, which were not in being before, from whence they feel a new branch of comfort and exhilaration: but do you ween that any favour was sweet unto *God* at this time, and kindled a new act, or a new affection in him, which he had not before? O no, he knows our infirmity, that we are *Children*, and cannot speak of him as we ought, therefore He lets us talk of him as a man, that we may learn to honour him as *God*. But the true notion how *God* is pleased with the sweet odour of that which *Noah* did then, or that we do now is in this Maxim of the School: *Ab aeterno latatus est Deus simul & semel unico actu de toto ordine punitionis & pramiorum*. There is one immutable joy and delight in *God*, which never changed, never did fall or rise by addition, or diminution of parts and degrees, with this one eternal act he delights himself in his own justice, and in his own mercy, and in the shadow of his glory, which is his *Church*; and this must last and persevere in the same constancy for ever.

But because the speculation of this truth is far more abstruse than the forms of ordinary speech with which we are familiar, the *Lord* leaves it unto us, to make use of that joy which he takes in our faith and zeal, as if at that instant, when *Noah* offered a good Sacrifice, *He smelt a sweet savour*. So *Luke xv.* συγχατέ μοι, *Rejoice with me*, for I have found the piece of silver which I lost; and in the same chapter, when the lost Child came home again, the *Father* tells his elder Son, *It was meet that we should make merry and be glad, for this thy Brother was dead, and is alive again*. Now I bring my motive to you, and lay it down at the door of your conscience. Contend and strive for that perfection of virtue, that the *Lord* may say this my Son is like *Joseph*, the comfort of old *Israel*, a Plant which I set in a lucky hour, it brings forth fragrant flowers of obedience, of alms, of charity to delight me, and as old *Isaac* said, I smell the savour of my Son like the savour of a Field which is newly mown, from which all disspreading weeds and luxury are quite cut down. You flow with vain delights, but that is *Gods* contristation. You please yourselves with filthy communication, but *St. Paul* says *you grieve the Holy spirit*, *Ephes. iv.* You are sportful and merry even till calamity comes upon you, but the security of *Jerusalem* causeth *Christ* to weep. Properly grief and vexation are not incident to *God*, or to the *Eternal Spirit*, you shall know to your cost, that when our voluptuous life is chang'd to howling and gnashing of teeth, *Angels* shall sing about his Throne without ceasing; but wicked men do what lies in them to put *Christ* to sorrow and sadness, as earthly Parents eat their own heart, and macerate themselves, when their Children will not be ruled by their authority. Comment thus I beseech you upon all your unlawful pleasures. Can there be any relish in that joy where-with you grieve your Redeemer? any sweetness in that sacrileg wherein *God* is impoverished? Will you sing *placebo* to any man to grate the ear of the *Most High*? Will you perfume your self for the Chamber of a *Curtizan*, and stink in the nostrils of the *Lord*? no I will abandon all my delights, that He may be pleased in my mortification: I will mourn continually in repentance, that He may smile at it; the zeal of his House shall eat me up, I will burn with devotion, that He may smell a sweet savour. The dolor and smart of any present calamity doth not trouble a righteous man so much, as that he feels the wrath of *God* upon him, so prosperity, peace, health, nay *Heaven* it self make him not so happy, as to collect from the sense of his benefits, that the *Lord* is delighted with him. This is the Nuptial Song which we look for, when we are married to the *Lamb*; as the *Bridegroom* rejoiceth over the *Bride*, so shall the *Lord* rejoice over thee, *Isa. 62. 5.*

Here it is to be admonished, that nothing is so savoury and delightful which we do, as what the *Lord* doth himself, *non tam delectatur ut aliquid accipiat, quam ut aliquid det*; his love is very bountiful, and better pleased to give than to take. Therefore in no place of *Scripture* did his joy break forth so gaudily as in the *Parable*, where he had his Servants kill the fatted Calf, to bid his penitent Child welcome home: whereupon says *Chrysologus*, *immolabat vitulum, i. filium & gaudebat*! he rejoiced

rejoyced in the death of his own Son for our sakes, because his mercy was free to have mercy on whom He pleased in that propitiatory Sacrifice. The Jews would bring thousands of Rams to the Altar at this day; the Lord will have none of them, because they will not bring them in the faith of that Sacrifice, wherein alone He is well pleased. If abundance of Oblations would have made a grateful steam to mount up to Heaven, they had done it long agoe. Josephus says against Appio, that 5000 of their Levites took their turn every week to attend at the Altar; I am sure much Sacrifice must be brought to employ so many hands, but *non est mihi voluntas in vobis*, says Malachi, I have no pleasure in you, nor in your gifts; surely because they offered not up unto him the favour of his Son. All manners of Religions do not please God, that were in effect to say, that all kind of smels had an odoriferous fragrancy. You must plow with Gods Heifer, present him with faith in the death of his own dearly beloved Son, and your imperfect righteousness being perfum'd with that incense, the Lord will take it for a sweet favour, and call it perfect obedience.

Let me now make you partakers of the third Proviso, that a rank stink steams from Beasts and Fowl burnt in the fire, yet the piety of Noah did ascend up in a sweet smell to Heaven: therefore let not such good things stink in the nostrils of men, that did delight the Lord. It is Gods direction to gather tares in bundels, so I will muster together the corrupt examples of those that were as senseless as Davids Idols, *They had noses and smelt not*, or at least they were so full of the putrefaction of their own sins, that they complained there was an ill sent, where indeed there was the fragrancy of most excellent virtue. Pharaoh called Religion an idle mans Exercise; says he, *ye are idle, ye are idle*, and therefore ye would go into the Wilderness to sacrifice to the Lord. Michol scoff'd at David for being in an extasie of joy that the Ark was brought into Jerusalem. The Pharisees disliked every good thing that Christ did; and observe it I beseech you, from thence they provoked the most dreadful words that ever came from Christs mouth, *He that sinneth against the Holy Ghost, it shall neither be remitted to him in this world, nor in the world to come*. Judas smelt no sweet savour in the ointment which a most pious woman poured upon our Saviours head, but complained, *quorsum perditio hac?* to what purpose is this waste? The scoffers of Jerusalem said the Disciples were full of new wine, when they preached the Name of Christ in all tongues and languages. New wine at *whitsuntide* was never heard of, for there are scarce new leaves upon the Vine at that season. *I wept and chastened my self with fasting, and it was turned to my reproof*, says the holy Penitents. It is altogether a fault that we will not commend, nay that we will gibe and deride at that which is very good and devout in them that are of a contrary faction. *Sectaries*, whose courses I abhor, yet somethings should not be scoffed at, that they are diligent to come to Church, that they read the Scriptures, that they are not accustomed to rash and odious swearing; let not these things be reckoned with their justly condemned hypocrisie. *Pontificians*, whose errors I decry, yet their observing Canonical hours of Prayer, their obedience to obey Ecclesiastical Laws, their desire to kindle zeal by visiting those places where our Lord and Saviour frequented, let these things be separated from their Superstitions. As Seneca said of Learning, *quicquid bene scriptum est meum est*, whatsoever was well written by any man, he took for his own, as freely as if he had invented it; so I say of Religion, *quicquid bene gestum est meum est*, whatsoever is praise-worthy in any Sect, I will not scoff at it, but imitate it.

When the Pharisees boasted of some of their good deeds, *hac oportuit fieri*, says our Saviour, this is well, this ought to have been done, and not other things left undone. Holofernes could not dislike that Judith and her Maid should pray together every night; make a conscience therefore what you condemn, and reprove it out of judgment; flout not at tolerable things out of levity. There shall come in the last days scoffers walking after their own lusts, 2 Pet. iii. 3. These say the ancient Expositors were the Ghosticks, that traduced the faithful for living chastly and austerely, to avoid the judgment to come, and to inherit a Crown of life. But what are these scoffers in the very word of the Apostle, *ευναιζορρες*, such as play the child, and no better. Such were the Massilians, that condemned Fasting, I, and Baptism, Theodoret. lib. 4. c. 10. because they said all good things might be brought to pass by Prayer. And the Arrians, that were ill affected to singing of Psalms, because the Orthodox used it much: and they that can find no just fault with the decent Habit that our Churchmen wear, and yet bespatter it with ill words, because some of our Opposites do wear the

the like Livery. *Vestitum non nuditatem patris rident*, Cham laughed at the nakedness of Noah, but these not at the nakedness, but at the Garments of their spiritual Fathers; judg between them and Cham then, who was the greater scoffer. Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely or of good report, the Lord applauds them, and says they have a sweet savour: if the detestation and scorn of evil men shall light upon such things, their smell will be more aromaticall to the Lord like those Allies of herbs that give a better sent when the foot doth trample upon them.

Anciently the wages of virtue was praise at least, but the saying was, it might be praised, and in the mean time starve for cold; now it may starve and be quite obscur'd it is so coldly praised; but in the last annotation of my Text I will raise up the righteousness of the just to some comfort and expectation; for we are sure our good works find grace in the eyes of our heavenly Father, and He is present at them all, as the sense is near at hand to that it smells; both his presence, and his liking, and his remuneration are all in this Allegory, that when Noah offered a clean Sacrifice, the Lord smelled a sweet savour. Nehemiah's eye was almost never off from the building of the Temple, and the work was therefore rid out of the way with incredible expedition. So the Lord having a present sense of every thing that man doth well, it will make man (if he have sense of Gods presence) instant, devout, patient, sow plentifully that he may reap abundantly. It is a great motive to be watchful to say, *Dominus venit*, the Lord is coming: what will you say then to *Dominus videt*, *Dominus audit*, *Dominus odoratur*? the Lord sees you, the Lord hears you; the Lord smells your savour? *nihil illustre nisi coram; & in oculis Caesaris*, says Tacitus, the mirth of the Roman Theaters was flat, and their pomp nothing illustrious, unless Cesar were a spectator; so the spirit of a Christian would be obtuse, and nothing so well excited to be dutiful, but that we know all the thoughts, words, and works of piety are within the look of God: and that He is such a looker on as St. Austin speaks of, *qui spectat certantes, & adjuvat invocantes*, whose aspect doth fortify and animate our strength, like Plants that open themselves to the Sun, and revive when his light is cast upon them. Nay if you be in perfect charity, ye dwell in God, and God in you; there can be no closer conjunction, thats nearer than the object to the eye, or the sent unto the nose. Yet this is more measure superadded, that the great King of Heaven both knows our works and tribulation, which is to smell our savour; and He loves and likes it also, He calls it a sweet savour. If we had such a Master as Nabal was, so crooked and unpropitious, that none could speak to him, or please him; if we served under the Lord, as Jacob did under Laban, who had nothing but murmuring and persecution for all his fidelity, then we might cross our arms and say, we had lost our oil and our labour; but our service is full of benevolence and encouragement, *Enge bone serve*, well done good and faithful servant, every tittle chimes alacrity. *Duo cum faciunt idem non est idem*: the same work being done by two several hands, so much only shall take as comes from Gods chosen Ministers, and so much as came from an unacceptable person shall be clean discountenanced. Nazianzen tells a story that Gallus and Julianus, the two Nephews of Constantius, built a Temple, where Mamantis the good Martyr had suffered; so much as Gallus was the Founder of stood, all that Julian was at charge for fell to the ground: the wisest of men of that age concluded, God accepted the dedication of Gallus, but not of Julian. Saul sacrificed at Gilgal, and came under the ban of Samuel for doing it; Samuel sacrificed at Bethlem, and the savour was so sweet that it run down from Samuel unto the skirt of Jesse: the Lord accepted of the offering, and David was then anointed King in token of a sweet savour.

Finally, the love and complacency of God is not a bare affection like mans, *amor Dei non in affectu, sed in effectu situs est*. Where God is said to love, or to smell some sweetness in a thing, this is not to affect it theoretically, but to effect some good for it. As Aeneas said of his followers, *Nemo ex hoc numero mihi non donatus abibit*, all that pleased him in his Games should have a reward for their labour: so every one whose works exhale a sweet odour to God, the dew of his liberality shall drop down upon them. God is not unrighteous to forget your work and labour of love, which you have shewed toward his name, Heb. vi, 10. The best sent that is (though it have that in it which is truly sweet) hath some vapor that is faint and fulsom in it; so the best actions of men, which are good verily and properly called, have yet some ill adjunction in them, or somewhat that is imperfect: but that which St. Paul speaks of the works of charity, may be referred to all the works of the light, if there be a

willing

willing mind, it is accepted according to that which a man hath, and not according to that he hath not, 2 Cor. viii. 12. More pressely to the cause. In some sense all the creatures and their natural operations do please God, but in a supernatural order nothing doth please him, but that into which he hath put supernatural bonity : and those effects He doth not only love and like, but will remunerate them, with this sober restriction, *bona opera non habent condignitatem ad præmium cælestē, sed quandam ordinabilitatem.* *Dei de just. hab. cap. 34.* That is, good works have no intrinsecal worth or value to claim eternal life, but through the gracious promise of God they are ordained unto it.

From hence *Valentia*, and some others of that part do paralogize, that they may truly say, that a condignity doth amount to the works of pious men, upon the obligation of Gods promise. I answer, that the promise of God doth make our good endeavours remunerable with the Kingdom of Heaven ; not that the Promise changeth the work into a better quality than it hath of it self, as to make charity of two degrees become charity of two hundred : no, for the Promise is but an extrinsecal acceptation, but it must be some intrinsecal perfection infused into a good work, that shall make it commensurable and worth the reward. How then doth the Promise knit our works and the reward together ? why thus : God casts his eyes upon his beloved Son, in whom, and for whose sake all those Promises are ratified. Now this must altogether imply a great indignity, and not any condignity in our righteousness. All the favour which we obtain at Gods hands above the inherent bonity which is in our works, it is meerly for Christs sake, and for his obedience imputed to us. Examin in the weight of a reason, what I give to a man above the value of his labour for a friends sake, doth it make the reward meritoriously due. The terms cannot consist together. If God should promise the same reward of glory to him that died for Christ, and to him that gave a cup of cold water for his sake, the reward upon this supposition is equally due to both, and then these two agreeing in *uno tertio*, that is in the same promise, should be equal in goodness between themselves, which none will admit, whose judgment is not quite perisht. To conclude then, that *Noah* brought so sweet a gift to the Lord, it came from a supernatural infusion that so directed him : That which is inspired from a supernatural virtue doth please the Lord, though it be much attainted with humane infirmity : that which He is pleased so to accept in mercy, He hath promised to remunerate it with eternal glory for Christ Jesus sake, who is a Sacrifice of the sweetest favour, and to whom be all honour, &c.

Kkkkk

THE

THE THIRD SERMON UPON NOAH.

GEN. viii. 21.

And the Lord smelled a sweet savour.



He former Verse brings in this Text, *Noah builded an Altar to the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-offerings on the Altar, And the Lord smelled a sweet savour.* A work well managed, and the end was happy. We compose our selves, in this devout time of *Lent* especially, to be very conversant in the service of the Lord: Prayer, Preaching, Fasting, Alms come into practice, or should do, more than at other times. It were pittie so much labour should be spent to little profit, so much business be driven to Gods glory, and to his small content, so much doing, rather to our undoing than to our salvation. I have chosen this Text therefore for a seasonable subject to be insisted upon, how this frequent Worship, and all the fruits of our Religion may be an odour of a sweet smell, a Sacrifice acceptable, well pleasing to God. Whom if we do not serve, the omission will make him punish us: and if he be ill served, the neglect will make him punish us. All the works of Piety which the Church of Israel brought forth, were quarrelled by the Prophets as much as the worst Profanations. They fasted, but for strife and debate: They repented, but with sullenness, hanging down their heads like a Bullrush: They gave Alms, sounding them abroad to be popular: They Prayed, but honoured God with their lips, and their heart was far from him: They chanted sweet Musick, but with no devotion, *Amos v. 23. Take away from me the noise of thy Songs, for I will not hear the melody of thy Viols:* And they sacrificed, but with so much ill relish, as he that killed an Oxe was as if he had killed a man, he that burnt Incense, as if he had blessed an Idol. The course of godly Service is easily mistaken. It is possible for a man to do good, and to mar it in the doing: it is possible for a man to wander in the right way: It is possible for a man to bring a Sacrifice to God, and to give high offence, because it hath not a sweet savour.

I regard your spiritual profit, that you may have a reward for your work in the Lord, for which I refer you to the record of old Father Noah, when he began a new World (and how far are we from that? Not four years) in whose Piety the Lord delighted, and therefore called it a sweet savour. And what sweetness was this, that exhaled up to heaven? The resolution of that question shall make up my whole Sermon, and divide the parts. And I answer to the Question Negatively, and Affirmatively. *Negatively* in two Points: First, That the integrity, or well-meaning of Noah is not said to give a sweet savour till he added a Sacrifice. Secondly, That a bare Sacrifice cannot be commended for a sweet savour. Affirmatively, The composition of the sweetness consists in five particulars: First, In the devotion of Noah. Secondly, In the instauration of true Religion. Thirdly, In his thankfulness for his preservation. Fourthly, In his endeavour to procure God to be gracious

gracious to all succeeding Generations. Fifthly, In his faith, that had an eye unto a better Sacrifice. Here are many granes of Incense in this sweet savour, which shall not trouble you with length, though they do with multitude.

What the sweet savour in my Text doth mean, I like the method best to assign what it is not, before I resolve what it is. First, It will be allowed, that there were Faith, Piety, Sincerity in *Noah's* heart, all the while he was shut up in the Ark, yet they are not commended for sending up a delightful fragrancy to God till he brought his gift unto the Altar. The reason is, that God useth to prove the integrity of the heart by some outward sign before he commends it. *Abraham* sought the Lord with all his soul, since he came out of *Ur* of the *Chaldeans*; yet his faith was not extolled till he was ready to offer up his only Son: then he received the Promise, that the blessing should abide upon him, and upon his Seed for ever. The life of a Slip is in the root, but the sweetness is in the Flower, when it opens: So the Just doth live by faith, but he shall be loved for the fruits of holiness. *Adam* was created after *God's* Image, yet he required cloaths to cover him, that he might not be ashamed of his nakedness: So a good Conscience is an heavenly thing, the likeness of the Holy Ghost, yet unless it be cloathed with outward effects of obedience it may be ashamed of its nakedness. Faith should say to God, as *Achish* did to her Father *Caleb*, *Judg. i. 15. Thou hast given me a South Land, give me also springs of water.* Let me not lie concealed, lest I be out of remembrance, and thou forget me: Let me do good and communicate, lest I prove but an imaginary Notion: Let me offer some dutiful Sacrifice, lest I lose my Saviour. *Noah's* internal Sanctity was not honoured with this praise, that it exhaled sweetness, before it proved it self by a most religious action. For ought we know, Hell may be full of them, who had many good purposes, but did never execute them.

Yet again, put a bare Sacrifice into the Balance, and it weighs as little. I think none will conceive my Text in a literal sense, that the flesh of a Beast burnt upon the coales did send a sweet savour, but an offensive smell. Some are at a wonder, when many Cattel were burnt together, how the nostrils of the Priests and People could endure it. And yet there was no miracle in it, as *Abulensis* supposeth, as if God did always by omnipotent power draw a sweet steame from the Altar, and the flesh that was burnt upon it. What, every day Miracles, and yet this never revealed to us by any Prophet in all the Scriptures? The resolution is easie: The Altar of Burnt-offerings was in the open Court, the air carried away the stench that would offend under a covered Seiling: Some excellent Perfumes were cast into the fire at the same time. I have *Plutarch's* testimony touching the noisom vapour of *heathen* Sacrifices, that all manner of sweet Gums were thrown together into the flame to overcome the strong Odour: especially the Priest was clad in perfumed Robes, which made the worst smell tolerable to him. But none can be deceived with the bare Letter of the Text, as if God did smell any savour. It is a Figure translating the affections of a man to the divine Essence: And a second Figure upon that, calling delight and complacency by the name of smelling a sweet Odour. And the words lying so naked to be understood, I say the Lord took no pleasure in a bare Sacrifice. For what is it to him to have the beasts slain, and their substance consumed? Or, how is a wicked man made more innocent by executing vengeance upon an harmless Sheep? Gifts and Sacrifices could not make him that did the Service perfect as pertaining to the Conscience, *Heb. ix. 9.* When the *Magi* came to *Bethlem*, and found the Babe, whom they had sought, they fell down and offered up their body: they worshiped and offered up their Soul, they were liberal of their Substance, and presented their gifts. But what? Not Sheep and Oxen, not work to imploy the *Levites*, the Sons of *Aaron*, Loe, says *St. Chrysostome*, in the beginning of the Gospel we find the turn of those ancient Rites, whose place was supplied with Gold, Mirrh, and Frankincense, Ἰσδαίους ἀπὸ πολλὰ ἀρχαῖα παχὺ τῆτος, they were not fat and fulsom, like the Jewish Ordinances, but pure and Intellectual, Adoration, Faith, Obedience, Charity. We learn out of it that the vertue of the mind consecrates the Gift. There is not any thing which *St. Paul* hath omitted, *1 Cor. xiii.* but says, that without the love of God all will come to nothing. The *opus operatum*, the material substance of any good work, no more considered with it, is a vapour that vanisheth. Prayers, Preaching, the Sacraments in the more transitory work, issuing not out of our Spirit, are Consonants without Vowels, it is past all skill to utter them. And who would compare the best Statue with a living man? Works of beneficence must be done, and liberally: He that hath much owes much; he that hath but

little ought not altogether to shut his hand. Yet the richest endowment that ever was made in a pious way, is a Sacrifice but of a dull smoak, unless it be spiced with those good Odours, of which I will now speak in the Affirmative, how the *Lord smelled a sweet savour*.

First, His devotion was very fragrant; I begin with it, because I would revive it, I say revive it: For it is much laid aside, and takes as little with some as *Jewish* Sacrifice. You shall not be much edified in it by our *Sister Churches* beyond Seas, and their imitators: and little will you learn of it without a *Liturgy of Prayer*, comprized in a solemn order. The *Seraphical* acclamations of such a pious model may carry up an *Elias* in its Chariot far above the clouds. Humility is a great ingredient in it: A devout soul the more it presseth to come near to God, it keeps the greater distance from the glory of his *Majesty*: Like a flame of a great Candle, it mounts with heat, but the more it ascends, the more it trembles. *Holy Vows* are inseparable from it, a Vow is in the name of *Devotion*, to bind us the faster to God: Therefore it is a Bow that is strongly bent, when the string is slack it is an useless Instrument. Also, without any force, this is in the Word, that a *Devotee* devotes his life, and all he hath, to maintain the honour of God, after that excess of *St. Pauls* courage, *Acts* xxi. 13. *I am ready, not to be bound only, but to die at Jerusalem for the name of the Lord Jesus*. This is devotion, which counts not its life dear, but doth devote it self for the *Gospel of Christ*. *St. Austin* describes it with much plainness. *Devotio est pius & humilis affectus ad Deum*; It is a compound of the best internal Piety, and the most lowly and prostrate humility of the body: More loftily in another place, *Carbo ignitus flammâ divini amoris accensus*; A fiery coal wasting away all earthy dull affections with the flame of divine love. I cannot mend it. In brief, it is the excess of a religious fear in the heart, which doth all things outwardly with most becoming reverence. Apply this to the example of *Noah*. As soon as ever he came out of the Ark he made ready some solemn Worship: and none so solemn in those days as *Sacrifice*; and none could be more bountiful at that time than one of every clean Beast, and of every clean Fowl. Seven of all clean Creatures were taken into the Ark, three Couples to multiply, and the odd one to be offered up, it was *Calebs animal*, it lived single, not coupled with any Female, to be the purer Oblation: And these were not offered on the ground, but to shew the elevation of his heart, he built an Altar for it, which you never read of before. Lastly, It was *ὅλον ἄρωμα*, an whole burnt offering. *Holocausta sunt perfecta studia virtutum*. *Origen* began the Allegory, and all have followed him, they are whole Burnt-offerings that consume the old man, and all the members of their concupiscence, as much as they are able.

I score not out this Line to move you to the like in fleshly Sacrifices, which are long since superannuated. I will put the issue, for your instruction, upon that which the brevity of the Book of *Genesis* hath omitted, but is necessarily understood, that *Noah* sent up clean Prayers to God with the Oblation of every clean Beast, and of every clean Fowl. For while *Zachary* burnt Incense in the Temple, the whole multitude were praying without at the time of Incense, *Luk.* i. 8. And *Solomon* gives us light what was done at Sacrifice, he spread out his hands to heaven in Prayer, and dedicated the fat of the Peace-offerings to the Lord. Nay more, the *Evening Sacrifice* burnt all night upon the Altar, and the *Priests* continued in the Temple till morning at Prayer. You that by night stand in the house of the Lord, lift up your hands in the Sanctuary, and bless the Lord, *Psal.* cxxxiv. 2. I know not what company they had at the Prayers of the Sacrifice by night or day; very little, if their devotion were no greater than ours. I read in the Ages upward, what a thrust there was in their Churches at the daily service of Prayer; which concourse is quite disused in our days: and unless the office of Prayer be pieced out with a Sermon, in all places you shall find a most contemptible paucity; and yet we should know that in a Sermon God sacrificeth to us, not we to him. Let me be bolder with you, they are scarce worthy to be called Prayers, as they are most negligently handled. The *Priest* reads, I will not say how dreamingly sometimes; the People gape about, and have other business in their heads: Some chop in at the latter end, cannot spare leisure to all: Some answer to one line, and hold their peace at ten: Some stand more upon their ease, than to stand up, or bow down when they should with reverend gesture. What can there be in such Prayers as these to call them a *sweet savour*? Our sins stink in the nostrils of God, and are odious: you confess that; and miserable man have you no better than such careless shuffling Supplications to sweeten them? They

They were *wisemen* that took out Myrrh and Frankincense when they came to Christ, *Ad fetorem stabuli excludendam*, to correct the ill savour of the Stable where he lay: but contrary to all reason, when our heart is dung, and our ways more filthy than *Angias* Stable, we yawn out heedless, heartless, undevotioned Prayers to mend the matter. O is it not to us that he speaks by the Prophet? *Amos v. 21. I despise your Feasts, I will not smell in your holy Assemblies.* I will borrow a piece of a Sermon from St. Bernard to make up this Point, Stand before the Lord cheerfully, reverently, devoutly, *Non pigri, non oscitantes, non parcentes vocibus, non praecedentes verba dimidia*; Be not drowsie, let not your attention slip from you when God is praised, leave not all the Prayers to the Priests care; but every one make up his part; do not mangle and chop Gods Service. let your Spirits go with every word; when you hear an Hymn or Psalmodie, think of nothing else but that which is sung. You are not allowed a good thought at that time, if it be extravagant, much less a worldly, a malicious, a wanton cogitation. Pare away these superfluities, that you may say, *My heart is fixed, O God, my heart is fixed, I will sing and give praise.* Thus far that the devotion of Noah was very Aromatical in the sweet savour of his Sacrifice.

Secondly, the care that this Patriarch had for the instauration of Religion above all things, is like *Mary's sweet Ointment*, which she poured upon our Saviour, it shall be spoken of so far as the Word is Preaced in all the world. Bethink you, as well you may, when Noah put forth his head out of the Ark to tread upon the earth, which could afford him nothing but room to walk upon; with how many thoughts he was distracted. What house to put his head in, where to be provided of Food and Raiment; where were all the necessaries and comforts of life to be had? How should he rake up a New World out of the Ruines of the Old? All these instances, and more than these, were thoughts to take up a wise man, and yet he laid all these under his feet, and built an Altar upon them, to institute a true form of Divine Worship in the first place, that all the World might follow it. Why, it is evident that his heart gave him in charge to look to Religion above all the necessaries of life, and to forget all things, even himself; till he had remembered God. *Abraham* was a Pilgrim, and it is ever observed in this Book of *Genesis*, or with little exception, that he never removed to any new place, but first he built an Altar to the Lord. At the first quiet Station, which the Children of *Israel* had when they came out of *Egypt*, *Moses* sanctified the first-born to God. *David* was no sooner confirmed a King, but he brought the Ark into its resting place. We stand before a great God, that will not be served with the second or third part of our care. The *Jews* were rebuked that built houses for themselves, when they were returned from Captivity, and let the House of the Lord lie waste. Christ did reprove it, that the young man that was called to follow him should put in another thing between, *First let me go and bury my Father.* Can you find out any first before God; that is the first and the Last? Piety and Sacred Offices are sweetly managed when you give them the flower of your care, and the pre-eminence before all things. The day will shine prosperously on you if you give the first hour after you rise from your bed to Prayer. The whole Week is blessed, because the first day is the Lords-day to call holy Assemblies together. The *Heathen Romans* began the Laws of the twelve Tables with a sanction of Religion, *Deos castè adæunto.* In all Commerce, Confederacies, Treaties, let the honour of God be the prime and Master respect. And all other fine devices will prove but counterfeits of wit to such sacred Policy.

Another thing makes this repair and settlement of Religion precious and highly valued, for the unity and conformity of all parties present at it. It was the first solemnity performed to God after the Flood, that the Company, before they dispersed, might agree in one outward form of Divine Worship. I do not know whether such a complete consent of all persons in the Earth was ever seen before, or since the days of Noah. Therefore it must needs afford an excellent savour. There was no Idolatry in the world, no different ways, no divisions, *I am for this, and I am for that*: This little Flock was at unity in it self: the old Patriarch, his Sons and Daughters agreeing in one Prayer, and in one Sacrifice. O rare and heavenly! One Holy, holy, holy, Lord God of Hosts in the tongues of all the Angels, is the most Angelical part of the Angels Ministry. That is in heaven, but the sacred Concord that I preach of was on earth: An obedience running all one way, no separations, no *Conventicles*, which are the obstructions of Unity, and the decay of Allegiance and

and Loyalty. They that live far from Court may perhaps see their danger sooner than the wisest that hear it, and scarce hear all reports which threaten danger. It is easie to spit out a spark, but not a flame. When *Pliny* in his *Proconsulate* in *Asia* wrote to *Trajan*, that he found the Christians meeting in secret corners before day, (then they had no churches) and to be a harmless people, that sung *Psalms* to Christ, that confederated not to kill, not to commit Adultery, and the like. *Budeus* upon the *Pandects* is my Author, that *Trajan* wrote to *Pliny* that he did not like to have them gather together in that privy sort, for it might tend to conspiracy. That thereupon the Christians certified of the Emperours jealousy, refrained their meetings, though as yet they had no publick places to assemble in for the Worship of Christ. But try our Christians that meet in hugger mugger in household Congregations, I doubt you will not find that inoffensiveness and modesty among them, which was in our Primitive Brethren, who would sooner observe the Edict of a Pagan Prince than these will the Defenders of the Faith.

Look upon this Point once more. *Noah* called all that were about him together to the solemn Worship of God. A good Spring sets all the Wheels a going with a true and an equal motion; and it was fit this good work should be carried on in his person. The Father of the Family, the Master of the Household, the chief Priest of the Church in Sacred causes, the Supreme Magistrate in Civil causes, in any of these respects, but much more in all together, he was to give a good example to his Relatives. A good example, let us look to it to whom it most belongs, is a sweet savour to many, far and wide, to the whole World in the Twelve Apostles. Upon which *Gregory* runs out in this exuberant eloquence: The Apostles were flowers of all sweet smells, as the flower of the Grape, *Doctrina prædicatorum inebriat mentes audientium*; their Doctrine did inebriate their Auditors with the Cup of Salvation: there was in them the flower of the Olive in the sweet works of mercy, the flower of the Rose in the crimson blood of their Martyrdom, the flower of the white Lilly, in some by Virginity, in all by pureness and chastity, and the flower of the Violet in lowly growth or humility. Holy conspicuous men are flowers of Paradise, whose odours and colours are delectable: an orient colour in their own conscience within, a fragrant odour in their good name to those that are without. *Iustus lili-um est in se candidum, sed proximo odoratum*; A just man is a Lilly, that hath inherent whiteness to himself, but sweet as a Rose to his neighbour by the edifying of his example, that others may see his good works, and glorifie your Father which is in heaven. It is happy to live well, thrice happy to lead well; like *Cæsars* Souldiers, that were called an Army of Commanders. *St. Basil* says, that some in his time did sprinkle sweet Ointment upon the Wings of tame Pigeons, and sent them abroad, like our coy Ducks, to fetch in the wild Flocks that they might take delight in them, and follow them home: So, as he applies it, the good Odour, which may be sented from them that are exemplarily vertuous, attracts the wild and dissolute to the Dove Coats, or the Collections of the Saints of God. All that have done eminently to abandon Profaneness, suppress Superstition, revoke Sacrilege, discourage the Faction, suppress Hereticks and Contentious, Kings, Potentates, Prelates shall be renowned, as *Josias* was, that famous restorer of Religion, *there remembrance shall be sweet as honey in all mouths, and as Musick at a banquet of wine, Eccles. xlix. 1.* Enough now of this Point, that *Noah* before all necessities of life and nature took care for the instauration of true Religion, begun in a most divine unity, and settled it by his great example, Therefore the Lord smelled a sweet savour.

The third thing which in the Affirmative interprets the phrase of my Text is, That God is mightily delighted with Oblations of thankfulness. *Noah* had a very small stock of Creatures with him to begin a new Generation, and when they came forth of the Ark, none were appointed to be slain, but had their *Exeat* with this blessing, *Be fruitful and multiply on the earth*. Yet the Patriarch knew by faith, how he that had preserved them so miraculously could multiply their paucity, and the sooner if somewhat were gratefully repayed to God. Let *Elias* have a little of a little, and the Widow shall have the more. These few Beasts and Fowls I speak of were the Reliques of the Old World, and the Seminary of the New. Now how well did a Sacrifice come in to divide between these two Points of Religion? To give thanks for the remainder preserved, and to bespeak their increase for the time to come. So God is justly acknowledged in both his titles, *Servator reliquiarum, & multiplicator seminarii*; the conserver of the little remainder, the multiplier of the total Seminary. O give thanks unto the Lord, for he is gracious. The most material exception

exception that a good man can make against the shortness of life is, that we want space to run over all the benefits we have received. Woe be to them that have time, and spare little for such Meditations.

Some man, who is not very practical in this duty, will say, question me not whether I praise the Lord for his great mercies, for my Redemption, for my Salvation: How can I forget it? Or had I been in Noah's case, escaped a common Deluge, I would have offered a Sacrifice. I see God must buy our gratitude dear if he will have it; and many times when he pays well for it he goes without it. For some do premeditatedly except against the Publick Thanksgiving of women delivered from the peril of Childbirth, as if it savoured of Jewish Purification. The time is to come when such shall know, that it is better to be a thankful Jew than an unthankful Christian. This was St. Austins Divinity, *Liberata est uxor tua à periculo partus, benedicis Dominum*; When thy Wife is delivered, and well recovered, thou wilt say, The name of the Lord be praised. The like will any man almost do that is come off from a bloody Battel, a raging Tempest, a burning Feaver, a malicious Conspiracy, that he may not appear a rank Atheist. But the Lord, as I said, buys such thanks at a great rate. Do you think he gives common blessings like a vantage above the dozen, which you shall not pay for? Is it nothing that the Sun doth shine upon us, and not burn us? That the Seas flow, and ebb again, and not overwhelm us? That the Cattel of the field feed us, and not devour us? Nothing should befall us without a retribution of praise, *In every thing give thanks, for this is the will of the Lord, 1 Thes. v. 18*. If the Scripture had not said it, natural ingenuity would lead you to the duty. St. Ambrose says, that Noah's Sacrifice was a free-will offering, it was not commanded. *Qui debitum gratia ut à se exigatur expectat ingratus est*. If you expect a Process to be served upon you to be thankful, it is a kind of ingratitude, for it wants the sweet favour.

But I will degree it to the highest, to make my Doctrine useful. As one Wave of the Sea drives on another, and the latter puts on the next in a continual flux, so the souls yearnings to thanksgiving take hand in hand, and that which goes before plucks on that which follows after it. A consultation must be called about it, as David did, *what shall I render to the Lord?* The Soul asks it self the question, and needs no Monitor, as Elisha made it his own motion to the Shunamite, in requital of her hospitality, *Behold thou hast been careful for us, what shall be done for thee?* Proceed now; What doth consultation produce? Why, the voice of joy and melody, I will sing and give praise. O but lip labour may be fruitless, a Pharisee can say, Lord I thank thee: Prove it more than by some bountiful retribution, *bring presents unto the Lord, that ought to be feared*: Let them be many and liberal, such as God doth expect, who gave us all, and looks for no niggardly proportion in return. O but again, a Pharisee will give as well as pray. Yes, but he will boast, and pride himself in it: then wrap your thankful present in lowly confession, *O my God my goods are nothing to thee*. For what is the light beholding to them that look upon it? Or what doth a Fountain get of a thirsty man that drinks of it? Then that which brings up the rear, and puts on the rest before it, is a heart big with holy thoughts, thankful for the grace of the holy Spirit above all things, that stirs it up to be thankful, and is ashamed of its own impotency, that it is able to make no better retribution. Therefore David changeth giving into taking: What shall I give? *I will take the Cup of salvation*. As who should say, fain I would render unto the Lord, fain I would be thankful: but that's impossible on even terms, all the Cattel are his upon a thousand hills. If I can give nothing, I will take somewhat for his sake, I will take any thing in good part, I will suffer any thing that the Lord doth lay upon me so you may compound these many things into a redolency to make a sweet favour to the Lord.

This generous and well-bred quality of gratitude is ever in good men, where those few are to be found. Few alas; for God knows, and benefactors find it, that mercy and bounty are Pearles cast before Swine, and that they are requited with malice, revilings, treachery from those, whom they have bribed enough, and estated in all they have. No Rogues mark, burnt upon the shoulder or face, are so infamous as this character upon some, *that no benefits will win them, no good turns will purchase them*. The Parable of the ten Lepers bids you expect nine bad for one good, so it was among them that Christ healed. *Mundata cute, leprosi corde*, healed of their Leprosie, still sick of unthankfulness, cured in the outward skin, corrupted in their hearts *where are the other nine*, says our Saviour? Are they lost that

that they returned not to give thanks? Yes, certainly, quite lost. *De ingratis quasi ignotis loquitur*; Christ makes as if he did not know them. That is the fatall doom to have it pronounced by him, *Depart from me I know you not*. The next thing that follows is to be cast into the stinking Dungeon because the Lord did smell an ill savour from an unthankful Generation.

Hear now the fourth principal answer, what the sweetness of this savour was, it was *Noahs* charity, that he desired to appease *Gods* wrath toward all flesh then living, and to beseech his mercy to all Generations that should succeed. *Josephus*, the best reporter of the *Jewish Traditions*, says, it was the end of this Sacrifice to be a solemn *Litany* for the reparation of the drowned world, and that it might no more be destroyed with an universal deluge. My Text doth much concur, if you read it word for word after the original, that God did smell an odour of rest, *Quia fecit Deum quietum ab indignatione*, says the *Gloss*, by this propitiatory offering he made the divine justice quiet, or cease from indignation. And mark what mercy in this *Verse* immediately follows the sweet savour, *I will not again curse the ground any more for mans sake*: and in the next Chapter the *Rainbow* is instituted for a promise and Sacrament of future safety. I will confirm it with apt words out of *Luther*, *Delectatus est Deus perdendo genus humanum, & nunc iterum delectatus est augendo*. God was delighted in his justice before to destroy all people, and now his mercy will be delighted to increase mankind again.

It is fairly seen now as the light, that *Noah* entreated God by Sacrifice to be favourable to his Sons and Daughters, to their off-spring, to the whole increase of the New World, and this was part of the sweet savour. For God commends this *zelum protensum*, zealous love that extends it self to all its neighbours round about, to the whole body of *Christs Church*, to all men living, to all Generations to come, as *Tully* in his *Lelius* writes like an honest man, *Non minoris mihi cura est*, &c. I have as much care that this Commonwealth should flourish when I am dead, as while I am alive. *Hezekiah's* affections were too much contracted to himself, when he said, *Is it not good if peace and truth be in my days?* 2 Kings xx. 20. *Moses* is called *Gods Elect*, his chosen Servant for standing in the gap to save all the people. *Nebemiah* is very famous, for he raised up the ruines of his Nation, *Eccles. xlix. 13*. If forraign wits do not mistake us *English*, they defame us sharply, that we want publick spirits, and are commonly careless of the common good. But I doubt we are worse than they make us. For it is not as they have heard, that we intend our private wealths before the general wealth of the Kingdom: no, it is our private pleasure, our private luxury, that we project at, rather than the honour of our Nation and Country. This is a strong Garlick smell, fit to be looked to, and to be turn'd into a better savour with a great deal of redress and reformation. It is an unnatural baseness, to prefer our selves before the prosperity of the Land that bore us. The seat of our *Ancestors*, the receptacle of our Children and Progeny to come, where we breathed the first breath of life, whose dust, which the wind blows about, is the Carkasses of our Fore-fathers rotten long ago in their Graves. But *Noahs* charity was wider than one Country, saving that the whole world was but one Country at that time: and he included all Ages to come in the intention of his Burnt-offering and Prayers. So *Patrial*, so publick, so universal are the endeavours and supplications of all good men. I will cite you a piece of a Prayer out of *St. Ambrose*, "Vouchsafe to hear me, O Lord, for the tribulations of all people, for the groanings of them that are in Captivity, the miseries of Widows and Orphans, the relief of Strangers, the languor of the Sick, the impotency of the Aged, for the distractions of every troubled Conscience, for the Woes of all that are desolate, and that the whole World may be in peace and safety; the very Cream of our own Litany. This is a full song of all parts, whose loud volley must needs pierce the Heavens. He that prays for the thousand thousands of all that are in distress, will be heard as if he prayed with ten thousand voices. *Noahs* Sacrifice was an intercession for all mankind, and it was sweet; as *Christ* died for the sins of the whole World, to whose example *St. Paul* bids us frame our charity, *walk in love, as Christ also hath loved us, and given himself for an Offering, and a Sacrifice to God for a sweet smelling savour*, Eph. v. 2.

Which brings in the last grain of Incense in this sweet savour, God looked on his own Son, appointed to be slain on the Cross, it was *Noahs Faith* in that Sacrifice which found such gracious favour, more precious than all the Powders of *Arabia*. God will be pleased with righteous men, such as this *Patriarch* was, though in many things

things they sin : he could not but be well pleased in Christ, because in all things he was obedient. Which well-pleasing in him redounds to all that are his true members : *Who are an holy Priesthood, to offer up spiritual Sacrifice, acceptable to God by Jesus Christ, 1 Pet. ii. 5.* Let us put our Prayers, our Thanksgiving, our Repentance, our Alms, our Sufferings in his hand, or they will never be well taken. The Intercession of Christ should be continually in our remembrance. He is the *Angel, Rev. viii. 3.* with the golden Censor, to whom much Incense was given, that he should offer it with the Prayers of all the *Saints* upon the *Golden Altar*, which was before the Throne. For take us in our selves, without him, and we are noysom, ulcerous, Swine wallowing in the mire : but we are unto God a *sweet savour of Christ, 2 Cor. ii. 15.* They that verse continually with, or near to carrion smells, lose their sent, and never stop their nose at them : So the feter of our sins is not so well discerned as it should be, because we carry their contagion always about us. The implacable Spirit thinks that revenge is sweet : he that lives by wrong and robbery says, *Stolen waters are sweet* : It was the ancient word of the covetous, *Dulcis odor lucri ex re quâlibet*, any thing is sweet that brings in gain : the Wanton doats of his unlawful pleasure, and is so far from perceiving it to be obscene, that he is catcht with the Harlots enticement, *Prov. vii. 17. I have perfumed my bed with Myrrh, Aloes, and Cinnamon.* Alas, these are the savour of death unto death, and in *St. Pauls* Phrase they offer up the Sacrifice of *Devils*. But put the trial upon our good actions, good according to the perfection of parts, though not of degrees, all is unprofitable, all short of *Legal exactness*, and of *Evangelical* too, unless our Father will say to us for *Christs sake, Well done good servant, thou hast been faithful in a little.* The comfort which old *Isaac* took in the fragrancy of his Sons Rayment, may be better applied to the sweet savour which is never separable from our gracious Redeemer, *The smell of my Son is as the smell of a field, which the Lord hath blessed, Gen. xxvii. 27.*

The great zeal of some, and no mean ones, to prove that every thing without Faith is fulsom, and odious, and that nothing is sweet but that which is washed in the blood of *Christ*, hath made them raise a report, upon the incredulous *Jews* (how true I know not, but not easily laid) that a corrupt rankness steams from their bodies, ever since they crucified our Saviour. *Marcus* the Emperour, and *Ammianus Marcell.* and other Heathen called them of old *fatentes Judeos*, nasty smelling *Jews*. The Christian reporters add, when any of them are converted and baptized, that loathsom smell is never more perceived in them. This record likewise is of good antiquity in *Baronius*, That under *Lucas Bishop* of *Constantinople* a Synod was held in *Trullo*, to which the *Hagarens* were summoned, and warned to receive Baptism, they, and their Children. They answered, their Children were baptized. What, says the *Bishop*, in the name of *Christ*? No. Why then are they baptized? The *Hagarens* reply, that their children, till they received that Sacrament, were vexed with *Devils*, and stunk worse than Dogs. For my part I lend no ear to these relations, because they of the *Roman* Profession, that make them, report no better of us *Protestants* than they do of the *Jews*. One of them thought to discredit the *Reformed Religion* with this tale, That the next day after *Luther* was laid in his Grave, some came near to it, and his body not to be found, but such a pestilent evaporation of stink as offended all that were present. All this while *Luther* was alive, received this lying Pamphlet, and read it, and gave it such an answer as a slanderous Libel deserved. I doubt not but the Lord smelt a sweet savour in that zealous Servant of his, because he put his trust in Christ, and believed that in the mercy of the most highest he should not miscarry : And a better savour was in him, I may resolutely say, than in those his Adversaries, who think they find much *Nard* and *Cassia* in the *Condignity* of their own merits. By Faith *Abel* offered up a more excellent Sacrifice than *Cain*. By Faith *Noah* being warned, *Heb. xi. 7.* prepared the Ark, and became heir of the righteousness, which is by Faith. By Faith we must offer up our selves holy, unblameable, living Sacrifices, that we which know Christ now by Faith may see him hereafter in perfect Glory. AMEN.

THE FIRST SERMON UPON LOT'S WIFE.

GEN. XIX. 26.

But his Wife looked back from behind him, and she became a pillar of salt.



Ince the least sin that ever was committed deserves eternal punishment, I am sure any sin that ever was done deserves an hours reprehension ; especially one of so great magnitude as this of *Lots Wife*. He that will judg himself, and take a strict account of his faults, let him look this way to my Text, and observe with me how many ways this woman transgressed, through so small a motion as to turn about. He that will examin his repentance and his vivification as well as his sins, let him look upon this Pillar, and mark that it is a Monument erected against a relapsing convert, against one that was turning from the vain pomp of the World and did not persevere. For she that fled from *Sodom*, and lookt back, perished as well as they that never came out. And he that will consider what an heinous crime it is to be invited unto mercy, and abuse it, let him taste of this salt, and feel what a strange judgment remains in this example to cast away that which *God* would have saved. All this is tacitly included in the words which I have read unto you : and as the Prophets of old uttered their Prophetical spirit many times by deeds and gestures, as well as by word and speech. So *God* doth teach his Church as well by fact as by precept. Those Exhortations I premised were not doctrinally delivered at the castigation of *Lot's Wife*, but miraculously exhibited in a visible work, *objectivè, non praeceptivè*, they are not passed over in a line or two by the Pen of a ready Writer, but built up for all posterity to look upon in a durable Monument.

And when judgment advanceth it self in a Trophy, in a standing Pillar, every man will conceive that it is meant it should be a monitory to all succession, rather than if it were a fluxive a transitory penalty that left no print behind it. The Idol Calf which the *Israelites* worshipped was beaten to powder, the dust of it blown away before the wind, and drunk up in the River. The Sea which had given back on either side for the passage of *Gods Host*, met together and overwhelmed *Pharaoh* and his Army in the bottom, that they were no more seen. The Earth clave and opened it self to swallow up *Korah, Dathan, and Abiram*, and it closed again, so that no appearance of them remained. Nothing was found of *Fezebel*, eaten up of dogs, but her skull, her feet, and the palms of her hands. So it pleased him who sits on high that all visible memorial of these sinners should be rid out of the way. But He made brine of *Lot's wife*, and congealed it into a Statue, where it stood longafter, nay I cannot convince those reporters who have written, that the reliques of it are to be seen to this day, that passengers might shake their heads

heads at it, and say, Ah thou that wert pluckt out of *Sodom*, like a brand out of the fire, and yet didst loiter by the way, and couldst not refrain to cast back a wishing and a voluptuous eye upon those filthy habitations.

Ingenious fancies have taken scope to riddle upon this judgment, *Cadaver nec habet suum sepulchrum, sepulchrum nec habet suum cadaver, sepulchrum tamen & cadaver intus*, that she was a dead corps that had no sepulcher, and that she was a sepulcher that had no dead corps, and yet it was both corps and sepulcher. This gives me the hint to divide my Text into an *Epitaph* and a *Tomb*: the *Epitaph*, *His wife looked back from behind him*; the *Tomb* which that *Epitaph* respects is, that *she became a pillar of salt*. If you will have it in Logical terms, which come all to one pass, thus, here are two principal heads to which all the matter is to be referred, *qua fecit, qua passa est*, first what she did, and that's the summary Enditement of her sin, secondly what she suffered, and that's the sentence of her punishment. I bind my self to the first part only at this time, in which there is *cumulus salis*, as many corns of salt as will lie upon a knifs point, so in these few words, *she looked back from behind him*, many Commandments are broken. 1. She was *inobsequens*, *she looked back*, being expressly forbidden, there's disobedience. 2. *Excors*, here's blindness of heart, she might have saved her self by going streight on, and looking forward, yet she violated those easie conditions. 3. *Indocilis*, she looked back from *behind him*. *Lot* was a good example that went before her, and she would go her own ways. 4. *Incredula*, she doubted whether those Cities should be destroyed as *God* had sent word, or she thought it would not be the worse for her though she stood still and gazed upon *Sodom*. 5. *Recidiva*, she fainted in well doing, and had a desire growing upon her to live again among those filthy sinners whom she had escaped. 6. *Misericordie contemtrix*, she was slow to save her self, and did not fly away upon the wings of mercy. 7. *Beneficii pertasa*, she rather valued what she had lost, than what she had saved, her Habitation, her Estate and Riches were consumed, for her lifes preservation she set little by that, and so loathed the benefit.

The *Angel* speaks in the 17. verse of this Chapter, *Escape for thy life, look not behind thee, neither stay thou in all the Plain*, yet she would not hearken, no not to such a Monitor as an *Angel*, but she looked back from behind him, and so stands guilty of disobedience. For disobedience is a sin by it self alone, *Cum crimen potius contra prohibitionem quam contra rem ipsam fiat*, says the School, when the fact it self were innocent, but that the prohibition of the Lawgiver makes it nocent. There are some Commandments of *Gods* which lean not so much upon apparent reason, as upon absolute authority. For though there be weighty causes which moved the most wise *God* to appoint it so, yet when those reasons are not emergent out of the seeds of nature, nor any way exprest and revealed, as the *Angel* expresth none in this place, then the Command is said to come from absolute and uncontradicted dominion to try obedience. There is a natural Law which lighteth every man that cometh into the World to choose the good in sundry cases of honesty, and to refuse the evil; this light is not a pure elementary fire, but *ignis culinaris* as we say in Philosophy an impure smoaky flame, which makes it apparent to the understanding what's filthy to the soul, as well as what's noxious to the body. And in those things where *God* is little known, or at least little thought of, humanity it self doth suggest the performance. But because we rest not in the good of nature only, as beasts do, but aspire to a supernatural end and felicity; therefore there is a supernatural Law to bring us to it, *Repent and believe, and thou shalt be saved*; this is the Covenant of mercy and forgiveness which is made in *Christ*, and the grace of *God* doth work in us a good will to those Divine duties, that we do not frustrate our salvation. Then thirdly the Sacraments of the New Testament are the Seals of the righteousness of faith: as Sacraments they are Ceremonial Ordinances, and are solemnly kept upon submission to the absolute Command of the Divine Authority; but as faith is necessarily now knit unto them, so they are a limb of the supernatural Law, and are carefully observed, not as Canons of obedience, but as the way to eternal life. As a sick man takes the potions that are prescribed him, not out of duty to the Physitian, but out of due regard to his own recovery. The In Psal 70.
similitude sorts with our infirmity, *Obtemperet medico ut surgat, qui noluit credere ne agrotaret*, says *St. Austin*, Man would not obey the Physitian to prevent his sickness, therefore let him use his after-wit, and take those Sacramental means that are appointed to make him whole. But fourthly there is *lex privata*; a Law imposed upon some particular person, in whose transgression neither were justice infringed,

nor *Gods* glory violated, if his Command were not laid upon it; and there is no scope in this but to make the passive humility of our soul, that is our obedience more illustrious.

1 Ki. 13. 8. What was there in it else that the Man of *God* that came from *Judah* unto *Bethel* was charg'd *neither to eat nor drink water in that place, nor to return by the same way that he came*, there is no colour of Religious Worship in these observations, but *God* would have him submit to his unquestionable Authority, and you know his misery ensued, when he was unperswaded to obey it. *Dominus cur jusserit viderit*, what profit there is to keep such private Laws, as seem to carry no great substance in them, let *God* look to that says the *Father*, but be you obsequious. That peremptory denuntiation upon pain of death not to eat of the Tree of knowledge of good and evil, called the forbidden fruit, no Theological wits could ever pass a ripe mature judgment upon it why it was so laid, but that they, and all we in them, are to stoop under that sweet yoke of the Divine Will with absolute, indefinite, undiscourfed obedience. It was no robbery to eat of it, wherein *God* was defrauded of any thing that He stood in need of, then it had been hurtful to him; the fruit was not diseaseful or poisonous, then it had been hurtful to them: it was a pure Edict of Authority, to let the best of all bodily Creatures know to what service and homage they were born; as the *vulgar* Latin reads that verse, *Psal. ix. ult. Constitue legislatorem super eos*, not as we translate it, *put them in fear, O Lord, but set a Lawgiver over them, that they may know themselves to be but men. Quomodo eris sub Domino, nisi fueris sub precepto?* so *St. Austin* upon that very instance of the forbidden fruit. How are you under the *Lord*, unless you be under the Law? and not that Law which leans upon apparent reason, for that Law is within you, and therein you obey your self; but that Law which flows from absolute Authority, that's without you, and therein you stoop lowest under the power of *God*. And this is the very condition of that word which the *Angel* spoke to *Lot* and those that were with him, *Look not behind thee, neither stay in all the plain*. Wherein could it tend to the honour of *God* that they should set their face one way more than another? perhaps you will say it was meant to the greater detestation of the *Sodomites*, whom the *Lord* would not permit to have commiseration, or any respect from good men: or to urge them to make haste away with a kind of hyperbolical celerity. As our *Saviour* sent his Disciples to preach in every City of *Judaea* with this speedy or predestinating Command, *Salute no man by the way, Luke x. 4.* And *Elisba* imposed that post haste upon *Gehazi* his servant, *Gird up thy loyns and go thy way, if thou meet any man salute him not, and if any man salute thee answer him not again*. Suppose this or that were the secret drift of this Interdiction look not behind thee, yet a little casting of the head on one side had not made their expedition the slower. What need we seek a knot in a rush? what need we prove her faulty for reasons that are not alleaged? this convinceth obliquity enough in her sin, that she did not observe the precise command of *God* in every gesture of her body.

2 Ki. 4. 29.

In a word, the thing it self commanded did not in it self bind the conscience, but with the Command it did. The eye is free to view all the works of the *Lord*, unless something upon which it glanceth doth scandalize it with concupiscence. Who suspects the contrary, but that the crackling of the fire, and the out-cries of them that perisht in those Cities that were consumed, did rowze many in the neighbour Villages to look upon those places, and lament them? Did not *Abraham* rise up early in the morning and look toward the Land of the Plain, and see the smoak of the Country go up as the smoak of a Furnace? 'tis soon answered, Where there was no restraint, there was no transgression. But above all other Laws, those which we may rather call *Canons* and *Constitutions*, that impose the prestation of *adiaphorou* duties, and prohibit other things that have no moral obliquity in them, are most generous ways to heap reward upon the willing, and to discover the stiff stomach of rebellion. In all Injunctions *Ecclesiastical* and *Political*, set aside charity, edification, unity, peace of the Church, or any other moral respect. Put it only upon this, that meer authority enforceth them, which is just authority derived from *Gods* Ordinance, *God* forbid we should need any haling or towing to them, for he that sees the finger of Authority held up, sees reason enough to obey; and to recoil as *Loss* Wife did, because the Commandment seem'd not to be weighty and ponderous, is blind disobedience. O 'tis a blessed thing not to have a licentious itch upon a man, not to desire scope and random, but to submit chearfully to a punctual Discipline in all our actions, and every circumstance
of

of them. *Ὁσως αὐτῶν τῆς αὐτῆς*, as it is the praise of an *Holy Father*, as if his soul had been created without a will. Alas into what precipices would our fancy carry us if we were left to our selves, to be libertines in any thing, there would be nothing but confusion? *Deus servitute nostrâ non eget, nos autem sine ejus dominatione esse non possumus*, nothing truer, it is *St. Austins*. God stands in no need of our service, but we could not live without his command and governance. 'Tis hard to confine this point to brevity, but I must break off: only let me put you in mind, that whereas the *Jesuits* set forth themselves to be the only Obedientiaries in the World, so that to neglect the Precept of their Superior in a trifle, they brand it for a flagitious crime; yet the *Jesuit a Lapide* says upon my Text that he would not discord with them, that hold the trespass of *Lot's Wife* to be no more than venial error; for either some sudden clap of thunder might make her start and look back unawares: or else she thought not that the *Angel* gave her that direction not to retort her eyes under the guilt of a mortal sin, or she thought the Commandement held her no longer, when she came out of the Plain, and was even entring into *Zoar*. Here's a Jesuitical subtlety for you, to aggravate the offence to the bigness of a Mountain, if a Novice violate the private Law of his Superior, but to extenuate the sin almost to nothing, if a Servant disobey the private Law of his heavenly Master. But it is not the wit of man that can set a size upon sins which are mortal and which are venial, for it is the *Lord* that judgeth the Earth.

The next place to which I refer the heinousness of this womans sin, is great folly and blindness of heart, for she refused the will of *God*, and the preservation of her own life, upon such easie conditions as to hold still her head. When *Elisha's* Messenger bad *Naaman* wash seven times in *Jordan*, and he turn'd away in a rage, his Servants spake reason to him, *if the Prophet had bid thee do some great thing, wouldst thou not have done it?* how much rather then when he saith to thee, *wash and be clean?* If he would not use such gentle means, so near at hand, means of no expence, no pain, no lingring molestation, he deserved to continue a Leper. In like sort if *Lot's Wife* had been set a task of many observations, put to a strict and a tedious penance would she not have done it, to have escaped a storm of fire and brimstone? how much more when this was all that was required from her, Go on streight to the Mountain that is before thee, turn neither to the right hand nor to the left. *Quanta erat iniquitas in peccando ubi tanta erat non peccandi facilitas?* says the *Father*, What a shame it was to offend when there was so much facility to decline the offence? Were not all the Regions of the World free for her to look upon, excepting that one City behind her which could not be seen for the smoak? *Ex omnibus unum elige Myrrha virum, modo ne sit in omnibus unus*: A single exception is the smallest exception that can be made, and let them feel the smart that cannot conform themselves to those things which are of such easie observation. For wherein did the transgression of *Adam* and *Eve* especially consist. God knows best, but the trivial and best grounded conjecture is, *quod levis fuisset in tantâ copiâ unius arboris continentia*, all the Trees of the Garden else were frankly theirs both for food and pleasure, both for delight and necessity; What an easie imposition was this, let this only Graft be untoucht, the Tree of the knowledg of good and evil, and all beside is yours? Who could forget it, or neglect it? But they stumbled when there was nothing to make them fall, that is, they violated a Law which was neither burdensom in strictness, nor in multitude of circumstances.

Therefore in those good hours which we set apart for repentance and bewayling of our sins, let it strike us deep to the heart, when we remember how much evil we have done upon very small provocation, how many branches of the Law we have broken, when we cannot justly say that we were strongly beset with any temptation, and how far we have given way to our frailties when 'twas prompt and easie to repress them. The negative Commands of the Law are more obvious to us, more ready in our power to obey them than the affirmative. So *St. Chrysostom* spends his judgment upon it with a tacit reason, *πᾶσα προέχεις ἀρετῶν τῆς ἐνέργειας ἐνυπακούειν*, 'tis far easier to hold off our hand from sin than to put to our hand to virtue; and we can sooner shew the evil that we have not done, than the good that we have done. Nay the *Father* makes that such a slight thing that he says, *κοινὸν ἔστι τῶν ἀλόγων ἢ τῶν κακῶν ἀποχῆ*, the very Beasts might alledg that, or it might be alledged for them that they had done no iniquity: yet what a strong charge it will be against us all in the day of judgment, that we have not girt our selves close, no not to this negative obedience, *touch not; taste not*; What facile Ordinances are these to

Lib. 8. de
Gen ad. lit.
cap. 11.

2 Ki. 5 13.

August. Civ.
Dei. lib. 14.
cap. 15.

to a temperate man? and nothing but custom and a sluggish spirit hath made them difficult to the intemperate. Defraud no man, extort from no man; God is no austere God in those Statutes, they are quickly learnt, and quickly kept; yet the wealthiest many times will do the contrary: when they could not pretend, as the necessitous may, the least impulsion of poverty. How soon may any one abstain from the *Lords Table* that finds himself unprepared and uncomposed for those sacred Mysteries? yet God shall have their company at that holy Feast when he least desires it. How easie a thing it is for a man not to fall down before Stocks and Stones, and to worship them? yet a smack of Idolatry abounds even in the *Church of Christ*. We dream of difficulties, we cry out against invincible tentations, when there is no such matter. I know there are Royal Laws in Scripture fit for heroick vertue, to bless them that persecute you, to pull down every high imagination, to quench all the sparks of concupiscence, to lay down our life for Christs sake. God doth justly weigh both the dures and the weight of these Commands; and our infirmity to fulfil them, *ὁ δὲ θεὸς ἐκείνους τῶν ἀγώνισμάτων*. he sees us strive for mastery in those Combats, and admires the fortitude of his Saints; but in other things it is as strange how quickly our faintness and easiness is subdued. *Could you not watch one hour*, says our Lord to his Disciples? What a poor request is this? to wake one hour for his comfort and service: Therefore the objurcation was the sharper, because they fail'd him. *You will pollute my name for handfuls of barley and pieces of bread*, Ez. xiii. 19. The Devil's *hac omnia* is a strong allurements, *All these things will I give thee*; he may bate a great deal of that offer to them that are ready to run into sin, let it be *hoc aliquid*, a little preferment, a little countenance and they are taken with the Snare. *O insensati*, O slow of heart, like this sinner in my Text, will you reject God and forsake his Word even in things wherein you may so easily perform obedience?

Thirdly it is another brand upon her sin, that she was *indocilis*, most unattentive to learn. Lot went before her constantly and stedfastly without any reciprocation or backsliding, the Example was in her eye all the way from *Sodom* to *Zoar*, every step he trode was a Sermon to bid her do the like, if she would be saved, yet she made no benefit of the Pattern, though he were her own Mate, her *σὺζυγος*, with whom she was bound in a more particular bond than all others, to draw the same yoke. What was this but to shut her eyes unto the light that was before, and to turn to the smoak that was behind? This is no distorted amplification, but an evident spot in her crime: yet not in her alone, but in all those that cannot shew the use of good examples in the fruits of their lives. A good Example is the fairest transcript of Gods will, texted in capital letters, so that he that runs may read; and as a Picture expresseth the life more when colours are laid upon it, than when 'tis drawn out only in the rude figure: so where piety lives and moves in the actions of virtuous men, 'tis more illustrious so by far than in empty Precepts, and God expects it at our hands, that where we are deaf to plain instruction, yet we would easily be won with imitation. We will run after thee *in odore unguentorum*, says the Spouse, in the smell of those fragancies which the *Worthies* of the *Church* have left behind them. Our *Church*, which hath omitted no opportune occasion to put sound devotion in our mouths, hath taught us often to pray in several Collects, in that admirable piece of piety the Common-Prayer Book, for grace of conformity with the best of Gods Children, that *we may learn to love our enemies by the example of his Martyr St. Stephen*, that *after the example of John the Baptist we may constantly speak the truth, and patiently suffer for the truths sake*; that we may follow all the Saints that are knit together in one communion and fellowship in vertuous and godly living; this is the true celebration of their *Holy-days*, to tread their footsteps as they have gone before us unto everlasting life.

But *Novelists* had rather be talkt of that they began a fashion, and set a Copy for others, than that they contain'd themselves within a strict imitation of the most excellent Presidents. *Be ye followers of me*, says Paul to the *Church of Corinth*; and is it not better says *Nazianzen* to one *Nichobalus* upon the mention of those words, to come after the Apostles heels, than be a ringleader, or the foremost among *Sectaries*? *Præstat infra aquilas paululum, quam supra alaudas volitare*, it is a fairer pitch to fly a little under an Eagle, than to soar somewhat above a Lark. The Age is blessed, the days are blessed, when conspicuous facts of holy men are like Beacons on a hill, which cannot choose but be gazed upon. And if our sluggishness obscure such rare Examples for want of emulation, and make them vanish like

like prints in snow that are soon forgotten, the Lord will set up others of a contrary kind that shall last longer to our terror. For since the memory of the just is no more regarded which is eternized for our imitation, he will powder and make brine of the wicked for our confusion. Here's an instance in my Text of one that observ'd not a faithful Leader that conducted her : She would not be tied to example, and in that place where she refused to learn she was left for an example to all posterity. But why do I stick at this only, that she would not be a Scholar to Lot? he was a frail man, and had need of a Guide himself : herein rather it appears that she was most averse from discipline, nothing would make her wise, for there was an Angel or twain in the Troop, they were the Leaders of this little Flock out of Sodom, yet she order'd her steps disobediently even in the sight of an Angel. No earthly means or persuasions, no nor heavenly patterns can reduce some headstrong sinners to repentance, they have hardned their hearts like the nether millstone. The rich Glutton in Hell thought that by some new device his Brethren might be converted, if one would come from the dead and admonish them. And do not most of you imagin, if an Angel were sent from Heaven to preach, there would be great reformation among us, we would mend apace : yes perhaps as much as Lot's Wife did, who would tread her own path, though the Angel were at her elbow. They that will not hear the Gospel of Jesus Christ, and be converted for that, they would be at the same stay though Angels walked daily among them.

The exprefs words of my Text have afforded me hitherto all that I have objected against this sinner, and what I shall say more shall be deducted out of it both by facil and easie consequence, and by fair authority ; especially in the imputations of incredulity and recidivation. And to come to them with the more perspicuity and order, I observe the same rottenness in the sin of Lot's Wife which Cajetan discovered in the transgression of Eve. Eve cavilled upon that which God had commanded, two wayes ; first she turned that absolute sentence, *in the day thou eatest that fruit thou shalt die*, into ye shall not eat of it lest you die, or as the Vulgar Latin, *ne forte*, lest perhaps ye die. Then she cloyed the Commandment with more austerity than was in it, to shew she was weary of it, *ye shall not eat of it, neither shall ye touch it* ; concerning the not touching her own loathing of the Law did put in that addition. So the poison of the Devil had crept into her understanding, and into her affections says Cajetan, *In intellectum per hasitationem parva, in affectum per displicentiam precepti* : in her understanding she doubted no such punishment would follow as was threatned, in her affections she distasted the Commandment, and these are just so in the Subject we handle.

In the 10. of *Wisdom ver. 7.* (I name an Author of all that are in the *Apocryphal* List next to *Canonical* credit) Lot's Wife is called a standing Pillar of salt, as a Monument of an unbelieving soul. An unbeliever is one that gives not faith to that which God hath said and revealed. Now she fell into unbelief in one of these two points, or in both, either she believed not that the place from whence she came should be destroyed as the Angels had denounced, or else she believed not it would conduce to her safety whether she looked back or no : the former she would try out of curiosity, and the latter she would put to hazard upon peevish presumption. The Sun rose clear that morning, *ver. 23.* there was no thunder nor darkness in the Heavens ; she began to suspect she was drawn from home to no purpose, and they were wiser that stayed behind. So she stood *in motu trepidationis*, she knew not whether she should believe or not believe, at last she resolved to trust Gods Messenger no further than she saw cause, and would make her own eyes her sureties, though she were strictly forbidden. You cannot provoke God to anger sooner than by reserving power and license to your self to judg whether all his sayings are certain and infallible. He that believeth not is condemned already. Faith is the eye of all Religion, if you wink with that eye you shall never see the Lord : Especially to think you can discern more with these bodily senses than with the inerrable light of Divine Truth, is an extreme indignity. A grave *Patrician* would be grieved that the deposition of a noted Varlet should be heard against his innocency. And will you hear the objections of sense and reason against that sacred evidence, Thus faith the Lord? that were to trust to darkness before light, the Flesh before the Spirit, to lying vanities before unalterable and eternal truth. But to her senses this Infidel would appeal, and they would instruct her sufficiently, whether it had gone with Sodom so ill as it was foretold. And was she sure to be satisfied by looking

ing back? I greatly doubt it, a mist might rise up like the smoak of a Furnace, and she conceive it to come from fire, when it did not : Or the Sun might shine upon the waters in the Plain, and she misdoubt that the waters were become bloud, as the *Moabites* were so mistaken. Doth not a late *Historian* tell us of the whole Watch of a City, that misdoubted a Field of thistles a far off was a Troop of Pikemen that encamped there to besiege them? Was ever man more cautious according to humane rules than St. *Thomas* the *Apostle*? He would trust no mans reports that his Master was risen from the dead, he would see somewhat ; neither would he trust his own eyes, he would feel too, nay he would not trust his fingers ends in small wounds, but he would wallow his whole hand in the rent of his side. For all this wariness he might have been deluded. The *Syrians* saw *Elisba*, and yet wist not it was he. The *Sodomites* felt all night at *Lots* door, and were still to seek. Old *Isaac* held *Jacob* fast and was deluded, the hands are *Esaus* hands says he, and yet they were not. And will this woman trust her eye-sight, and at a distance, rather than *Gods* peremptory assertion? O trust not in man, trust not in these fallible humane means. Our senses are bruitish, Nature is corrupt, Philosophy is vain, but Faith leans upon that strong pillar, the revelation of the Spirit from above, which cannot falter, and to lie it is impossible.

And as this woman was called an incredulous Soul, because she looked back to see whether vengeance had passed upon the Cities of the Plain, as the *Angel* of the *Lord* had foretold, so for want of faith, touching the caution which was given to her own person, she fell into presumption, and by presumption into death ; it would not sink into her thoughts that *God* was in earnest, that as many of their Troop as looked behind them should be consumed ; she thought they were big words to scare timorous persons, such as Prophetical men in their zeal did every day denounce against sinners, yet they liv'd and rub'd on that took their own liberty to disobey, for *God* was gracious and would not suffer his whole displeasure to arise against miserable sinners. Feel, feel the pulse of your own conscience I beseech you, tell me if it do not beat disorderly? Doth it not confuse you to call to mind, that this infidelity, this *in ipso genere*, hath betrayed you to the temptations of *Satan* more than all his snares beside? that desperate courage which you assume to your selves upon some hope of impunity is it not the spur to all transgression? *God* is gentle and of long suffering, his minacies are terrible, but his dearly beloved Son and our only *Saviour* is merciful, *sed & exorabile numen fortasse experiar*, says the *Heathen*, his loving kindness is soon entreated. This is a bastard faith of our own, to subvert the true faith which is begotten by the Spirit. A Diabolical infusion that *God* doth menace out of policy that which *He* never meant, to make us obsequious by the shadow of his scourge : but remember that *non moriemini* was a lie. 'Tis the Serpents Master-piece to expel all faith and fear out of our mind, for they go hand in hand together, and to break our necks with confidence. A barbarous beastly kind of life says *Aristotle* hardned the *Scythians*, that they neither feared Thunder nor Earthquakes : but it is infernal witchcraft that makes obdurate hearts believe that all the woes and curses in the *Gospel* are but a strong noise, terrible while it is heard, but comes to nothing. *Quotidie Diabolus quia Deus minatur levigat*, says *Gregory*. *God* affirms, the Woman doubts, the Devil denies. O unhappy they that think Truth it self may be deceived, and give ear to a deceitful spirit. If all the maledictions against Impenitents were not indubitably to be expected, Christianity were but fainthearted superstition, Religion nothing but panick fear, Faith not the Evidence of things to come, but a devised Fable, and the sacred Scriptures in all penalties and threatnings a vizard of mockery. But as sin brought punishment upon us, so let the certain expectation of punishment bring us out of sin. Remember *Lots* Wife, the only memento that *Christ* fixeth upon any Story of the *Old Testament*. The less she believed the less she feared, but the less she feared the more she smarted. What *God* hath threatned will not be declin'd by our contrary opinion. Though *Christ* shed his bloud to save a sinner, *God* will not lie to save a sinner. No title of his Word shall fail, no not to save an hundred thousand souls out of the infernal pit.

Moral. lib.
24. cap. 7.

I am come to the utmost portion of the hour, and not to the utmost of the first part of my Text by three points. She fainted in well-doing, she neglected mercy, and was slow to save her self, she contemned the benefit of preservation in respect of

of that which was taken from her. But as *Logick* convinceth more than *Rhetorick*, as the fist knit together is stronger than the hand spread abroad; so all this will be most doctrinal in one point, that she relapsed, and sunk after she was in fair speed to obtain mercy, because she fell in love with wicked *Sodom* again from whence *God* had withdrawn her? This is her crime which *Philo* exaggerates more than once, *actu resilio retrosum absorpta*, she was like a Ship sailing with full sails from the sinful delights of the World, but the contrary winds and tides of concupiscence carried her clean back again. *Josephus* accuseth her worse upon the same charge, that though her feet came from that impious City, yet her heart staid behind, *Et sapius tardavit revertendo se ad civitatem*, she stood still more than once to take her full view of that loss which she so much bemoaned, nor was it at the first turning about, as he says, that *she was turn'd into a pillar of salt*. The very Apples of *Sodom* remain as a token against her to this day, which put forth at first as if they would grow to be very delicious in the taste, and in conclusion they pulverize, and become sooty ashes. So *Lots Wife* ran well at first, but in the midst of her course, nay almost at the end she fainted, and stuck fast in the mire of re-coyling desires. These are the Apples of *Sodom*, Plants bearing fruit that never come to ripeness, *wisd. x. 7*. This was not her native Country from whence the *Angel* brought her, I confess that would have moved a stony heart to have pitied it, if they had seen it desolate: No, *Lot* and she were strangers in *Sodom*, and but coarsely used by the lawless luxurious multitude: but wealth came in apace, *Lot* chose it for that end: there were other reasons I believe that took her more, there was the conflux of the Gallantry, there were the Fashions, there was the Bravery, there were the Sports that filled up idle hours, there were the Servants and the Visitants, and some things else which we much mistrust did follow all this. O 'tis an harsh thing for feminine pride and wantonness to be sent from such a City into little *Zoar*, or into a Mountain. No marvail if good counsel do not altogether work that good effect in this kind among our Ladies that might be expected, for the *Angels* of *God* could neither perswade nor affright *Lots Wife* from such a place, but that being a mile or so out of the Gates she longs to return.

He that puts his hand to the plough and looks back, says our Saviour, is not fit for the Kingdom of Heaven. *Post aratrum respicit qui ad mala revertitur qua reliquit*, says *Gregory*. If you call back any sin to which you had bid adieu, then you mar that furrow which is before your eyes, wherein you were casting good seed, and make it crooked. This is a cleanly Comparison, but because relapsing is an odious sin, *St. Peter* hath streined for a loathsome Similitude, and calls it *returning with the dog unto his vomit*. *Sic canis hoc faciens horret oculis tuis, tu quid eris oculis Dei*, says *St. Austin*, if a dog is not to be endured in our sight that will lap in his own digustments, how shall *God* cast thee out of the sight of his eyes which dost wallow in those sins which thou hadst abjured? 'Tis a subtle question which *Clemens* propounds in the 2. of his *epist.*: and the resolution of it will cost them dear, I think, that resume those sins for which they had asked pardon, whether it be worse to sin in one kind once with a mans full knowledg and obstinacy, or out of negligence and weakness to return again to those faults whereof he had repented? certainly the determination will be, that relapsing begets extreme obstinacy, and obstinacy begets obdurateness: *Facit obri-gescere in peccato*, as one says, the Metaphor is taken from her in my Text, that after recidivation became senseless as a Pillar, and did not feel what it was to sin. They marry those sins again from whence their Soul was once divorced: they are reinamoured of iniquity which once they confessed was to be loathed: they do as it were say unto *God*, take thy restraining grace again, we will have none of it: they were drawn out of the snare of the Hunter, and put in their foot again, *improbè Neptunum accusat, qui iterum naufragium facit*, said the *Heathen*; therefore as their first illumination was an illustrious example of mercy, so their sliding back and ingratitude shall be punished with a memorable instance of justice. The *Canonists* say *bis recidivus non debet commutare*. A simple offender, in whom unfeined sorrow appears, if the Magistrate please may be punished in his Purse for once to excuse him from his corporal shame; but if he fall into the same offence again he must undergo his own penance without all indulgence of commutation.

Consider therefore, and the Lord put it into all our thoughts, that all Vows, Promises, and Protestations of amendment of any fault that are retrograde, cease, and become nothing, will be the most terrible witnesses against us in the day of

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judgment.

Lev. 16. 26. judgment. The *Scape-goat* that was sent out into the Wilderness with the sins of the people was dismissed never to return again. The *Philosopher Plato* could say τὰς ἡμετέρας ἀνομιὰς φέρει ἀμετασπέρτι; which is as one would say, go out of *Sodom*, and never turn back to look upon it. Christ bad us not only *come unto him*, *Matth. xi. 28.* but also *abide with him*, and stay with him, *Jo. 15. 4.* There is no labour to lost labour, *to begin in the spirit, and to end in the flesh.* Root up vanity that it may grow no more; if you do but clip off the top it will grow the thicker afterward. The *Philistines* let the hair of *Samson* grow again to their own destruction; Take heed that your repentance be not the worst sin that ever you committed; be as constant in well doing as the worst are in evil, be constant unto the end, and the *Lord* will give you a Crown of Life. *AMEN.*

THE

THE SECOND SERMON UPON LOTS WIFE.

GEN. xix. 26.

And she became a pillar of salt.



Here is a relation of a great sin, and of the destruction of the sinner, and both in the compass of one short verse. And yet as brief as the Story is, I believe it is longer in telling than the deed was a doing. Though it might give us not an hours but an Ages time to consider how such a transmutation should come to pass; for every alteration in nature requires time, and previous dispositions to work it, yet a thousand years to the Lord are but as one day, and a moment of one day as sufficient to bring his will to pass as a thousand years. If you regard the gripes of pain which customarily are antecedent to death, I think never any died with less sense of pain than this woman did, for a numbness took her all over in the twinkling of an eye, and left her as it had been a stone. And you know long lingring punishments are most cruel, and most exquisite to flesh and blood; *Ita moriatur ut se mori sentiat*, was a most tyrannical sentence. But of that the example in my Text was most free, and yet never the happier. *Julius Casars* quick answer to his friends demand, what death is most eligible, and he said, the quickest is much cited, but little commended. For though his opinion seem specious in one similitude, that no Seafaring man will complain that he was brought too soon to the Haven: Yet there is another similitude to counterpoise that, how an unprovided Steward may be shent, because he was brought too soon to his reckoning. A little warning time at the latest of all may be worth much time. *Moses* had this bestowed upon him for the fulness of all favours that went before, to have his passing-bell toll in his ears, in those words which God spake unto him. *Get thee up into Mount Nebo, and die in the Mountain whither thou goest up, and be gathered unto thy people.* From hence I collect, that this Judgment in my Text will be most sensible to our apprehension, because we shall hear of one that was snatcht away unpreparedly, without all sense of death. It is true, she had no Will to make, she had no Legacies to bequeath, for all was lost. She had no house to set in order with *Hezekiah*, for her Habitation was consumed with fire and brimstone; yet she had a Soul to set in order, which was ten thousand times more than all beside. And although I will define nothing rashly against her for this judgment sake, for I have learnt that modesty to let God only judge his own servants, yet this momentary destruction of *Lots Wife*, I am sure, is worth both this, and many hours meditations. *Quod cuius cuiquam*; that which hapned but once since the world began to this one person, may happen in some kind every day to any man. *Saul* was desperately driven to seek to raise *Samuel* from the dead, and appear before him; this instance in my Text is one that never went down to the grave among the dead; that she might always be in the remembrance of the living, how she looked back to *Sodom*, and became a Pillar of Salt.

Deut. 32 30.

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Which

Which words I divided formerly into such terms as might both respect the Contents of the Text, and be expedient places for your memory: Therefore I called the two principal branches, an *Epitaph*, and a *Tomb*. The *Epitaph* thus, *But his Wife looked back from behind him*: The *Tomb* which this *Epitaph* respects in that which follows, *And she became a Pillar of Salt*. If God made *Epitaphs*, the stones of the Church should not be guilty of such flattery as they are, for none of the offences of *Lot's Wife* are left out in these few words: but she is accused, and very justly, of these particulars, as I shewed before: 1. Of disobedience, that she would not observe the precise Commandment of God in every motion of her body. 2. Of great folly and blindness of heart, that she would reject God and the preservation of her own life upon such easie conditions as to hold still her head. 3. Of a Spirit most unattractive to learn, for *Lot* went before her constantly and stedfastly, the example was in her eye every step from *Sodom* to *Zoar*, yet she would go her own ways. 4. Of incredulity, an incredulous soul, *Wisd. x. 7*. Either she did not believe that *Sodom* should be consumed as God had sent word, or else she thought it would not be the worse for her though she turn'd about, and lookt upon it. 5. She relapsed and fainted in well-doing, and desired to live again among those wicked sinners from whom God had withdrawn her. This was opened in the first part. The second is as strange for a *Tomb* as this was for an *Epitaph*. A *Christian Poet* wrote thus Enigmatically upon it, *Cadaver nec habet suum sepulchrum. sepulchrum nec habet suum cadaver, sepulchrum tamen & cadaver intus*; That she was made a *Carkass* that had no *Sepulchre*, nay, that she was made a *Sepulchre* that had no *Carkass* or rather that she was both *Carkass* and *Sepulchre*. And to conform my self to the resolution of this Riddle, I will consider this punishment inflicted from God two ways, in reference to her self as to the *Carkass*, and in reference to that into which she was turned as to the *Sepulchre*. She that was punished, 1. Was one of those very few that professed the name of God among thousands that were unrighteous. 2. She was one of four that were brought out of *Sodom*, and yet there wanted one of those four before they got into *Zoar*. 3. She was well nigh pass'd all danger, and suffered shipwrack in the very Haven. 4. She did wilfully cast her self away at the last cast, therefore we read she was lost, but not that she was ever bemoaned. After this, in reference to the *Pillar of Salt*, 1. I consider it as a new punishment, the like was never heard. 2. As a sudden or momentaneous punishment. 3. As a miraculous and most supernatural punishment. 4. As a mortal punishment, but not as a final destruction. Of these in order.

Ver. 21.

Ver. 13.

The Lord told *Abraham* in the former Chap. that the cry of *Sodom* and *Gomorrhah* was very great, and therefore He was come down to see how grievous their sin was. That which called him down to execute vengeance was not the iniquity of *Lot's* house, (that little Family was all the remnant He had there to call upon his name) but the filthy sins of the other *Canaanites* that abounded with rank and unnatural pollutions. And the *Angel* tells *Lot* in this Chapter they were come to spare him and his, but the Lord had sent them to destroy that City, because the cry of it was waxen great before the Lord. They confess their Commission was given them to punish none but those Children of perdition, that were aliens from all fear of God. And yet behold one that was in the Catalogue of them that professed the Worship of God she offended, and the hand of Gods fury is stretched out upon her, *She became a pillar of Salt*. Says one upon it, *Par est ut judex prius suam domum examinet quam alienam*. A Magistrate that will reform abuses, let him make his own house the first example of reformation, and then his Justice may more confidently call any to account that are not so near unto him. St. Paul, grounding upon that equitable case, decipheres a good Bishop to be one that ruleth his own house well, for if a man know not how to rule his own house, how shall he take care of the Church of God? 1 Tim. iii. 5. This brings it to our apprehension directly, why this person in my Text was chastised with no less than death, because God would shew his justice upon his own Family where they sinned, that unconverted Reprobates might expect nothing but the utmost of severity. For if these things be done in a green tree, what shall be done in a dry? Luk. xxiii. 31.

There is no sort of anguish, no calamity of any name or magnitude, Captivities Famines, Diseases, that doth not shew it self as soon within the bowels of the Church, as in any part of the World beside. For a small trespass is taken more unkindly at their hands where grace abounds, than a great profanation from the Heathen, who were left as forsaken as the Mountains of *Gilboa* in *David's* curse, upon whom

whom no dew of heaven did fall. A small sin in *Judah* is as bad as an Idol in *Samaria*. A lukewarmness, or faintness of Religion in *Laodicea* as bad as *Paganism* in those Regions that fate in darkness, and in the shadow of death. Therefore the first stroke of indignation shall light upon their sins, from whom the Lord did expect the least offence, and the most obedience. *Slay utterly both young and old, both Maids and Children, and begin at my Sanctuary, says God, Ezek. ix. 6.* You hear that the sword of vengeance shall be drawn forth first against the Sanctuary; that is, the pollutions of the Sanctuary. Christ will sooner take his scourge in hand to drive the money changers out of the Temple than to correct the *Publicans* and *Toll-gatherers* at the *Custom-house*, who were the greater Extortioners. A tree that was made to bear fruit shall be hewn down and cast into the fire, if it continue barren; but wild Plants, from which neither Figs nor Olives were expected, God never threatens them with the Axe, but lets them stand till they decay with age and rottenness.

This is the reason of it, that although God had no more in *Sodom* for his share but a very little household, yet one of his own Domesticks that look'd back upon *Sodom* perish'd as well as those his Enemies that never came out. But if God spared not his own, what remains for them that were never folded up in his flock, never called by his name? *Si flagellantur filii, quid debent sperare servi nequissimi, says S. Austin?* If the Sons of the Family be scourged, what can Runnagates hope for? If King *Fofias*, a Saint worth all the men of *Judah* beside, was brought to an untimely end, that stroke was but a forerunner that all the stubborn Nation beside should soon after be cast out into a most woful captivity. *Quando justia non paritur propter perficiendam purgationem, non paritur impiis tanquam sarmentis praeclisis ad combustionem, so St. Austin* goes on in a sweet similitude, If God do not forbear the Righteous, but prune them off sometimes to trim the tree, certainly the unrighteous shall not be endured, who are dead sear boughs, and most combustible for the fire. *Upon the Land of my people shall come up thorns and briars, how much more upon all the houses of the joyous City? Isa. xxxii. 13.* As waters are still and shallow near the Spring-head, but run with the swifter Current as they are further off, so the indignation of Divine Justice which begins calmly in the Church, which is near to God, will increase more violently among the out-casts of Satan, among whom at last it will end. Says St. Peter, 1 Epist. iv. 17. *The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end of them be that obey not the Gospel of God?* The House of God shall be punished, and severity begins at them; but it is not *finis eorum*, that is not their final doom; nay, it is no more but a twitch by the way; but punishment, in St. Peter's own words, is the end, the last cast of impenitent sinners. What shall be the end of them that obey not the Gospel? *Inchoatur ira judicii divini à correptione justorum, ut in reprobis damnatione conquiescat, so Gregory in reference to St. Peter.* The Rod of Gods Power begins with the chastisement of the Just, that it may give over in the damnation of Reprobates. And as Gregory expounds St. Peter, so our Vulgar English Margin makes St. Peter to expound Solomon, Prov. xi. 31. *Behold the Righteous shall be recompensed in the earth, much more the wicked and the sinner.* Finally, as God spares not the nearest to him, so let us take up the same justice, my meaning is, let no man spare himself, *Proximus egomet mihi.* If thy right eye offend thee, thine own eye, thy right eye, pull it out, and cast it from thee. *Beati qui cum omnium misereantur, sibi nunquam penitus ignoscant, says Salvianus;* Happy are they that are pitiful to all men, only they will not pity themselves, but avenge themselves of themselves, that God may shew them mercy.

Secondly, She became a Pillar of Salt, even she that was one of four that were brought out of *Sodom* to be delivered, and yet there wanted one of those four before they got into *Zoar*. I will not move that question hereupon, that one did to our Saviour in the Gospel, Luk. xiii. 23. *Lord are there few that be saved?* No answer can be given to this directly but either curious or uncomfortable. Our Saviour replies unto it in that same place thus, *Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able.* But because St. Matthew says of that straight gate that leadeth unto life, *few there be that find it.* Therefore Cajetan says, that in effect our Saviour rejoined to that mans question, few should be saved, *Ex angustia portæ significans paucos esse qui salvantur;* the narrowness of the way did signify how few should hit upon that path that conducteth to eternal life. But I had rather take in light at another window, and receive St. Austins Exposition, that Christ did purposely decline to give punctual and affirmative satisfaction to that question,

question, deriving his words to this scope, rather to make us study which way every man may be saved than to know how many, or how few shall be saved. *Ad questionis vaniloquium nihil dicit sed transfert suum sermonem ad rem magis necessariam.* He would not reply to such an impertinent interrogatory, but raised doctrine out of it more necessary to edification.

Mic. 7. 1.

Let not that curious investigation then lie in our way, what a small number of souls four were, in respect of so many thousands that were burnt to ashes in the destruction of four Cities, and yet how much that portion decreased, because one of them four was cut short by the way; rather I will turn the Point into this consideration, that the Devil is always detracting and abating from that small portion and remnant which God hath set apart for himself. Could our Saviour have chosen fewer than Twelve Apostles to testify over all the world what they had heard and seen? And yet the Devil entred into one of these, to make him the *guide unto those that betrayed Jesus*. God cantonized out for himself but Twelve Families or Tribes out of all the Kingdoms of the Earth, with whom he made a Covenant by Sacrifice, and Ten portions of those Twelve revolted both from God and the King, and fell into Idolatry and Treason. I might be infinite both in Sacred and Humane Histories, but our own experience is as sure a touch unto us; The Christian Faith you know is received but into few Regions of the habitable world; I may say according to *Nathans Parable*, that *Europe* was unto God as that only *Ewe Lamb*, all that the poor man had, but the Devil is like that rich one, that had many Flocks and Herds besides in all places under the Sun, yet you see what a great stride *Mahomet* hath stept into *Europe*, though the Church complains of her small number, as *Micah* did, *Woe is me, I am as when they have gathered the Summer fruits, as the grape-gleanings of the Vintage, there is no cluster to eat*; yet the envious one would abate the Lord of that small Remnant; among all the Inhabitants of *Sodom* he thought four too great a number to escape, and one of them relapsed, and became a *Pillar of Salt*. But let us come from persons to things that concern Gods Worship and Honour, and note how we defalk, and rob God in them. Of two Testaments of holy Scriptures, the *Manichaeans*, Hereticks in ancient times, and now our modern *Anabaptists* do reject the Old. Of two parts of the Sacrament of the *Lords Supper*, Bread and Wine, to signify the body of *Christ* crucified, and his blood spilt, the Layty, you know where, have lost the use of the Cup. Of four Commandments in the First Table of the Law the Second among some is either snapt off for brevity sake, or crouded into the First, to make it lose its force and vigour. Instead of Faith and good Works, which are both necessary to salvation, we are much too slow with our good Works, and think to come off well enough with a dry barren Faith. Instead of our Prayers early and late as a Morning and Evening Sacrifice, dissolute men and women think a short good-night will serve the turn as they go to bed. Instead of glorifying God in our bodies, and in our spirits, many do subtract their humility of bodily worship, and suppose it is abundantly well done to serve him in Spirit. Finally, instead of devoting our whole Age to repentance and newness of life, many will not abandon their sins till their sins are forsaking them in their last years; nay, perhaps in the last hour; nay, God help them, perhaps but in the last gasp or two of that latest hour; thus the Devil hath envenomed the World with a Sacrilegious Poyson, and perswades us that all is well gotten which is lost to God. But in deed and in truth God loseth nothing; He will be honoured either in our Conversion, or in our Confusion. As his mercy was content to be glorified in the deliverance of *Lots Wife*, so his justice was exalted in her punishment.

Thirdly, This woman was come out of *Sodom*, come out of the Plain, hard by the Gates of *Zoar*, at the very last Furlong of the way, as *Adrichomius* describes it, and cast her self wilfully away, when she was almost past all danger, as the Proverb is, *In portu naufragium*, she had pass'd the Waves of a perilous Journey, but shipwrackt and lost all when she was come home to the Haven. *Quod quisque vitet nunquam homini satis cautum est in horis*; None perish so soon as they that think they cannot perish now, they are past the worst, and so become less wary of their safety. When *Caesar* had it divin'd unto him, that the *Ides of March* should be fatal to him, he should never out-live that day; he was jocund and secure about afternoon, and frumpingly told his Wizzards, the day was far-spent and he felt no sign of death; O but says one that Prophesied evil to him, the day is come, but it is not pass'd yet, and the event of the day was the slaughter of *Caesar*. So, many are wound up

to the last minute of confidence and security, and there began their ruine where they thought to consummate their felicity. *Abimelech* marched against the City of *Thebes*, he took it, he besieged the Tower, close to the Gates of the Tower, and was about to set fire to the Gates; thus he stood *in limine victoriae*, as his Victory was come to the just complement, a woman cast down a piece of a Mill stone, and brake his skull that he died, *Judg. ix. 22.* Thus as a Gamesters whole Stake and winnings may be lost at the last cast, so many men have had a long progress in prosperity, and for want of due thankfulness of that they had received, their conclusion and shutting up of their eyes hath been bitterness. Relapsing in sickness, a thing as frequent as the water that runs by us, it is not unskilfully imputed to the heedlessness of him that was too adventurous upon recovery, and some other indisposition of natural causes: but when we see a man brought down to the Grave with infirmity, and brought back again by Art and skil, and yet in the midst of his joy to be strangely cast back into the former languishment; Let not the sound judge anothers servant, but let the sick party judge himself, that either he returned to the vomit of his former sins, which he did abandon upon fear of death, or promised restitution of something got by fraud, which afterwards he would not perform; or forgave his enemies at the point of extremity, and being restored renewed his old grudge: or forgot his Vows which he had made: or flubbered over the benefit which God had done for him with careless ingratitude. Certainly some offence did intervene, that when the bitterness of death did seem to be past, the Lord should cause his very recovery to be his ruine. For there is nothing more dangerous than deliverance out of danger, if we do not use our fortune reverently, and stand in awe of God even in the midst of his mercies.

And this is more conspicuous in the soul than in the body. Gods grace leads a penitent man along by the hand in the narrow way of righteousness, but if he begin to think that he can go alone without a supporter, when he thinks he hath one foot in heaven, he shall be thrown down to hell, or, as our Saviour speaks, *the latter end of that man shall be worse than the first.* How many have revolted from the true Faith, through the deceivable wit of seducers, even upon the last bed of their sickness? How many have repulsed Satans tentations oftentimes, and have yielded, as you would say, at the last time of asking? As *Samson* denied *Delilah* sundry times, but betrayed his life into her hands at the last onset and importunity. What a courage had *Peter* against the whole band of the Priests servants? And how much discouraged at the voice of a silly Damosel, and made to forswear his Master? This was *in extremo actu deficere*, to be far from *Sodom*, and almost at *Zoar*, and yet to fall back from God when we are within sight, and almost within touch of the Crown of life, this is that turpitude which is most ignominious to our Christian Warfare. With shame enough shall back-sliders hear that reproach from God, *You did run well, who did hinder you?* You were almost at the top of my holy hill, why did your feet slip? Why did you look back to *Sodom*? Wherefore, my Beloved, when your conscience tells you, that hitherto your heart hath been right with the Lord, you have plaid your part well to the last act, why then be most solicitous that you be not defective in the end, and lose your reward, and the fruit of all your labour that went before. But pray with *David*, *For sake me not, O Lord, in mine old age when I am gray-headed.* Let me not forget thee, as *Lots Wife* did, when I am almost at *Zoar*, and then the Lord will say, *Even to your old age, even to your hoary hairs will I carry you, Isa. xlii. 4.*

So much, be spoken of the punishment of *Lots Wife*, as in reference to a Carcass, now I proceed to speak of it in reference to that into which she was turned, as to the Sepulchre: She became a Pillar of Salt. *Exemplum sine exemplo*, that is the first thing I collect out of it, it is new and singular; without any thing to match it. The justice of the Lord may say upon this in the words of the Prophet *Isaiah*, *Remember ye not the former things, neither consider the things of old, behold I will do a new thing, Isa. xliii. 19.* To kill a Transgressor with such a death as never any died before must needs be remarkable: *Moses* bid the *Israelites* mark it in *Core*, *Dathan*, and the rest of that Rebellion, that they had incurred a great displeasure, *Num. xvi. 29.* *If these men die the common death of all men, if they be visited after the visitation of all men, then the Lord hath not sent me; but if the Lord make a new thing, &c.* then ye shall understand that these men have provoked the Lord. *Sceleratius commissum est quod est gravior vindicatum*, says *St. Austin.* Great impiety went before when it was revenged with such great severity. But that is not all; for surely there is a kind of singularity in

in the sin, where there is such a singularity in the judgment, as to slay the Delinquent in that manner as was unheard of to all former Generations. You will say, there was nothing new and singular in this womans sin, disobedience, unthankfulness, infidelity, relapsing, these are common cases, vulgar faults committed a thousand times over. I grant it, but do you ever read, that God was so soon forgotten by any one, while the memory of so great a deliverance was fresh and warm, and while an *Angel* of the Lord was present, and before her eyes to awe her and instruct her? Never did any sinner so wilfully cast their life away, and therefore never was any humane creature so strangely congealed into a lump of Salt. *Core* and his band of Rebels were swallowed quick into the lowest Pit; *Ne terram contaminarent sepulchro*, says *St. Ambrose*, that the interring of such odious corpses might not defile the earth; and since that time many others have been so devoured by the open jaws of the ground in an Earthquake. But the Grave did never admit the dead body of the sinner, there it was left between heaven and earth, never the like done before or since, because she wavered and doubted whether she should still look up to heaven, or look back to that portion of earth from whence she was escaped. It was a Statute of grace and mercy, that the body of a Malefactor put to death should be buried soon after his execution. The *Gibeonites* indeed when the Sons of *Saul* were delivered up to them, did use them after their heathenish manner, and let them remain for a publick spectacle many months after they were hanged on a tree; but God was more pitiful, as it is *Deut. xxi. 23*. *If a man have committed a sin worthy of death, and be put to death, his body shall not remain all night upon the tree, thou shalt in any wise bury him that day, that the Land be not defiled.* The monument of Gods curse was not to remain visibly in that place, but burial was to abolish the curse from appearing in the Lords Land. This is the particular instance in all the Scripture, this of *Lots* Wife, where God did leave the Malefactor slain, to be seen above ground for many Ages after.

I think I have proved it a new and unheard-of punishment. For the righteous Judge hath new kind of blessings for some holy ones that were never known before; and he hath new kind of revengeful Arrows in his Quiver for his rebellious enemies, such as were never felt before. A new kind of sustenance shall be found out for *Elias* in the Wilderness: a new kind of remedy to cure *Hezekiahs* sickness: a new way to save *Jonas* in the belly of a Whale: a new form of Gaol-delivery for *Peter* out of *Herods* Prison. And as men are full of new inventions, and excogitate unheard-of Pride and Luxury, fresh ways to serve the Devil, which were never known before, so God doth fill the earth with new Plagues to correct them. *Nova febrim terris incubuit cohors*; strange symptoms of Fevers rage oftentimes, which put Physicians to a new study. That murrion, or *Morbus verrucinus*, Anno 1580. of which thousands died in *Germany* and *Italy*, was a new infliction of mortality, never wrote of by any Artist in former Ages. The Sweating sickness, called the *English sweat* over all the world, was first inflicted upon *England*, in the Reign of *Henry the Seventh*. Our Histories are silent if there were any such Malady among us in former Ages. And I need not to remember you, that *Columbus* his return out of *West India* brought the first contagion of deserved loathsomeness upon Fornicators, which for reverence to your ears I will not mention. It is the singularity of our sins which is justly requited with such singularities of chastisement. It is too vulgar that every little Cross will make us fall into a bitter expostulation, *An quisquam hominum est aequè miser?* Was there ever the like that hapned to any man? None so wrongfully defeated for want of justice, none so perfidiously betrayed by false friends, none so continually afflicted with recurrent sickness. These discontents are nought and peevish, there is none but the Son of God can justly complain, *Was ever any sorrow like my sorrow?* But if you be truly perswaded, that your calamities are new and unheard-of, lay it to your conscience, and examine your self upon it, that you are made an example like *Lots* Wife, because of some unparallel'd and matchless disobedience.

Yet some kind of new punishments rise out of natural causes, so did not this, for it is miraculous and supernatural to be turned into a Pillar of Salt. The Heathen have many devices in their elaborate Fictions of Men and Women metamorphosed into Plants and Stones, indeed into all kind of Creatures Celestial and Terrestrial, and surely that which provoked their busie wits was to tell some things as strange in fiction as this story in my Text is infallible truth. Nay, this narration of *Lots* Wife, how she look'd back to *Sodom* and so perished, set their inventions so much

on

on work, that the heathen grounded a particular Fable upon it, how *Orpheus* had *Plato's* license to bring his Wife *Eurydice* out of hell, if he kept this condition, not once to look back upon her, till he had brought her safe to earth out of those shades of darkness: but he could not refrain out of fondness to cast back his eyes upon her, and so lost his longing. Blessed are they that have the spirit of understanding, for you see that the best use that the heathen made of sacred Scripture was to turn it to the worst.

And as these Poetical heads roved at random, so I would not put it upon Philosophical Inquisition, how she became a *Pillar of Salt*. He that wrote of the marvelous works of *God* that occur in Scripture, and calls himself *St. Austin*, bids it be *Lib. 3. c. 11.* observed, that there is an hidden vein of salt in every mans body, as appears by the tears in our eyes, and the rheum in our mouth; and that this salt Spring did overflow all the body in an instant, as *God* commanded, and turned the whole substance into its own malignity. *Aben Ezra* the *Rabbin* says, that she felt part of the punishment of *Sodom*, for as it is *Deut. xxix. 23.* *The whole Land is brimstone, and salt, and burning.* So that the fire that came down from *God* upon those Cities had salt and sulphur in it, and she was scorched with those salt sulphurous flames, and made a *Pillar of salt*. Not incinerated, as the word is, as if a sudden flash of fire had wasted her into small corns of salt, as into ashes, for then the translation should have been not *statua*, but *cumulus*, not a *Pillar*, but an heap of salt: and so indeed it was translated before *St. Hieroms* time, but when he visited the Holy Land, and saw this Figure with his own eyes, he mended the errors of all former Copies, and translated it a *Pillar of salt*. Nor was it of the nature of that salt which we make by Art, and sometimes compact it into Pyramidal shapes, and other Figures, that, you know, fall away into dirt, if wet take it; but this lump, into which *Lot's* Wife was congealed, endured all injuries of Rain and Snow. Therefore it was that which we call *Sal metallicum*, the Metal of salt, which is a durable stubborn stone which kept the shape of an humane body as the Reporters say, continually lick'd upon by the Herds of Cattel that grazed in those places to provoke their appetite by the saltish sapour, yet not at all diminished. *Nunquam pluviis nec diruta ventis*, says *Tertullian*; but that Poem of his hath such prodigious additions that I shame to rehearse them. *Burchardus* says, that this fatal Monument was to be seen in his days, not three hundred years past, between *Engadi* and the Red Sea. The *Jerusalem Targum* undertook to Prophecie almost 1600 years ago, that there it was to stand untill the Resurrection: And therefore I conjecture that *Luther* had met with none of these reports, for he says, that the *Pillar of Salt*, into which she was turned, was presently destroyed with the City of *Sodom*, and pass'd to pieces with thunder. But all Geographers who have wrote upon it testifie there was the very taste of salt in it, literally, it was a *Pillar of salt*.

Others, that love to find more in the Scripture than there is in the Letter, say it is not so called because it was of a saltish Element, but for another respect; 1. Because it was to stand for long continuance, and a *Pillar of Salt* is as much as an incorruptible *Pillar*; so *Numb. xviii.* *Gods* eternal Covenant with his people is called a Covenant of Salt, for Salt is a preservative from Corruption. 2. As Salt makes Viands taste well upon the palate, so the sight of this dreadful Monument was to put the savour of *Gods* judgements in the thoughts of them that called it to mind, *Hu milibus fidelibus quoddam præsinit condimentum ut sapiant aliquid*, says *St. Austin*. Every notable punishment that a sinner incurs in the eyes of all the world, it is salt unto the wise to make them cautious. *In me quis intueus pius esto*, as it was engraven upon the Monument of an Egyptian King, who went down with much sorrow to his grave, because of his Sacrilege, so look upon this pair that came out of *Sodom*, upon *Lot* and his Wife, *Hic perfecte mundum deserit; illa tepide*; he renounced the vain world perfectly and devoutly, and it went well with his life: She said she would renounce it, and did not persevere, and she died relapsing. Though she was foolish she may make us wise; though she were evil, yet her salt is good. Let her unfavouriness be our seasoning.

There are yet two Points to be dispatcht: The one of terrour, that this was a momentaneous and a sudden death: The other of some alloy, that though it were a mortal, yet we cannot say it was a final destruction. She, that is, her body was concrete into salt in an instant; the soul, you know, could admit of no such transmutation, but it was violenced out of the flesh in the twinkling of an eye. O if she had suspected her eyes should have been closed for ever, at that turning her self

Gulielmus
obit. 1593.

about, she would not have look'd back for all the world. If *Ananias* had imagined he should have breathed his last, while he was forging a lie to deceive the *Holy Ghost*, he would not have retained a denier of his possessions, but cast it all at the *Apostles* feet. No man would be an unrepentant sinner to day, but that he hopes for to morrow. No man can be so desperate to sin so fast, but that he thinks his Age runs away but slowly. The Devil knows there is no way to advance his Kingdom, but to set a false glass before us that we have long to live. Perswade your selves that your days are numbred, and the strength of sin is evacuated. I never heard of more constancy in any man of this kind than *Thuanus* records to have been in a Landgrave of *Hessen* within these forty two years, for the space of ten years and more before he departed, he compos'd himself to die every night with all the solemnity of taking of leave of Children, Friends, and Family, confessing where he had offended that day, and asking pardon of his worst inferiours; and so he left very little room for any sin to enter, because he prepared himself to give place unto death, and to admit it every moment. Beloved, against death we cannot fortifie our selves, against the suddenness of death we may: and yet our labour is to put off death, and to live always, which is impossible; and nothing is less studied than to mitigate the mischief which may come by sudden death, and that is possible and necessary.

But I will not close my Text in a disconsolate key. She became a *Pillar of salt*, that is, her body became a hard rock, and her breath was stopt before she could cry *Ah Lord God*, or *ah be merciful*. Surely death in the very act of sin is most terrible, especially put this unto it, that it was no common Visitation. But from hence shall we leave her among those that went down into the nethermost pit? *Gods* gentleness and mercy will not let me say so; *Christ* prevented such censures, when he gave us some comfort of their salvation on whom the Tower of *Siloam* fell suddenly. How the soul may commend it self to the compassion of *God*, in the very moment of egress and out passage, it is within the hope of our charity, though above the definition of our judgment. And thus I would rise up into pious credulity of their salvation, for our Church hath a pious credulity at their burial: As the longer proportion of afflictions usually falls upon them that can more patiently suffer them; and *God* lays his burden upon them that can best bear it; so let our charity infer, that he makes the bed of their sickness be long and tedious that had need of large repentance, and takes them away suddenly that are best prepared.

Levit. 10.2.

St. Austin fills up this very doctrine with the instance of *Lots Wife*, *Magis est hoc exemplum eruditio nobis, quam condemnatio ipsius*; this *Pillar of salt* stood there rather for our instruction than for our condemnation. And *God* doth often chastise his own in the flesh, as well with sudden as with lingring correction, to save the soul from the wrath to come. *Filii Aaronis castigati sunt non damnati*, says *Gregory*; *Nadab* and *Abihu* were chastised, and suddenly slain for offering strange fire, but not damned. So the old Prophet, that was rent by the Lion for his disobedience, lived and died an holy man in all the reputation of *Israel*. *Luther* pleads thus for *Lots Wife*, that in the general course of her life she was faithful and holy, left *Ur* of the *Chaldeans* to come away with *Abraham* from that sink of Idolatry, and with *Lot* her Husband, *Gen. xii. 5.* and she stuck close to her Husband in this Exile out of *Sodom*. Therefore it is to be credited that her former faith did not leave her, though her soul had but a short moment to call for mercy. I wonder the *Jesuits* should extenuate her sin to be but venial, and yet make her a castaway. For *Lorinus* says he would grant she was saved, but that all their Authors were against him, *Lenior placet sententia quamvis Patronum non reperiam*. Nay, I think the best of her in charity, not by lessening her sin, but by extolling *Gods* mercy. Some of the *Rabbies* make a toy of it, that she became a *Pillar of Salt*, because she would not set Salt before the *Angels*, whom she had received the night before in hospitality. The *Hebrews* will write sometimes as if they were wiser than men, sometimes scribble as if they were foolisher than children. The fault was a vast one, she cast away that which the Lord would have saved, in regard of her self desperately, of the *Angel* contumeliously, of her Husband and Daughters scandalously, of *God* and his favours unthankfully, yet her last gasp might be illuminated by the Spirit to commend her soul into the hands of her gracious Father. To which Father, and the *Holy Spirit*, together with *Jesus Christ* be all glory and honour. AMEN.

1 Ki. 13. 24.

A
SERMON
Preached at
WHITE-HALL.

NUMB. XXI. 7.

Pray unto the Lord that he take away the Serpents from us.



I Preach of a People that travelled forty years in a Wilderness, wherein there was neither pleasure nor plenty, that came in the end to the Land of rest. I preach to a People that are willing, according to the boundaries of our Church, to number forty days of Abstinence to be spent without plenty or pleasure, to keep them in breath for true repentance, that they may find rest for their Souls. The People of whom I preach, when they were in one of their last journeys at *Salmonah*, I am sure in the last year of their travail, were stopt by fiery Serpents, before they got into the Land of Promise. And you, to whom I preach, are brought into the Land of the Living, by the conduct of *Josuah*, the Servant of the Lord. And though we are come out of a Wilderness, and are within the borders of our *Canaan*, God be praised, yet we cannot be quiet for Serpents. Which puts this word into my mouth to day, to avert the malice of the ungodly, *Pray, &c.*

The way wherein I mean to handle the Text is in two parts, a Punishment for sin, and a Repentance for sin. The sin of the Nation must be considered in both, and before both. And that was *murmuring*, as you may read it in two verses before. Indeed it hath that name and another, *1 Cor. x. 9, 16.* Let us not tempt Christ as some of them tempted, and were destroyed of Serpents; neither murmur as some of them murmured, and were destroyed of the destroyer. Yet the stubbornness, and the very back-bone of their sin is murmuring. That was their guilt, and the same is ours: and the worse in us, because we offend under the grace of a better Covenant.

The punishment of the sin of the murmuring *Israelites* was annoyance by true and real Serpents; strictly, and in the letter they were no other. On our part nothing toucheth us of that nature, but we are plagued with Serpents that are far worse, as will appear in their ranks and conditions hereafter to be unfolded.

The repentance for their sin is seen two ways: First that they fly to the remedy of Prayer. For the Soul which God did breath into Man cannot shake off this principle, that all succour comes from above, for which it must breath out itself to God. Secondly, that they fly to that Prayer which comes out of the mouth of *Moses*. That *Moses* with whom their whole Host was just before offended, he is so generally in their good opinion (thank the Serpents for it) that he must now be their rescue and Advocate; and none but he make their peace with God. Thou *Moses* pray unto the Lord, that he take away the Serpents from us.

N n n n n 2

Now

Now you see what you are to look for out of the Text, and in what order: and that before I come to the Punishment I must look out a sin: for *affliction riseth not out of the dust, neither doth trouble come out of the ground, Job. vi. 5.* Gods hand sends them, and Mans sin brings them. And this was brought on by repining at Gods mercy, and quarreling at *Moses* his Minister. Their tongues run as if they had drunk deep of Viper wine: so the Lord sent Serpents among them. They that serve God for temporal things, and are too eager to get them, cannot choose but fall into the temptation of murmuring. Such was this People, not one Tribe better than another, that grumbled upon the lightest thing that crossed them, that it was not God that brought them out of Egypt, but a trick of *Moses* to be a King over them. But being now more impatient than ever, they insist upon two things, as *ver. 4.* that the soul of the People was much discouraged because of the way. And why so? they were not turned aside from the Land of Promise; the Journey had been long, but the fortieth year was even spent, the worst was past, and six moneths would give them possession. They could not complain of weariness; *their feet never swelled, Deut. xii. 4.* Only they were foundred in their patience, and would not stay a little while till the time was come which God had appointed. Which is the fountain of all discontent not to stay Gods leisure, and to complain of his Providence, as if he had broke his day. Such will fall into a passion as if they wanted ease, and that the ground was not soft enough under their feet, though the way should lead them to the Kingdom of Heaven. But a true faith expects Gods leisure from day to day, will neither faint nor fret that his suit hangs long in the Court of Requests. Many sores will never be well healed unless they be long dressing; and many deliverances will never be thoroughly perfect, unless they be long settling; and many mercies are like seed in the ground, and will be long growing.

A second Instance of grudging is in the 5. verse. *Our soul loatheth this light bread.* Is that a fault in bread to be light? see how they commend it in dispraising it. I am sure they came lightly by it: It fell like a hoar frost about their Tents: they neither ploughed nor sowed, nor reaped; they did but stoop and gather it: they lived as easily as young birds in the nest, when the Dam puts meat into their mouths. They did not see how God did take away the curse of *Adam* from them, to eat bread in the sweat of their brows. Let them look to this and make use of it, that are of the best rank, that God do not lay this sin to their charge on this wise, you labour not at all, yet you want not: you have store enough, and ease enough into the bargain, yet never content. They that work hard for one dayes food depend upon God, and call upon him more than they that have before hand for a year, nay sufficient for an age. Now put both the exceptions of the *Israelites* together, for their bones and their belly, for their journey and their bread, and you see a little painfulness was repined at as a great deal of misery, and a great benefit slighted for but a little favour.

But was there so much evil in this sin to cause a flight of Serpents to fall upon the Camp? I believe so, and I will prove it. First there are two sins so scandalous to the Jewish Nation that *Philo* conceals them; nay *Josephus*, out of more love to his Country then fidelity in History, never remembers them; those be the worshipping of the Golden Calf, and this serpentine sin of murmuring at *Salmonah*. Therefore this artifice of *Josephus* tells you, that murmuring was one of the two sins of the first magnitude.

Secondly it is a filthy crime to obscure great benefits under a black cloud of unthankfulness. They murmured at *Moses*, whom no praises could sufficiently extol for his rare deservings. He brought them out of Egypt, and made them all free men that were slaves. What recompence could they make him for their liberty? They were beholding to him for one thing more, which was greater than all the rest, to uphold them in true Religion, and the right Worship of God: so that it was said of them, and of no other Nation in the Earth, *Thou art an holy people unto the Lord thy God, Deut. xii. 2.* In all things he ruled them with a faithful hand; yet they were ever at this key, O that it were otherwise, that it were better thus and thus: which were no better than *Nebuchadonors* Dreams, he knew not himself what he had dreamt of when he was awake. The use of it from their error is, that we should sit down, and count how many blessings we have received, and be thankful, rather than fret at a few imaginary inconveniences, which I can puff away with a little breath as easily as a downy blow-ball. O all ye works of the

Lord

Lord which he hath wrought in *England* in less than two years, praise him and magnify him for ever. We have cause to frame a ditty balsamed all over with a perfume of thanksgiving for all things that *God* hath done for us from the center of the Earth to the top of *Heaven*.

Thirdly, *God* hath laid a great burden upon the shoulders of the Ruler, to provide for the safety of so many millions : and what reward hath he in this World but acceptance and encouragement from his Lieges? This was the comfort of *David*, 2 *Sam.* iii. 36. *whatsoever the King did pleased the People*. But if so much merit meet with frowardness, then says *Moses*, *I cannot bear your cumbrance, burden, and strife*, *Dent.* i. 12. And if they weary the good spirit of *Moses*, doubtless they shall receive the recompence of their own bitter spirit. Nay if the Ruler be not the better for your good word, let him not be the worse for your undutiful language. A reasonable thing as can be askt. If you will not honour him, do not murmur at him; that's the least that can be required, and too little in conscience. But we must get what we can from bad debtors. To be short in this point : if you speak evil of that which you are bound to praise : if you fall foul on the ways of *God*, because you will not wait his leisure, if you pick quarrels at good things, for which you are bound to give thanks, I appeal not, as I might, to mans judgment, to dry up the filth that runs from faction with the sponge of the Laws. I refer them to *God*, and to the Host of his venomous creatures, which he will send to correct their poisonous tongues. The sin is like to nothing more than an Asp or Viper : no serpent so much a serpent as a murmuring spirit; therefore such a punishment was a fit cover to clap upon such a sin. The Lord sent serpents among them.

A Judgment 1. vile; 2. painful; 3. strong; 4. incurable. First a vile one; to die serpent-bitten was inglorious to the warlike stomach of that People : their sword could not help them : and if they kept not in their Tents like Prisoners, one of these Sergeants of *God* would shoot through the air and clap upon them. *Let no man say a woman slew me*, says *Abimelech*, *Judg.* ix. 54. *Let not the uncircumcised thrust me through*, says *Saul*, 1 *Sam.* xxxi. 4. But this was far below them both, and most opprobrious to humane nature. For as the Devil could not choose a viler creature wherein to tempt us, so there is not a meaner on earth to chastise us. They might be, for ought we know, created on purpose for this office of wrath, as the Frogs and Locusts in *Egypt*; or gathered from all quarters to fall thick upon their Camp, as Quails were brought from all places to feed them : there might be store of them in the Wilderness before now, but never stirred up till now to do execution. I define it not; but which way soever they came they were never a whit the better. It is a reproach upon man, who had the dominion of the Creatures, and saw them all put under his feet, that every poultry worm is able to turn against him, and bring him to the dust. Marvel not that Wolves and other stout Beasts of the Forest have beaten men quite out of their Country in some Stories. A Town in *Greece* is well known upon record, where Bats resorted in such number, that young and old fled away, and left their Habitation desolate. *God* can go lower, and do as much by Flies as by Lions. The Canker-worm and the Caterpillar, my great Army, will I send among them, *Joel* ii. 25. This is the very threatening of *Isa.* xlvii. 3. *Thy shame shall be seen, and I will take vengeance, and not meet thee as a man*. But how then? even in the form of mean and despicable creatures to plague thee.

But the meanness of the instrument was no lessening of the pain, their sting inflamed the *Israelites* as if they had been in a furnace; *Calidâque incendit viscera tabe*, while their flesh roasted, and fell away by piece-meal from their bones. Naturalists and Poets fill it up with much more horror, which I leave to the Sons of Art to consider, and will not amplify it. One Epithet includes it all, *Dent.* viii. 15. *God led thee through the Wilderness, wherein were fiery serpents*. *Præjudicium ante diem judicii*, a representation of the fire of Hell, wherein the worm dies not, and the fire is not quenched. I like them that observe that the brazen Serpent, that was erected for their cure in the next verse is called a fiery Serpent, because there was a fire of coals burning in it continually, to strike a terror into all that saw it, before it healed them, as if the fire of Hell were annexed to the grace of healing that came from Heaven. The Sword of justice was put into the Scabbard of mercy, and they were never asunder. They had need have had bodies of brass that did endure it. Extreme diseases must have extreme remedies. Some pains were no more than as a pricking Briar to the House of *Israel*, and a grieving Thorn, *Ezek.* xxviii. 24. but the biting of the Dip-
sas

Isa. 26. 8.

Jas or *Causon* is so violent, that it makes the ill-affected some with madness; a judgment correspondent to the sin, to make coals of vengeance scald the tongue of the murmurer. Pigeons may be applied to the languishing of a common Fever, but I have known hot Brickbats laid to the feet of a sore Calenture. So this People suffered outrageously, that they might pray more penitently; for in the way of thy Judgments have we waited for thee.

Thirdly, it was *exemplum sine exemplo*: no Age before or since did ever know the like, as the Prophet says *Isa. xliii. 19. Remember not the former things, neither consider the things of old: behold I will do a new thing*; to kill a transgressor with such a dearth, as never any before, *Moses* bad it be noted in *Core* and the Rebels, *Numb. xvi. 19. If these men be visited with the common visitation of all men, the Lord hath not sent me*; but if the Lord make a new thing, then ye shall understand that these men have provoked the Lord. So here must be a singularity of sin, because of the singularity of the judgment. The lesson upon it is, that God hath new blessings in store for some holy ones, that were never known before; and new judgments for his enemies that were never felt before. A new way of nourishment found out for *Elias* in the Wilderness; a new remedy to cure *Hezekiah*; a new way to save *Daniel* in the Den of Lions; a new way of Gaol-delivery to fetch *Peter* out of *Herods* Prison. And as we are full of inventions, and hit of fresh ways to serve the Devil, such as were never heard before; so God will fill the earth with new Plagues to correct them, *Nova februm terris incubuit cohors*. Strange symptoms of diseases break out, to put Physicians to a new study. That Murriion or *Morbus vervecinus*, of which thousands died in *Germany* and *Italy* anno 1580. was a mortality never heard of in the works of any Artist to that year. The Sweating sickness, called the English Sweat over all the World, broke out no sooner than the Reign of *Henry* the Seventh. *Chronicles* are silent of such a grief in nature before. I need not remember you that *Columbus* his return out of *America* brought the first contagion of deserved loathsomeness upon fornicators, which for reverence to this place I will not name. What say our Leeches to the rotting of horses three years together in Stables and Pastures? nothing? but observant Christians note, that it began upon the jades that were stabled in the goodly Cathedral Church of *St. Paul* (I hope it will be goodly again.) That barbarous profaneness, whose like was not seen before, was avenged upon no other Cattel in the field, but only on that species that was kept at rack and manger in the House of the Lord. The end is this, when a Plague is new, unheard of, like this of the Serpents, lay it to conscience, that it falls upon some new and matchless disobedience.

The fourth Plague, and the worst of all is yet behind, that it was incurable, which I do not press from *Dioscorides*, an old Writer upon the poison of serpents, or *Aldrovandus* one of the latter, that the teeth of the Prester and Causon, the venomous brood of hot Countries, make an irrecoverable wound (yet they deserve credit as skilful men.) The Constat is from holy Scripture, that the Patients saw the malady was helpless, unless help came by the Prayer of *Moses*. Else such a rugged natur'd People would not have been brought to that humility and submission, as *St. Chrysostom* said they were, that the People fell down on their faces before *Moses*, and *Moses* fell on his face before God. And then God referred it to nothing but a miracle, to lift up a brazen Serpent, most likely on the top of the Tabernacle, then look upon it and be healed. Which was Christ in a figure, *Joh. iii. 14. The Son of man was lifted up on the Cross, and we poor sinners by faith are lifted up in that Machin, and craned up as it were in the Cross of Christ to Heaven.* This is proved home, that the wound of the murmurers was incurable: not a salve for it in all the cunning of man. *O Israel thou hast destroyed thy self, but in me is thy help, saith the Lord, Hos. xiii. 9. If God had never toucht them with a Serpent, should he have got any thanks for his protection? I trow none; for affliction unfelt is unregarded. When we miss the Disease, we miss not the Physician. By the sense of the wound they came to know the benefit of a cure. Had it been but the prick of a wasp, skin deep at the most, why lightly felt had been lightly regarded. Or if Moses had drest them by some Art and Chyrurgery, which he had learnt in Egypt, the work of nature, not the God of nature had been magnified. It was otherwise in part, and in all. A bitter misery was among them, and invincible, all the comfort of art and man were frustrate, then God riseth up in his greatness, goodness, and Majesty, expels the wonder of a vengeance by a wonder of healing, removes the punishment of the body by a blessing of salvation, and drives away the Serpents by Christ.*

I have now spoken enough to the Sin of *Israel*, which was *Murmuring*; and to the Punishment of their Sin by *Serpents*. That was their grief, and not ours. Now by way of application, I must tell you of those *Serpents*, which we must pray unto the *Lord* to take away from our selves. And those are three, the Serpent *Satan*, the Serpent *Sin*, and the Serpent *Man*, when he changeth himself from manhood into such a beast. The first that may justly be called a *Serpent* is *Satan*. For it is all one to say the Serpent beguiled *Eve*, and *Satan* beguiled her. 'Tis frequent to involve the principal cause in the name of the instrument. The *Devil* indeed is not so much as named *Gen. iii.* but necessarily to be understood. Though his name lie in silence, his effects bewray him; for none else is left to father the wickedness. *God* can tempt none to sin: the good *Angels* wish us good and no harm: there were none of humane generation on earth but *Adam* and *Eve* themselves; brutish creatures could not contrive it. None is left to own it but the Serpent called the *Devil* and *Satan*, who deceiveth the World, *Revel. xii. 9.* Therefore *God* did not say to the creeping worm, why hast thou done this? as he charged our first Parents, for that Creature did not do it. As the words which a man says that is posselt are not his own, but the *spirits* that is entred into him: so the evil that is attributed to the Snake was not his doing, but the *Devil's* that managed it.

Take warning therefore of the malice of that evil Fiend, who never forgave himself that injury, but seeks continually whom he may devour. Be watchful of him; for we wrestle not against flesh and blood, but against the Rulers of the darkness of this world, *Eph. vi. 11.* He makes out matter of temptation by the words that often fall from our mouth, notes our usances, searcheth into all our inclinations: there is no passion, nor frailty wherein we lie open to assault, but he knows it. As *David* was more afraid of the counsel of *Ahitophel*, than of all the Host of Rebels that followed *Abso- lom*: so all that the wicked world can muster together is not so dangerous as the methods of *Satan*. Fast, as you are able; pray that *God* would bruise him under your feet. So did *Paul* three times, when the Messenger of *Satan* was sent to buffet him. *Paul* had much grace, grace that was sufficient for prayer. Holiness becometh the House of Prayer, and holiness becometh the mouth of Prayer. What have they to do with Prayer that have no fellowship with holy Practice? To come before *God* with a lapful of sins, and a mouthful of prayers is a motley Sacrifice. And in Fasting and Prayer watch your wandring heart, that the *Devil* steal it not away with idle fancies (when you pray against him) which will flutter in your mind, like motes in the Sun. But challenge him of Sacriledg, that he hath rob'd you of your devotion: follow him with hue and cry, and he will fly away from you. Let there be any thing that we are more eagerly set upon to obtain than all the rest, we will never start aside, never run out of the circle, when we come to that Petition. And this Petition is as useful as any, *That the Lord would take away the old Serpent from us.*

If *Satan* be a Serpent, so is sin. *Partus sequitur ventrem*; such as the Dam is, such is the Issue. Then secondly pray unto *God* against *Serpent sin*. The mortifying of it is called crushing a Cockatrice in the egg, and *Solomon* says of drunkenness, *it bites like a Serpent, and stings like an Adder, Prov. xxiii. 32.* To begin with original sin, 'tis fitly called by *Tertullian*, *Plaga antiqui serpentis*, the biting of the old Serpent. And many good Authors delight themselves for good cause, to note it on the accident that I preach of, that the people in the Wilderness did pray, that the *Lord* would take away the *Serpents* from them; yet he did not; and for all that their Prayer sped well: For *God* gave means to as many as were stung, to be healed by looking on a Serpent that was lifted up. So we are all wounded with a loathsome disease from our Mothers womb, and remain wounded. *Baptism* and *Prayer* make the wound less, howsoever still it is a wound: but *God* hath provided how to cure the guilt of it by intuition of faith, looking on *Christ*, who bare our sins upon his Cross. And as the living *Serpents* were charm'd by the dead one, that they had no power to kill; so sin that lives in us is weakned that it shall not condemn, by the Son of *God* that died to save us. And as *this sin* is one by likeness in us all, so one Saviour crucified for the sins of the World, is sufficient to help us all. The *Israelites* had not distinct *Serpents* erected after the number of their Tribes, much less many more according to the number of their Families; but one Serpent lifted up, and but one Mediator between *God* and *Man*. Aim by that level, and you hit the mark. The hope of remedy is founded in unity. Our *Gods* are not plural: our Redeemers are not many: they that have divers Saviours have never a Saviour. They that have
tutelary

tutelary Saints for every day, for every disease; Patron Martyrs for every Kingdom, almost for every Parish, have a serpentine swarm of superstition. But as our wound is one in all, so one Jesus is rich in mercy unto all.

Likewise a serpentine corruption is notorious in all our actual and wilful sins. For the biting of a poisonous worm is not only perillous to that part of the flesh in which it fixeth its tooth, but every drop of blood draws in the malignity of that which was next unto it, till there be no sound part remaining. So one member of the body being tainted with the venom of sin traduceth corruption to another. If the ear be tickled with filthy talk, the loins will be unchast; if the eye be wanton it will run into the heart. Observe it by another propagation; when you commit one sin you are at the brink of another: the second offence makes the way smooth and slippery for a third. Any transgression not presently physicked with the antidote of repentance, will fetch in so many, that they will sink you into the bottomless pit. Yet there is another serpentine disspreading in the works of the flesh. One sinner is an hundred sinners in the catching infection of his leprosie; one Absalom is an Host of Rebels; one Ringleader a shole of Schismatics; one Jeroboam a Kingdom full of Idolaters; one incestuous Corinthian a leaven that will leaven the whole lump. Therefore stand far off as you can from prophaneess, it hath a multiplying mischief in it: there's an infectious exhalation transpassant from man to man, because sin is the biting of a Serpent.

O look up often to Christ, and pray unto him to take away these Serpents from us, our sins of daily incursion. When your spirit is heavy, and cast down with despair, prayer will make it rebound from earth to heaven. It is the energetical expression of faith, the Ambassador which hope sends up to God, the fellowship of love, the comfort of the Holy Ghost. This may soon be done if we have a mind to it: It is as easie to say *Our Father which art in heaven*, as to see heaven, which is alwayes in our sight. If your Place and Calling take up much of your time, let your Prayer be compendious, well fill'd with matter, an holy breathing; speak home, and be strong in sense. But beware of high looks, and high words: *Lord thou dost hear the desire of the humble, and dost prepare their heart*. And beware of stiff joints. Put your self back in great distance from the Lord, that you may the better behold him in his excellent greatness. Then the Serpent sin shall be taken from us.

The last point to be dispatched is about *Serpent men*. There are such, for our Saviour says of the Pharisees, *Ye Serpents, ye generation of Vipers! how can ye escape the damnation of Hell? Matth. xxiii. 33*. The Heathen are meer men; men of this World, says the Psalm. Good Christians are more than men, Saints of God: Bad Christians are not so good as men, and have no wrong done them to be compared to beasts. Of such as I shall speak of in reference to the feeling of our own condition, I will tell you of their number that they are many; of their continuance for length of time; and of their qualities, that they are crooked, hissing, subtle, and venomous vermin. Of these in as many strictures.

Take away the Serpents, a multitude, a plurality of them, so my Text imports. And so are ours: though more to be endured, yet not so many, I hope, as to be feared, since great wisdom watcheth them. I need not tell you, you know it, that they contrived themselves into seven interests. If we were as confident Revelations as they, we should find the Beast with seven heads among them, *Revel. xiii*. But those heads grew all upon one neck; so do not these. For not one of them hath an interest in the same Principles of Religion with the other. The grave President of sedition, that would not be seen among the rest, can concur for mischiefs sake with those Fanatics that will never be subject to his Classical Consistories. O when shall we see a Bed of Roses grow so close together, as Briars and Brambles, black and white Thorn will twine into one Hedge? The Spawn of seven Serpents, all of different species, can coagulate into one Roe. Satan can melt his Heterogeneous Mettals, and make them all run into one Furnace. Every language that understands not the rest can help to build an internal Babel. But our help is in him, who sends us health from the seven Spirits that are before the Throne of the Lamb.

Secondly, a Serpent is slender, but long. And a long Council of Serpents held us many years in oppression. Many fetches the old Dragon had to keep it together. When it was cut in pieces, some of the pieces, according to the vulgar error, came together again, and brought the Servants of God and the King to scrape for Pearls of patience out of so great a Dunghil of misery. Perhaps I had passed by this note of the length, but that Pliny speaks of a great Serpent taken at the River

River *Bagrada*, near to Old *Carthage* of 120 foot long, whose body being consumed the skin was sent to *Rome*: and what became of it there? why, it was hung up in the *Capitol*, in their House of *Parliament*; and hung up there so long as stuff could endure. Note here a *Serpent*, the longest that ever was heard of; the skin remaining when the body was mortified, and hung up in the *Senate-house*. Any body may expound this Riddle without an application.

Thirdly, we speak of a crooked creature, *Leviathan* the crooked *Serpent*, *Isa.* xxvii. 1. So are they that are devillish, crooked and perverse, *Phil.* ii. 15. How hard is it to find their tract, when they wriggle this way and that way, in no direct line? A right line is the shortest passage from point to point: there you shall find sound *Doctrin*, oblique deflections, whether it be in *Confession of Faith*, *Form of Prayers*, or *Discipline*, have as many shapes as the *Moon*. One while a few *Ceremonies* shall be allowed, and anon none at all: sometimes they are stuck at but for *inconvenient*, the next news that comes they are *unlawful*: with the next tide we hear they are only *unexpedient* for the scandal sake of weak people. At one hearing, the *Old Liturgy* castigated will give content: shortly nothing will serve but a new lump of *Prayer*, which hath no congruity with any that ever was before: in a while they will brook no set *Form* at all. How many degrees hath the shadow run back upon their *Dial*? 'Tis like a motion in the *Ches-board*, sometimes into a black chequer, sometimes into a white; but it is all one, so they may check the *King*, or move the *Bishop*. How crooked are these *Serpents* and untraceable in their paths? they can take any figure upon them; be as square as a tile of the *Pavement*, be as round as a hoop; play at all weapons after the variety of the times. As the *Friar* abused that of the *Psalms*, *Thy truth most mighty God is on every side*. This is able to pose the most prudent to make a clear observation upon it. It was beyond *Solomons* wisdom, *Prov.* xxx. 19. four things are too hard for me to know: the one is, the way of a *Serpent* upon a rock: for it is his own rule, that which is crooked cannot be made right: or after the *Proverb*, a crooked *Cucumber* will never become strait. It is only *Prayer* that can bring such things to be even, and perpendicular. But Lord take away the crooked *Serpents* from us. Psal. 89. 9.

And fourthly, the hissing also; the *Rattle-snakes* of one of our new *Plantations*, their railings and invectives, under the tone of whinings and lamentations. This kind are *Pulpit Serpents*. O impious! for none but the *Brasen Serpent* should be set up in that place, the *Prince of peace* and healing. The *Doctrin* of the whole *Clan* is for anger and commotion. *Peragunt civilia bella cerasæ*, as I may fitly say with *Cato* in the *Poet*; when the *Civil Wars* were done, the *Asps* and *Adders* begun a new *Battel*. The hissing and the consequence are as pernicious as that of the false *Prophets*, *Mich.* iii. 5. *They make my people to err, and bite with their teeth*. But it is a people bred in dark informations, else such palpably needless exceptions as they hear would hiss at themselves. But what charge can be worse? (and yet a true one) that their very *Prayers* not seldom are *Serpents*, and of the hissing *Dialect*, exposing those they pray for to the ill opinion of their *Auditors*: And when they speak to *God*, they traduce man. *Is this to lift up holy hands without wrath?* *1 Tim.* ii. 8. Would not such hissing throats be silenced? Not so, will their well-willers say; for they are diligent, and profitable in their *Ministry*. But what is the *Church* the better? nay, is it not the worse, if *Satan* stamps his figure upon the finest metal? and to say a man hath all the *Ornaments* of a *Preacher*, but a peaceable spirit is like the praise that *Tacitus* gives to *Poppæa Sabina*, *That she had all the Ornaments of a brave Lady, but an honest mind, Præter honestum animum*. Perhaps my *Doctrin* will not scape hissing for this point, but this is plain dealing, and the *Serpent* is subtle. Eccle. 1. 15.

Thats the fifth note, The *Devil* is a beguiler, and the *Master of the School*, he hath entailed a cunning craftiness to the mystery of iniquity. Then why should not mischievous plotting be as hateful to us as a *Basilisk*, as odious as *Satan*? Wo be to those who have their sharpness of wit from no better *Prompter*, that have no measure in their dissimulation, no trust in their word, no fidelity in their oath, no distinction of causes or persons whom they ruine. I do not altogether blame the *Turks* if it be true, that they repute natural fools to be *Saints*; I am sure they are *Saints* in comparison of such cunning *Gipsies*. But a good *Christian* is a compound out of the better part of two qualities, *Rom.* xvi. 19. *Wise to that which is good, and simple concerning evil*. This is right, inoffensiveness tempered with intelligence, the simplicity of the *Dove* mitigating the wiliness of the *Serpent*. To say all in a

little : Foul actions are supported by forgery and stratagems, vertue by sage knowledge : the City of *Satan* is for malevolence, the City of *God* for providence : the one is a *Machiavel*, the other a *Solomon*.

Subtlety is the web and snare of the Spider, but his substance is poison, so is the Serpents. Take it either with *David*, *Adders poison is under their lips*, *Psal. clx. 3.* Or with *St. Paul*, *That their word eats as doth a canker*. The venom of pernicious Doctrin is the most fatal cup of death. The worst fraud is to poison the conscience with a deadly drink. For of all pestilent contagions the worst is that which infects the spirits. The greatest trust between man and man is the trust of giving counsel ; then what can be more scandalous than to be unfaithful in a trust of the greatest concernment. It is not making over a crackt title in the sale of Lands, nor turning over light and adulterate money in payment, nor thrusting bad wares into the hand of a Chapman. Those are shuffling dishonest tricks. But in the other, the ignorant committed his soul unto thee, and thou didst betray it. He gave thee the custody of his strongest Fort to keep for him, and thou betrayedst it to the power of the enemy. *Christ* came into the World to seek and to save that which was lost, and the empoisoner hath done his part to lose that Soul which *Christ* would have saved. He laid a stumbling block before a Disciple, who should have been eyes to the blind. *And cursed be he that maketh the blind to wander out of the way*, *Deut. xxvii. 18.*

Now the conclusion of all is, to pray that the *Serpent Man* may be taken away from us ; thereby the Canker-worm that spoileth flieth away, *Nahum. iii. 15.* We are assured that *Moses* prays for all his *Israel*. And it is the office of him or them that have great interest in *God* to bless others with their prayers. All must do their part, all are concerned. The greater Saints may prevail with *God* one by one ; others had need to meet by hundreds and thousands in great Congregations ; that every single mans prayer may be a drop in a shower. Keep set and appointed times for that purpose, for to pray only when you are at leisure is to give *God* the worst of the day, your spare and idle time. Pray with the *Church*, which will teach you words that will meet with all your necessities. Be not in love with your own conceits. Make not a Form for *Moses*, and as if without that you would leave the Communion of Saints. And let the People joyn together with the *Priest* in sweet returns and answers, to fill up the work with a Quire of voices. If any one would refer all to the lip of one single mouth, and says there is no benefit to interpose the suffrages of the Congregation, *he is he*, and *I am I*, shall he perswade me that his is best, when I feel the contrary in my own heart ? Do not others know better than he what they are sensible of in the motions of their own spirit ? But the season of *Lent* calls for Fasting to be joyned with Prayer. And *St. Ambrose* says *lib. 6. Hexam. c. 4.* that if a Serpent suck up the fasting spittle of a man, it is mortal to it. Finally pray, and look up to *Christ* the brazen Serpent. Lift up your Prayer on high, higher than *Satan* the Prince of the Air. Get the upper ground of him ; it is a good advantage against an Enemy. *Maxim. Taurin.* says of *Simon Magus* (let the Story be of what credit you please) that having made himself as it were sails to hover in the air, *St. Peter* ascended higher with his Prayers, and threw him headlong down. *Ante pervenit iusta petitio quam iniqua presumptio*. So dart your Prayers out of strong zeal to enter into Heaven, and say, *From all the Serpents of this evil Age, from all Sedition and privy Conspiracy, from all false Doctrin and Heresie, good Lord deliver us. A M E N.*

A SERMON UPON

J O S H U A H XXII. 20.

And that man perished not alone in his iniquity.



AND that man was *Achan* the Son of *Zera* that did commit a Trespas in stealing the accursed Spoils of *Jericho*. I hope you make not dainty of the Story, it is famous in the seventh of *Josuah*. How easily we have found him out! All *Israel* on a time were quite to seek, and seriously enquired for such a man, *Josuah* rent his cloaths and lamented to know his name, and now if we read the first line of this verse he is discovered. Though his iniquity was as close as *Hell*, though he durst trust nothing but the dull earth with the secret of his sin, yet *Babes* and *Children* learn it now in their *Pædago*gy, that (*is*le) the man pointed at, no less unhappy in his punishment, than unjust in his crime, was *Achan* the Son of *Zerah* that perished, &c.

Let us enter into these words not without our demurest thoughts, and holy reverence; for what place of the *Church* is more beautiful than the *Altar*? And what service of the *King* is so honourable as an *Embassie*? And which attribute of *God* is more noble than his justice? Now an *Altar*, and an *Embassage* appertain to the occasion of this *Text*, and the justice of *God* to the Exposition.

There was an *Altar* set up by *Gad*, and *Reuben*, and half *Manasseh*, a great one to see to, in the tenth verse, a pattern of the *Lords own Altar* in the 28. which was as strange in those days when all the light of the *Church* moved but in one *Sphere*, as to see a *Parelius* or a second *Sun* in the *Firmament*. This new devotion of theirs kindled a jealousy in the *Ten Tribes* that possessed the Land of *Canaan* beyond the *River Jordan*: and after some advice to reform the *Church* they stumble upon these two ways: First, to pluck down the *Altar*; was the like done no where? Never in our *Land*? First, pluck down the *Churches*, and then reform the *Religion*. Next, that there might be hands enough to pluck it down, all *Israel* meet at *Shiloh* to fight it out. Another strange course (I pray observe it) to try the truth, not in *Moses* chair, but in the field, and *He* should carry the day whose *Sword* was sharpest; and brethren would sacrifice brethren upon their own *Altar* for *Idolatry*. Yet this hath a fair shew, and seems to be like the renowned justice of *Timoleon*, that redeemed his Brother taken captive in his *Country* quarrel, whom he slew soon after with his own hands for usurping tyranny.

But to be slow to wrath is to make haste to heaven; and sometimes a soft word breaks not down *Altars*, but the very bones, says *Solomon*. *St. Peter* cut off but one silly servant eat with (*Ecce duo gladii*) but when *Jesus* spake, it overturned them to the ground every man and *Miscreant*. So this holy Nation send *Phinehas* the Son of *Eleazar*, and *Ten Princes* more, the flower of the *Nobility*, to play the *Orators* before it come to bloudshed, and make this the close of the *Message* to leave the most moving affection behind it; that the *Idolatry* of two Tribes and more would envenom all the children of *Israel* round about, since the trespass of one man was the ruine of *God* knows how many. Did not *Achan* the Son of *Zerah* trespass, and wrath fell on all the *Congregation* of *Israel*, and that man perished, &c.

Beloved, now we know the man that bears the burden of the *Text*: and that *Altar* which was blameless and innocent, one poor distinction broke up all the *Army*, it was an *Altar* of *Witness*, and not of *Sacrifice*. And you have seen the

Ver: 28.

O o o o o 2

Embassie

Embassie presenting and prevailing for Peace and true Religion. A word or two to shew what is meant by (*non solus*) he perished not alone. There are divers stories of *Gods* vengeance in that word built one above another, as may easily be discerned if I resolve all the Text into *Achans Funerals*. First, here is a grave digged, and that is iniquity. So speaks the Kingly Prophet, *effodit puteum*, he digged a Pit, that is, says another Prophet, he plowed iniquity. Secondly, see the corps of *Achan*, first oppressed with stones, and then consumed to ashes (for he was both stoned and burnt) the one representing a Sepulchre, and the other the dismal fire of *Hell*, this is that man perishing. But *not alone*; his Children were the sad mourners that followed their Father, and died with him both root and branches. Nor these only, but thirty six *Israelites* slain and offered up to the vengeance of *God*, *inferia Achani*, as I may term them after the heathen phrase. And give me leave to go on to make a miserable pomp, his Cattel went along to be sacrificed, & *bellator equus*, even all he had; as if his Oxen had jogged the Ark of *God*, they are consumed in fire. Lastly, you are here beloved, to look on, and judge of such a spectacle, to decline the trespass, that for your part (and *God* grant it be so) *He* may perish alone in his iniquity. *Lego historiam ne fiam historia.*

Where could I alledge Scripture so wonderful to shew the mystry of *Gods* justice, least we speak unadvisedly with our lips, why art thou so wrath with the sheep of thy Pasture? *Non nostrum onus*; our shoulders were not made to bear our Fathers sins. As *Lipsius* embraced the reproof of *Scaliger*, saying, *Te iudice placebit panem ipsum damnari*; so we must not only kiss the Son lest he be angry, but even kiss the very anger of the Son. *He* was figured to be the Serpent that stung the *Israelites*, but it was a brazen Serpent; *Serpens sine veneno*, no poison, no rancor of malice in him. *Judicia Dei occulta esse possunt, injusta esse non possunt*, says *St. Austin*.

Strike once upon this rock of justice, and I dare promise a fountain will issue out from thence of fear and reverence not to provoke the *Lord* by sins and trespasses; for if *He* threaten, shall *He* seem as one that mocks? Shall the Infant put his finger upon the hole of the Cockatrice? Wherefore to make this our use and fruit of hearing at this time: First, to adore the flaming Sword of justice; Secondly, to shun the stroak, the wages of ungodliness. First, that the Tombs of sinners may be Altars of *Gods* righteousness, and then that the zeal of *God* may be dreadful unto man; let these be the parts of this discourse.

First, We must put the cause formost, the cause of all the wrath that follows, and that both general, it is *iniquity*, and with an instance *his iniquity*. Then follows the subject, not only answering to each part of the cause, *man* and *that man*, but a subject it is *ex abundanti*, you would think as if mischief had been kindled like piles of wild-fire, for it spreads about to strangers and home-born, to the reasonable and to the dumb, nay, to the quick and dead, *that man*, *not alone* is a troop of them which were consumed. Thirdly, here is an affection brought in by the cause you wot of before into this plentiful subject, alas let us not call it an *Affection*, let us use no Art, it is *perishing*.

The Cause, *Iniquity*; the Subject, *Achan*, but *not alone*; the Affection, that *he perished*; you see I have made a demonstration of the Text. Now let not any man make it a fallacy to deceive his own soul; doth not the cause deserve severe arraignment? Then blaspheme not as the wicked do: *He seeketh an occasion to punish.* *Cruda est cicatrix criminum oletque ut antrum Tartari*, says the *Divine Prudentius* in the subject; Did one hair of an innocent person fall to the ground? Then murmur not against *God*, turn thy wrath upon the sinners and the heathen which have not known his name. But is it too much to perish for all this? Was the chastisement beyond measure? Then let us say we are vexed and sore smitten; then indignation lieth hard upon us like *Rehoboams* Scorpions. Remember how the Heathen described justice in their *Idol Jupiter*, it was *Aquila cum fulmine*; an Eagles eye to discern a fault, a *Thunderbolt* to strike a Malefactor, and the way thereof is as the way of an Eagle in the air, when at the highest pitch we cannot see him: Wherefore address we attentions to hear the cause, how *that man perished*, &c.

I have seen *malum sub sole*, says *Solomon*, evil under the Sun. He might well tell it for a wonder that such a difference should light together. The *Sun* builds up nature like a Giant, *Psal. xix.* and evil pulls it down as fast like a Monster. It was the vision of *Moses* at Mount *Horeb*, *Exod. iii.* a flame of fire in a bramble bush, and he that will look like a Prophet, shall see there is nothing among us but *Flamma splendoris divini*, or *spina peccati*. I renounce the *Manichees*, I make not two main causes

causes, good and evil: but I say, every thing shews the brightness of Gods glory shining in his works, or the thorns and briars of sin in the defacing thereof; such thorns were the sinful *Jehusites*. I would the world were as free from it as the Song ^{1 Sam. 23.} of Solomon, wherein the name is not once to be read lest it should breed a discord in ^{26.} the tunes of love.

There must be sin, there must be heresies, but sin what art thou? Alas that every man can sooner sin than tell what it is. When we talk of it, then it grows upon us; when we forget it, it encreaseth more; when we hate it, then we sin because we do not hate it as we ought; but call it in one word as St. John doth, *ἀνομία*, the breach of Gods Law, and you have said enough. Me thinks Moses made the definition, when spying the trespass, the Calf they worshipped in Horeb, He cast the Tables from him, as who should say, the Law is broken.

Only here is the difference, the Tables were crackt in few pieces perhaps, but the Law hath been ground like the Idol into powder, so that a remnant is not kept whole in man. St. Paul, *Rom. iii.* reduceth sin into every part of us, both soul and body, as unto certain common places, or you may call it the Geography of wickedness, *There is none that understandeth*, thus our reason is ignorant; *none that seeketh after God*, our will is disobedient. If the Leaven be so bad, what hope remains in the lump? Our tongues have used deceit, and the kisses of our lips envenom like the Asp. Our feet are not lazy, but swift to shed blood. Our eyes not dim, but wanting before them the vail of reverence, *There is no fear of God before our eyes*. Our throat not cramm'd up or strangled, but wide as an open Sepulchre. Was Goliath more furnished to do evil with that tomb of brass upon his body? Was Esau more rough and hairy from the crown of the head to the sole of the foot? Or that Hermogenes, whom the Wits of Greece plaid upon, that the Rasor knew not where to begin *κεῖθεν τὴν κεφαλὴν ὅθι ὅλον ὡς κεφαλὴν*, for all his body was but one lock. As we bring bloody bodies into the world, *Tabepolluti, & occisis magis quam natis similes*, says Plutarch, so we bring a most wretched soul. That as Marius could shew no honourable Pedigree for a Consulship to the Senate but thirty six wounds in his Breast, so we cannot shew the glory of our immortal and heavenly created soul, her Pedigree from God by reason of the wounds which stick fast upon it. Aristotle said our soul was like a fair skin of Parchment wherein nothing was written. O that it had been so; they are rather like Ezekiels book within and without, written with woes and lamentations; or as Plato speaks of Dionysius his soul, that it was scribbled all over with evil Characters. What an enditement may be made of this cause then when iniquity is a blemish all over, as the whole bird was dipt in blood, *Lev. xiv.* which was an Emblem of our pollution. No words can sufficiently describe it, but as one speaks of the Spanish Tyranny over the Indies, the best Rhetorick was to besmear a bloody leaf to express it.

Sin in its Essence is confederate with death and punishment. It is the obedience of dumb creatures to chastise it. The Earth waxed evil in bringing forth Plants and fruits, when the choicest mold of it did fail in Adam, it would not be so fruitful for a Sinner as for an Innocent. The Prophetess Deborah knew so much Astrology that the Stars in their course fought against the Tyrant Sisera. *Et navicula Petri in qua erat Judas turbabatur* (says St. Ambrose;) the Sea stormed at Peters Ship when Judas was in it; but these are senseless scourges, and God applies them. What need I speak of Phinehas his righteous passion that killed the Princely Adulterer? If the Angels might have their will no Tares should stand in the field, they would root up every thing that had not the blade of Wheat. But these are all heavenly Souldiers, and holiness provokes them. Well, let the Devil be the judge and he delights both to accuse and punish. Put it to evil men, and they think Naboth should die for cursing God and the King. The vilest persons for the most part are the Satyrs of the time, and tax all the world like Augustus. Nay, put it to the sinner himself, put it to Cain and Judas, they find no favour, no mitigation I dare say in the Court of their own conscience, *Prima est haec ultio quod se Judice nemo nocens absolvitur*.

Let me lead you on with this distinction betwixt *in*, and *propter*, to perish in iniquity, and for iniquity. Sin is not always the *propter*, the moving cause of Gods chastisements, but sometimes the trial of an heroick faith, so it was in Job. Sometimes the confirmation of grace, so it was in St. Paul, the Messenger of Satan was sent to buffet him, that Gods grace might be sufficient for him. But (*in iniquitate*) is certain truth, the wrath of God lights not but where transgressions have gone before.

before. Thus the Disciples were at a loss, *Joh. ix.* Did this man sin that he was born blind? How was that possible in his Mothers Womb? But was the sin of his Father, or the guilt of his Mother imputed to him? The imperfect fruit of the Womb could do no evil, the offence of his Parents must not be thought his evil. *Rabbi quis peccavit? Nec ille nec parentes,* says our Saviour; neither for his, nor his Parents sins was he born blind, but that the works of God might be made manifest in him. That was the cause; and yet a mote had not troubled the eye of this blind man but that a beam of sin had possessed it before, in his Mothers Womb, I mean by original corruption. Alas that we should be grown big enough for punishment before we are born to nature? *Sabores* being but a breeding at the death of his Father *Vasarenes* (as *Agathias* reports) the Soothsayers foretold that his Mother should bring forth a Male child, and he was crowned in her Womb, his honour began the soonest I ever read of any; and his guiltiness of sin, and obligation to Gods wrath began as soon as the soul did inform the body.

If ever there were a Paradox in the world, which Turks and Infidels hitherto have shamed to maintain, it is the contrary to this doctrine that some iniquity is not the cause of perishing before the wrath of God. *Peribit in iniquitate*, it was ever good Divinity before *Mariana*, and some Jesuits have perswaded desperate castaways to be saved by iniquity. Saved did they say? And for working abomination? O are not the tender mercies of the wicked cruel? *St. Paul* comforted our Mothers in their travel, that the woman should be saved by bearing Children into the world, they teach Reprobates to purchase a Saintsship, by murdering such whom the world is not worthy of? Slaughter and bloodshed says our Philosopher, *Rhet. 1. lib.* are not fit to make a question for discourse, because it was never disputed by some either to be lawful or tolerable. Nay in the second *Eth.* ἡδέποτε πρὸς τὴν ἀνδρῶν φονίαν κατορθόται, nothing can make Murder a good action, much less Treason. But this was the pity of a Philosopher, and *Alexanders* Courtier, not the stomach of a Jesuit, and a grand Inquisitor. If all the Saints should appear before God with the Instruments of their Piety, *Moses* with the two Tables, *Aaron* with his Rod, *David* with his Psalter, *Dorcas* with the Garments of her Charity, would you look for a Priest among them girded with a bloody knife? Or a Villain provided with fire and Gunpowder? Who would look for it? Except as when the Sons of God stood before the Lord, *Johi* and *Satan* also was among them. Nay, heaven and earth shall pass away before *Peribit in iniquitate* become Apocryphal, before the Wormwood of sin become the Palm of immortality.

Thus much for the cause in general, but what offence his iniquity did give, the sin of *Achan* will ask a peculiar and a larger trial. You are deceived if you think it was but Larceny, or greedy pilfering, if a Thief steal he shall restore fourfold, says the Law, or seven fold, says *Solomon*, when stealing grew worse and worse; that was the most of it. But God saw more pernicious faults in *Achan*; for his justice is not *fideli in minimo*, sharpest against small offences, like the Popes Decretals, which enjoyn a Priest forty days penance if he spill one drop of the Cup of the Lords Table, and but seven days penance for Fornication. But hainous was the fact of *Achan*, first in scandal, that an Israelite, preserved so long in the Wilderness, one that fought the Lords Battels, and came always home with victory, that he should be the first that trespassed among the *Canaanites*, the heathen that would blaspheme the living God.

Secondly, In disobedience that *Josuah* his noble General made the head of all the Tribes by Gods appointment, and *Moses* good liking, and *Eleazars* Unction could not command to be obeyed.

Thirdly, In faithless covetousness. That since *Manna* did fall no more from heaven about their Tents, the Lord did heed his people no longer, every man must catch what come to his hands, so *Achan* took the accursed, &c. Here is scandal to them that were without; within themselves contempt of the Lord and his servant *Josuah*, in his own heart an inordinate desire to grow rich and sumptuous. I do not make *Achans* fault the greater, that Gods vengeance may be more plausible, as *St. Anstin* spake of disgracing *Cacus* to honour *Hercules* the more, *Nisi nimis accusaretur Cacus parum Hercules laudaretur*; but remember my scope is all one with *S. Pauls* Interrogatories, with whom was he grieved? And to whom did he swear in his wrath that they should not enter into his rest?

If there be any delight in comparing sins as the Prophets use to dash the Idols of *Jerusalem* with the Idols of *Samaria*, me thinks the first transgression of the Garden of

of *Eden*, and the pleasant Land of *Canaan*, almost another *Eden*, are very sembla-
ble. *Eve* walking in *Paradise* saw the fruits, and her eye enticed her to take that
which was forbidden, and then she hid her self out of *Gods* sight. So *Achan* treading
upon the soil of *Canaan* saw a *Babylonish* Garment, and his eye enticed him, and he
took it when it was forbidden and accursed, and hid both the Garment and his sin
from the sight of *Josuah*.

But those are impudent crimes like the forehead of an Harlot that leave their
memory to the evil world to be the first examples of transgressions, cursed be that sin,
for it festers into scandal, and unhappy shall be their end that fly from the Lord till
they be left as a Beacon on the top of a Mountain, and as an Ensign on a Hill, says the Pro- Isa. 30. 17.
phet *Isaiah*. Many offences had never been committed, or else brought forth by a
worse Generation long after, unless an evil Author had made the way known and
easie for our corrupt nature; therefore the first that gathered sticks, and broke
the Sabbath, the *Shilonites* Son the first that cursed, impious *Gebazi*; the first that took
sinful wages for the gift of *God*; *Ananias* and *Saphira* the first dissemblers in the *Pri-*
mitive Church, *Achan* the first Malefactor in the Land of *Canaan*, these had their por-
tion suddenly, and drunk the Cup of *Gods* fury unto the dregs thereof. I know not
how fatal it is, but since the small trenches of *Rome* were filled with too much blood
of *Rhemus*, anon after they were digg'd, massacres, and persecutions have never
departed from that unlucky building.

As the heavens are spread above us, and seem to speak like the Statue of the *King*
of *Egypt*, *In me quis intuens pius esto*: So the ground whereon we tread sometimes
quakes and seems to be too holy to be defiled. But if ever there were an *ἀτοπον*, or
incongruity of place to say unto sin, *exi foras*, this is no ground for sinners, was it
not the Land of Promise? A small sin in *Canaan* was greater than a fornication in
Egypt, a trespass in *Jerusalem* is worse than an Idol in *Samaria*. Had this deed been
done in the Wilderness, or in the paths of the Red Sea, it had been more tolerable,
as one speaks of *Pompeys* obscure death in *Egypt*, a thousand Leagues from *Rome*,
Procul hoc ut in orbe remoto abscondat fortuna nefas, the offence had not been so notorious.
But the *Angels* themselves do wonder in a field of choice Wheat, *Unde zizania*?
Lord whence come Tares? Will you resolve the Prophet *Jeremy* the same question?
He makes very strange, *fidelis civitas*? How is the faithful City become an Harlot?
To use the *Lords* own Sacrifice, with the Sons of *Eli*, for Riot and Extortion; his
own Supper for drunkenness, with the bad *Corinthians*; to employ the soyl of his
own blessing as the High Priests did *Aceldema* to bury the accursed treasure, this is
scandalous to the weak consciences which are without. What will the *Heathen* say?
Are these the peculiar Nation whom the Lord hath chosen?

And woe unto the World because of scandals. Mark how many Ages, how much
ground our Saviour compasseth in (*va mundo*) one Age is but an hour-glass of time,
these will lie in our memory for ever, like the pain in the *Shunamites* head, *caput dolet*,
it may be our death. *Va mundo*, the pale horse wounded but the fourth part of
the earth, *Apoc. iv.* but scandals may cover all the four Quarters like the flies of
Egypt.

O you that live in *Canaan* upon holy ground, on Faery Land as we call it, whose
vices the weakness of some would be proud to imitate; why will the Lord reckon
not only with the Goats on his left hand, but with the Sheep of his right hand in
one mighty day, since in particular the last minute of every mans life is the first
minute of his trial? Why is there one day of judgment since there have been a
thousand long ago both for glory and condemnation? Because though corruption
have seized upon thee in the Grave, and so much of thy dust remain not as may
offend a tender eye; yet thy sins may live, and he that looks upon them may con-
ceive spots like the Flocks of *Jacob*. I do not excuse those tender ones that turn a
fore eye more carefully from the Sun which would make it smart, than from an ill
example that will cast a dark shadow upon the soul. The man in the Comedy that
made *Jupiter* his leader to commit Fornication (says *St. Austin*,) *Nullo modo pec-* Ep. 202.
casset si Catonem imitari maluisset quam Jovem. But yet it was a fault in you that re-
moved not the stone as the *Angel* did, but cast it in the way against which he
stumbled.

It is a good Meditation that the soul of that man (let it consult with it self)
will never attain to a perfect peace that made another sin. I am reconciled unto
God in *Jesus Christ*. Could I wish any more? Yes, I shall ever be unresolved whether
he be reconciled unto *God* by repentance whom I entangled by my occasion. *David*
in

in his one sin polluted *Bathsbeba* with his bed, *Uriah* with drunkenness, *Joab* with cruelty. *David* asked forgiveness, I find it in his Penitential Psalms, I never read that *Uriah* did so, or that *Bathsbeba* did the like, I hope the best. I never find it where *Joab* did repent, I fear the worst. And could *David* be at peace if *Joab* perished. The Tyrants of *Thrace* think themselves never secure in their Thrones but by the destruction of their kindred and brethren: but unhappy are the Saints of *God* if they rob his Kingdom of any that should reign for company. And how is that done? Never worse than by that scandal which christens sin with a name, as the *Sodomites*, *Simon Magus*, the *Nicolaitans*, all Masters of Heresies; woe unto such as are the Parents of transgressions. Like *Achan*, that perished not alone in his iniquity.

The second part of his iniquity is *disobedience*, the Canker-worm that eats into the heart of *Sovereignty*. Thine eyes shall not spare the City; all shall be accursed, put not your hand unto the spoils lest you trouble *Israel*; this was a Proclamation from *Joshuah* their Prince, but Laws could not be heard in the noise of the Battel. Should I ask these unnecessary burdens of a Commonwealth, whether the most riotous Malefactor expects not the protection of the Law to belong unto him? I know he would claim it; And why not the obedience of the Laws? The Earth and Water of our Country do no longer pertain unto us than our duty and allegiance doth deserve them. And to say truth, obedience is no less necessary for the happiness of the Subject, than for the prosperity of the Prince. It is true that *Epaminondas* said when the *Thebans* praised his Government, and said, they were happy that he ruled so well: Not so, says *Epaminondas*, the Commonwealth is happy because you obey so well. And as fit to this purpose is that pretty Emblem of a Graft flourishing when it was bound about to the stock (*Per vincula cresco*) as if the bonds of Government made the Kingdom flourish. The World was never so unruly, and therefore never more unlucky than under the Emperour *Maximilian*, whom his Subjects called by a nick-name (*Rex Regum*) a King of Kings, because the People lived Lawless, rather like Emperours than Subjects. *Nazianzen* says, that the two sins of *Julian* (did you ever hear of worse?) were ἀπεσταλκός and ἐναντιότατος, Apostacy of faith against *God*, and a mutiny of Rebellion against *Constance* the Emperour. I do not wonder at it if *He*, that fell out first with *God*, then transgressed against the King, the Lieutenant of *God*. Ταῖς ἀπρότοις συνάφαις ἕμεσται, *God* and the King are knit together by an invisible copulation.

Plutarch called the Discipline of *Sparta* a most flourishing Commonwealth, μελέτη τῆς ὑποταχῆς the Exercitation of obedience. And our Saviour, who was made obedient unto death, prefers (*factus obediens*) before (*factus ad mortem*;) his word was, *Obedience is better than Sacrifice*, that is, more honourable than death; Because (says *Aquinas*) in Sacrifice we give up but the flesh of beasts, but in Obedience we offer up our own will. The love of the Centurion to his Servant was wonderful, to make such means to Christ by all the Elders of the Jews for his recovery, but he deserved it by that description of his Souldiers, *I say unto one go and he goeth, to another come and he cometh, and to my Servant do this and he doth it.*

Yet you know not the rebellion of *Achan* until we examine it by the fifth Commandment of the Law. There *God* blesteth the true *Spartan* Discipline, which stands demurely before Government like the Sacrifice bound with cords to the horns of the Altar. Honour thy Father and Mother, &c. Indeed it is a blessing most emphatical, that thy days may be long in the Land which the Lord thy *God* giveth thee. Why, *Canaan* was that Land; and cursed *Cham* (the worst thing that escaped the Flood) the Father of *Canaan*, this ungracious Son made himself sport with his Fathers nakedness which he should have covered. Would he not do the duty of a Son? He shall do the duty of a Servant, nay, of a Servants Servant, a Servant of Servants shall he be, *Noah* did speak it in Prophecie. And indeed *Israel* won him, and wearied him out of *Canaan* the fruitful habitation. And could *Achan* think to enter upon this Inheritance fulfilling the same sin (*ipso facto*) which dispossessed the *Canaanite*? Shall *God* and *Heaven* change for the worse? Shall the Lord cast out the disobedient, and plant in the rebellious? No, if *Adam* be turned away, an Angel must come into Paradise.

I will not say the Oratour said wrong, *Generosus est animus hominis magisque ducitur quam trahitur*. Our mind is free and noble, and would rather go alone than be forced to duty, yet I have often wished that *Canonical Obedience* lay more strictly upon the Clergy above all other Professions than it is exercised; it is the sweet lenity of our Pilots, that gives us Sea-room to sail at random. Mistake me not, as if I favoured blind

blind subjection; when every man in a Colledge of *Jesuits* makes his own will a beast, then he makes his *Prelate* a God. *Solvite Asinum*, unbind the *Ass* for the *Lord* hath need of him. These *Fathers* are hoodwinked, that they may hear as old *Tobit* did of a stolen Calf, I, and worse matters too, but their eyes are put out that they cannot see it. No, I commend to our profession that *ἐνα μᾶλλον τῶν τρόπων* in *Plato*, rather to live by another mans will than our own. As *Nicolaus* the Monk of *Crete* did so obey *Theodorus* as if he had no will at all, *ὡς περ ἀδελφός τις αὐτῷ*. Now *Lord* help us, says *St. Austin*, when our will is grown so corrupt in *Adam*, *Nunc nihil nos aliud quam voluntates esse*, that we should now be nothing but will and wilfulness. *Constantine* the Great was so dutiful a Son to the Church that he was called *Pupillus* in scorn, as if he had been under age. I had rather be called any thing than *Pope Gregory the Seventh*, that spurned against his *Lord Henry* the *Emperour*, that all were ashamed of it, (*Et ipsam Cathedram crepuisse mediam*) says *Brenno* their own and a *Cardinal*, the Chair flew in pieces wherein he broke his Allegiance to his *Lord* and *Master*. I conclude this part of *Achans* sin with *Samuels* speech, *Rebellion* is as foul as the sin of *Witchcraft*.

I am now come to the last part of his sin, the desire of filthy lucre is the visible mischief, the gross crime which may be felt like the darkness of *Egypt*; this is so notorious in him, as if he had no more faults, as if *Aarons* Serpent had devoured the other Serpents, and been left alone. Will you hear the whole Inventory of the accursed goods which he stole? A goodly *Babylonish* Garment, two hundred *Shekels* of silver wrapt up together. You would think he had his hands full, he could hold no more; (*Et lingulam auream*) as it is *verbatim* from the Original, a tongue of Gold. So that some allegorical *Rabbines* expound the tongue of Gold to be the eloquence which he learnt in *Jericho*. And so would I have thought too, if he had studied the rich Eloquence of some Lawyers, that is a golden tongue, that can dash *Law* against *Law*, and break all as easily as a Cupbord of Glasses. But indeed it was nothing else but a massie Wedge of Bullion: Unhappy was that man that strived to grow rich by *Gods* Battels, lest it proved he fought for his own share, not for the *Lord* and for *Gideon*.

One question I will move here, and so proceed. Why might not the precious things of *Jericho* be taken for their own use, as well as the Gold, Earrings and Ornaments of *Egypt*? Nay, had they not more right to that they won with the sword Exod. 12. than that they borrowed? Or would *Jericho* and her riches defile their hands more than *Egypt* and her riches? Beloved, there was a providence beyond the reach of the *Israelites* (as *St. Basil* made it manifest) in that grace and favour which God gave them to rob the *Egyptians*, for without those Ornaments how could they embellish and beautifie his Tabernacle? In the Wilderness there were no stones to set in the *Breastplate* and *Ephod* but such as were cut out of the Rock at *Massah*, no Silk or Scarlet spun in the Desert. But *Pharaoh* and *Egypt* never dreaming of such a thing, did lend the precious things of their wealth to build up the Ark of God. The material Temple indeed was made up very sumptuous by the spoils of sinners, but God foresaw that his spiritual Temples would fall to ruine by the wealth of *Canaan*, and hence it came to pass that *Egypt* was for a prey, and *Jericho* for an utter destruction.

So then there is no excuse for *Achan* to steal the Gold and Silver of *Jericho* and conceal it, and yet he was not so cunning as we are now adays to put out his wealth to interest. The richest of the Land can answer now adays as *St. Peter* did, if a poor man beg their Alms, *Silver and Gold have I none*, I have bestowed it abroad to thrive and multiply. *Achan* was not so frugal, but when others sowed salt in the fields of *Jericho*, he plowed up the earth to hide a Treasure. A strange Tillage where Salt was good seed, such as God would have, but Gold and Silver were as bad as the Devils Darnel. And it may move a question which of the two was the better husbandry, with *Josuah*, to sow Salt in the ground, or, with *Achan*, to bury Money? *St. Basil* is chiefly against the latter, *μακίαν δεσύνει* &c. That is an outrageous madness, while the Oar of the rich Metals was in the earth, to cross the Seas to dig it out, and when you have it, to lay it up again to the same unprofitable mold which first afforded it; as unnatural as for *Zarab* to draw his hand back again into his Mothers Womb. The Earth, I confess, was the fittest Altar to offer up such a Sacrifice to the Prince of darkness, but I would not, says *St. Paul*, that you should have fellowship with Devils.

See what it is to be covetous, what it is to be an Idolater, as *St. Paul* says. Or if you think *St. Paul* was a poor Apostle and spoke too much, the Devil is wealthy, and

you may trust him, *Mat. iv.* *All these things will I give thee if thou wilt fall down and worship me*, the Tentation is to begin in covetousness, and end in Idolatry. But tremble at the fall of *Achan*. What might not he say for himself that any Parchment Usurer can say for himself, I hear what you can think. *Achan* stole his goods, and I think he won them as fairly as ten in the hundred. *Quicquid male partum est*; whosoever gets his Riches sinfully. Do you know any such? *Quicquid inopi detinetur rapina est, & furtum est*. Who steals now? But you have Children to provide for; it is the fairest excuse of *Mammon*, and so had he. And if he laid up all this booty for their inheritance, (as by the event of the judgment it is likely he did) their Legacy was their death. *Hector's* Sword, and *Ajax's* Girdle, as the *Proverb* goes, *they perished in his iniquity*. But was not the Gospel (says *St. Basil*) written for the Married as well as for Virgins? Give on, give all unto the poor, and thou shalt have treasure in heaven. Or did you ask Children of God to neglect his Commandments? I put you too much into your Element to think of Riches, and know you love to hear the noise of it, and, which is more, to hear them taxt. And here is the difference between the Usurer and the Preacher: Every Usurer would have no more such sinners as himself, and the Preacher would have none at all. But if Riches be your blessing, O turn not your blessing to a curse.

And what greater curse than to build a house and not possess it? to plant a Vineyard and not eat of the fruit of it? To provide Cloathing for the body and never wear it? Thus *Haman* cast about to put the *Kings* Robes on his shoulders, but the Gallows prevented him. *Gehazi* was furnished with two change of Raiments, but his body was made unfit to wear one by Leprosie. And *Achan* had provided a *Babylonish* Garment, but it proved as fatal as his winding sheet. Faithless sinner, could not God provide for him except he stole a Rayment? Why, the *Gibeonites* came to him in pieced cloaths rent and thread-bare from the next Villages, and his Apparel decayed not; but he came to the *Gibeonites* in new furniture from beyond the Red Sea, and the vaste Wildernesse. Why should he cover more change of Raiment if one Attire were so constant that no use could consume it, no Moth could fret it? What glory were it to be like a Peacock, says *Tertullian*, (*Toties mutando, quoties moriendo*,) as often as she moves her self her feathers cast a new beauty and apparition? The Fowls of the Air renew but certain feathers, the Trees do not cast their bark, only the accursed Serpent changeth his skin at appointed revolutions. *Jam positus novus exuvius nitidâque juventâ, &c.* And this holy people the Children of *Israel* wore their Garments forty years like their skin and bone, and *Achan* loathed it for continuance, which some devotion would have kept as a Relique for the strangeness.

De Pallio.

Is there any of the *Israel* of God among us that hath enticed strange fashions and *Babylonish* Garments to be brought into our Land? What a question is that? They do not hide it in their Tent like *Achan*, they dare profess their names, it is their boasting to have brought comeliness into the Kingdom; the Court admires it, and yet I could adjudge, with *King Artaxerxes*, his Gardener to be the better Commonwealths man, that had the Art to make Pomgranates fairer. What *Suetonius* spake of *Caligula* in high disdain is become a decency in our Land, *Neque civili habitu, neque patrio, neque virili, neque humano vestitus est*. First, not modest apparel, that is worn out of use, nor according to his own Country fashion. Who knows what that is in *England*? Nor in the Attire of his own Sex, we are come to that, one Sex changes into the fashion of another. Nay, he went not like a reasonable man, but like a beast. This only remains from Gods judgment that, like *King Nebuchadon-sor*, at last we should be cloathed like beasts and Eagles. *Anacharses* a *Scythian* reproved for his blunt language, despised the Elegancies of *Athens* with that Elogy, *Anacharses* speaks Solæcisms in *Athens*, and the *Athenians* speak Solæcisms in *Scythia*. Such a Critick as he was in the Tongues, such an esteem ought we to have of Rayment. Every Fashion is an ornament in its own soil, *Achans* *Babylonish* Garment had been unseemly and exotick in the Land of *Fury*. And since cloathing is but the covering of our shame, to be so curious and divers to hide our shame is filken hypocrisie. Our Saviour put forth a Parable, that *Solomon* in all his Royalty was not cloathed like a Lilly of the field. The comparison will not enter into the eye of man, that the wild Flower, to day sprouting, and to morrow in the Furnace, was of such Orient colours as the *Kings* Robes. But do you mark it? Modest Nature had arrayed the one, and Luxury the other; it is *Solomon*, not on worky days, but in all his Royalty; not *Elias*, or *John Baptist* in their rough skins; no, our very bodies are comlier than the souls of beasts, but the *King* of *Israel* sumptuous Cap-a-pe, that was not cloathed like a Lilly of the field.

Give

Give me leave to step aside into one question and I will return again. Though *Achan* should have burnt his golden fleece in the flames of *Jericho*, may nothing be preserved for the use of *God* out of the dens of pollution? May not a comely Garment be put on at our *Liturgy*, yea though it were worn in *Babylon*? *Quomodo scriptum est*? Shall we put it to that, and so make a *Canon*? *Saul* disgraced himself as basely as if he had fought *Asses* again because he preserved *Agag* and the fattest of the sheep of *Amalech* for a sacrifice; and *Achan* was a common mischief that gathered up the goods of *Canaan*; all this is true, but it was done by an especial word of *God*, and that will make no rule as the School confesseth. Again, *Moses* employed the Censors of *Core* and *Dathan* to make golden Plates for the Ark, the Instruments of the rebellious for the use of Sanctity. This also is too slender to make a rule, for it was done by the appointment of the Lord. But when no particular revelation, dream, or vision is sent from *God*, must we needs do as the *Roman* Army did when it won *Tarentum*, *Infelices Divos populo Tarentino relinquamus*, touch none of the *Gods* that kept their Enemies City? Or may not the Church be judge? May it not spare or destroy? Yes, I will prove it by the Book. In the first of *Ezra* *Cyrus* brought forth the Vessels of the Lord which *Nebuchadonosor* had put in the house of his *Gods*, even those did he restore to *Shezbazzar*, and *Shezbazzar* brought them for the service of the Lord to *Jerusalem*. The wearing of our Surplests, and other holy Robes, is the thing I aim at, for the comeliness I call heaven to witness. Such white Robes the Saints wear, *Apoc. xv.* Such our Saviour seemed to wear at his Transfiguration, *Mat. xvii.* And such alone (and not the Bells and Ephod) the High Priest put on to go into the *Sanctum Sanctorum*, *Lev. xvi. 4.* And all this the Fathers approved in the Primitive Church, some of whom came so near our Saviour, that almost they touched the hem of his Garment. None of this is gainsaid by the Learned, but the blame is that they have been polluted in a strange Land, like sweet roots steep'd in Wormwood, pleasant enough of themselves, but they have lost their rellish. Well, I told you the Church of *God* entertain'd their holy Vessels again when the Heathen had quaffed in them to their Idols, and such a Church it was that depended nicely upon Ceremonies and bodily defilings. The Devil used the Scripture, is the Scripture the worse for that? Parrats and chattering birds are taught sometime to speak our Language; shall I like speaking the worse, and turn silenced Minister? What shall become of all the rich endowments which the Church received in Popery? Shall Superstition be bountiful, and Reformation Sacrilegious? It is unadvised *Martinism*, and nothing else, that frowns against the sumptuousness of the Church, Build up an Ark a *Gods* name out of the spoils of *Egypt*; we are not warned to destroy with *Achan*: O let him perish alone in his iniquity.

This shall serve to be spoken for the first part of my Text, the iniquity which betrayed *Achan* unto the vengeance of *God*; which iniquity consisted of scandal against all the Host of *Israel*, disobedience against *Josuah*, covetousness against his own soul, the subject of the punishment follows. And first, if we dare look upon our own death, and are not afraid to see our own blood spilt, *homo perit*, I must tell you, man perished in iniquity. Do you call to mind what *Mordecai* said to *Esther*? Think not that thou shalt escape in the Kings house, there is no sanctuary in earth, but that all must die, or all men must be changed, says *St. Paul*. For as it was written upon *Hectors* Tomb, *Non Hector illic, Troja sed tumulo jacet*; so we may endite upon the Grave of *Adam*, *homo perit*, here lies Man and his Posterity. Surely, if the *Jews*, returning from Captivity, could not chuse but shed tears to see the building of the Second Temple, having remembred the glory of the First: So, who can look upon mankind in the state of misery without pity and compassion that can remember him in the days of peace and innocency?

Should we consider what variety and new delights *Adam* and *Eve* had before them to meditate upon, the beauty of their own original righteousness, the Tree of the Garden wherein all the beasts of the Forrest do move, Heaven and Earth spick and span new to look upon, and we may say as *Epaminondas* did concerning a worthy Captain that died in the Camp at *Leuctra*, *Quomodo vacavit huic in tantis negotiis mori*? How could this man spare any leisure to sin and die? A strange misfortune! *Adam* was set to dress the Garden of *Eden*, and proved the first weed thereof in his own person; wherefore *Joseph* of *Arimathea* built his Tomb like a birds nest in his Garden, in remembrance that a trespass committed in a Garden was the first occasion of Tombs and Epitaphs; and is it not usual to this day to cast up our Graves after the similitude of beds in Gardens? In the state of innocency our meditation

should have been only concerning the immortality of the Soul and Body, but now we are constrained to study this Lesson as much as any for our healths sake, *homo perit*, how Man comes to die, and read learned Lectures upon our own Carcasses and Anatomies. And it is not in vain that we place the heavy remembrance of an Anatomy before our Almanacks, as if we were to prefix that *Memorandum* for a Diary, before every day of the year, *homo perit*, that our flesh is come unto corruption, and that our days are consumed in vanity.

Yet the fear of common calamity is most often forgot in every mans private security. To tell you that man is come to destruction, it is but a name, and a sound, and a second notion, and seems to be nothing to us in particular. We sit in our glory among Gods threatnings like King Solomon in his Throne among dead Lions which could not bite us. But point out at Achan, or Saul, or any sinner set apart for the view of the World, and it will work upon us. Mark it if it be not true: for who ever put on sackcloth, or cast ashes upon his head for St. Peters Prophecy, that all the World and the works thereof should be burnt with fire, and the Elements melt away with heat? But if Jonas denounce fire against one City, and say Nineveh shall be destroyed, then Nineveh will prevent those ashes which her Enemies would bring upon her, and fulfil Jonah's Prophecy in the ashes of repentance. O come not to view Gods Judgments as vain people do to the execution of some Malefactor, that know who it is must suffer, and that they shall stand by, and fare no worse but to behold it: but look upon Gods threatnings as upon some curious Picture which in thy fancy seems to look upon thee only, and have such a touch of conscience at *iste perit*, that man perished, as King Belshazzar had in his Feast of wine: when Gods hand wrote upon the Wall, he perswaded himself that *index digitus*, the finger pointed at no other, but himself alone.

Now let us go one step lower, to Pilates *Ecce homo*, behold the man. Behold Achan the Son of Zerah, that man perished not alone in his iniquity. Achan that had out-lived the corruption of his young years, and was grown in age able to go to warfare, to have many Children, to know how to steal from God, and dissemble with Josbua, doth his hoary head go down with peace into the Grave? King David reprieved Shemei his bitter Enemy unto the Reign of King Solomon, Solomon reprieved him till his fault was almost out of mind. *Quem saepe casus transit aliquando invenit*, did his head go down with peace into the Grave? Like the Web of Penelope all that hath been wrought in the year may be unravelled out in a night. *Crescant* says God to the Tares, *Matt. xiii.* may let them grow and sprout up, and then cut them down, and cast them dry into the fire.

Secondly, He that was spared among all the dangers of the Wilderness is consumed in the City: He that could escape the Pilgrimage of forty years is doom'd to die in Canaan: He that was not devoured in the fire of Taberah is burnt in the Valley of Achor. As Aristotle speaks of Homers Poetry, when he set up Walls for Troy in one Book, and pluckt them down in another, *τείχος ὃ ἐποίησεν ἠφάνισε, murum Poeta quem finxit delevit.* So God can deal with us, set us up, or pluck us down; but we are less than Walls. They that walk in the night preserve the flame of their Torch or Candle from winds and Casualties abroad, which notwithstanding they put out when they return to their home. So Achan that walked over the Sea, when the Bridg was under water, and liv'd among Scorpions, and was not consumed in the Sedition of Dathan, nor slain in the Battels of Moab, yet in *portu naufragium* the Vessel is not cast away in the Ocean Sea, but in the Haven, and his light is put out at home in the long expected Canaan. Thus Judgment follows Judgment, as Antigonus said when he spoiled Asia, *ἐθέλει τὴν Ἀσίαν Ἀλέξανδρος ἔγω δὲ καλοῦμαι.* Alexander cut down the rich ears of Corn, and he pluckt up the Stubble after him, so the Armies of rebellious Sinners had been mown down in the Wilderness, Achan and some few more were pluckt up like Stubble, when Judgment seemed to pass them over.

Note this thirdly in Achans person, mischief did light upon him, not in the hunger and thirst of the Wilderness, not in his poverty, but having compiled much riches together, enough to purchase a good Fee-simple in Canaan if the Lord had not given him his Portion. Men think themselves now adays past the Law and penalties of death, when they have sinned so much that they are grown wealthy in iniquity; because, if need be, they can buy the favour of the Judg, and he that has Achan's wealth, a Wedg of gold, and two hundred Shekels of silver, *legit ut Clericus*, I warrant him, he is a learned Clerk, and deserves his pardon. But this man,

man, when he began to say *deliciare anima*, when he was furnished to live sumptuously, then he is cut off, that as *Solomon* says, the remembrance of death may be bitter to that man, who thought it pleasant to live. This was *St. Austins* rule when he was old, and had learnt the World. *Mundus ille periculosior est cum se illicit diligi, quam cum se cogit contemni.* I fear no hurt from the World, when it goes against me, and casts a froward look upon my fortunes, but my danger is near at hand, when it smiles and flatters me, as if all were happy. When *St. Basil* observed how carefully Kings and Princes gathered up Pearls into their Treasury *α περι αργυρους η, αυτους διεσπασται*, which the wise God to shew the contempt of them had put into Oyster-shells, and scattered about the Sea-shore as vile and unprofitable. You do not well, says he, to make a Treasury of that which is so mutable in the Generation, and will ebb and flow from you like the Sea which begot them. Fortune never stood long upon a Pinacle, *summo stare loco nescia*. The Sponges that swell with liquors are most likely to be pressed and emptied. You do all remember how *Cesar* gloried in his Victory among the cowardly *Asiatiques*, *veni, vidi, vici*, he did but set his feet upon their Soil, and looked them in the face, and so dismaied and vanquished them. 'Tis no more than *King David* tells of himself, *Psal. xxxvii. Vidi, veni, non inveni; vidi*, I saw the ungodly flourish like a green Bay-tree; *veni*, I passed by and fought him; *non inveni*, he was quite gone in the twinkling of an eye, I could not find him. Epist. 144.

Now recollect these three qualities of *Achan*, who was more likely to prosper than a Souldier in the flower of his age, a joyful man at his journies end in the Land of his peace; a wealthy man in the plenty of his riches? Take it to thought all you that have the World tied unto you with a threefold Cord of health and peace and prosperity, which men dream as if it could not be broken; for it broke like Tow among the sparks, and *iste perit, &c.* But as *Demades* said when news was brought that *King Philip* was dead, and there was no other talk among the people; Peace says *Demades*, if he be dead to day, he will be dead to morrow, and the next day following; so I will end my discourse how *Achan* perished, it is the way of all sinners, and not much to be lamented: But for an innocent to be cast away it deserves pity: wherefore *St. Hierom* reads my Text thus, *utinam solus periisset*, it makes not much for *Achans* death, but I would he had perished alone in his iniquity.

There is no word of wonder beside this in the Text: and here we must stay a while, as all the Hoste of *Israel* did when they found the dead Corps of *Amasa* bleeding, what the Spirit of God means by this vengeance, *non solus*, that he perished not alone in his iniquity. It is *St. Austins* rule; *Relevatio mali non fit per communionem cladis, sed solatium charitatis*. To perish together with more than our selves is no comfort at all, but more anxiety. So it made the Scene of *Achan's* Tragedy full, and very bitter, to see 36 *Israelites* that drew swords for the same Victory to be slain about him. On the right hand there is more misery, *nati cruenta cade confecti jacent*, the Sons ask for bread, and their Father gives them stones to stone them. Two things stand before us to be observed, as the *Angel* did in *Balaams* way, first what Companions *Achan* had in his punishment, and secondly how it will stand with Gods justice, that every man should not perish single by himself for his own iniquity.

First his fellow Souldiers turn their backs, and are cut down at the Siege of *Ai*; a sort of men that I presume are prepared alwayes to die, but seldom provided to die well; men that engender great love together, as I think *David* and *Jonathan* did at first, by entring their bodies into the same dangers. Wherefore *St. Paul* did expresse his love to *Epaphroditus* in that name *συσπαικτης μου*, my fellow Souldier, and so to *Archippus*, my fellow Souldier. In the *Roman* Discipline it was held so honourable to save another of the same company that he carried for his reward *civicam coronam*, a Crown upon his head made of the grass of that earth, whereupon he saved anothers life. The infamy of *Achan* was as notorious on the other side, that caused six and thirty to be slain of the Camp of *Israel*. To see that bad things are sure to do us hurt, and the best things are not sure to help us. The Ark of God was sent into the Camp at *Shiloh*, *Arca fortitudinis Domini*, the Ark of Gods strength; *Psal. 132*, and yet the *Philistins* prevailed and the Ark was taken; but if one *Achan* come down into the Battail there is plain treachery in that mans conscience, and his Wedg of gold shall fight more against *Israel*, than all the swords of the men of *Ai*. Good qualities stick close to them which have them, as Virtue and Learning, and we cannot part or bequeath them to any man: Gifts of fortune, as Honours and Riches, may be

be removed to others as you like it. But, it is a hard case, our vices are sure to fall down upon the head of such only as are dearest to us.

Beloved, is it so? Was the hand of the Lord in the battel of *Israel*, and doth God direct the Sword of *Simeon* as well as the books of *Levi*? Those that spend their bodies so courageously for our peace deserve to have their souls well instructed. *Nulla fides pietasque viris qui castra frequentant?* I trust it is but a slander that Souldiers have small Religion, where the Angel of God did draw his Sword at the threshing flore of *Araunah* the *Jebusite* *David* built an Altar. So in every just quarrel it is the Lord himself and his anointed King that draws the Sword. Wherefore do not defile the Camp with oaths, and lust, and drunkenness, for the ground is fit for *Dauids* Altar, and the place is holy.

I have told you what it was to *Achan* to lose his fellow Souldiers, yet the loss was not *Achans* so much as *Fosbuaahs*, and he like a loving Prince did fall upon the ground, and shewed much bitterness for the death of his people. You shall rather find *Achan* distracted in sorrow, between the heaviness of his sins, and the death of his children. It was much that a Mother in the *Maccabees* could exhort seven Sons one after another to despise King *Antiochus*, and to suffer death for the name of the Lord. It is much that *Prudentius* reports of a woman that carried her infant in her own arms to Martyrdom, *Nec tantum osculum impressit unum, vale inquit, ô dulcissime*. Nature can hardly stoop to part with those children unto God in a good cause: but to lose a Son in the anger of God, in the guiltiness of a trespass, O my son *Absolon*, &c. then we are afraid lest they be lost for ever. Give me Children, says *Rachel*, or else Idie, and alas she was but a dead woman in the birth of *Benjamin*. *Elisba* strived to be thankful to his good Hostess the *Shunamite*, he would do any courtesie for her. O, says *Gehazi*, give her children before any thing, and then you please her. The greatest cruelty (that moved *St. Ambrose* against the Emperour *Theodosius*) for the Massacre committed at *Theffalonica* was on this wise: A Father came to redeem two Sons taken captive, and appointed to be slain. He was allowed but the life of one for his money, take which he would. His kind heart equally earning after both, could not say, this rather than him, the elder before the younger, and for want of speedy resolution both were made away before his face. This, says *Sozomen*, cost the poor Father his wits for ever, to think he might have saved one Son and did not. No colours could paint the face of *Agamemnon* where his Daughter was to be offered for a Sacrifice, *Par nulla figura dolori*. As it was said to *Tully* when *Antony* perswaded him to burn his invective Orations, *Commentus est Antonius eripere quemadmodum vixeras*. Fie, said his friends unto him, die rather, for *Antony* would strip you of that glory which will give you life for ever. So all the Pedigree of *Achan* being erased out, *Eripuit Dominus quemadmodum viveret*, God took that from him wherein he might hope to survive; this was not only to put out the right eye of the men of *Jabesh Gilead*, but for a Jew to die without succession, *Christ* being theirs after the flesh, is to go down with sorrow to the grave where all things are forgotten.

Whatsoever else is tumbled into the fire before *Achans* face, it was but καὶ τὸν πρόσωπον, it moved not his eyes to pity, nor his ears to the cries of lamentation. As his body was burnt wherein a soul so covetous did inhabit, so his Tent was consumed with fire the habitation of so vile a body, that Tent under which he was wont to sleep, is cast over him the last time at his death, where he must sleep for ever. And as if every man were afraid to inherit, *Aurum Tolosanum*, his unlucky Gold, it is made away for company, *Et pallium quod debuit cremari crematum est*; the *Babylonish* Garment which was appointed to be burnt in *Jericho* is now fired about his ears in the Valley of *Achor*.

Lastly, The Cattel that should have laid down their lives honourably before the Altar, under the Priests hand for a trespass offering, even those innocent beasts are not suffered to live; how many yellings were about his ears, to resemble the very horrors of hell where there is weeping and gnashing of teeth? A good man, says *Solomon*, is merciful to his beast, as if the beasts feared the better for a good mans sake. And *jure Domini*, the Lordship of man doth extend so far upon the Creatures, that they are *confortes pana*, partakers of the punishment of evil men. The Cattle of *Egypt* were slain with hail stones for the *Egyptians* Idolatry; the beasts of *Nineveh* fasted for the *Ninevites* Luxury; nay, says the Prophet *Jeremy*, the Herbs of the field wither, and the Birds of the Air are consumed for the wickedness of them that dwell in the Land. Dearly beloved, the beasts are but Figures of

of *Gods* fierce indignation, they are our brutish sins, our cruelties more unnatural than the rage of beasts which *God* aims at; it was not worth the praise to *Achan* that the beasts perished in his iniquity, they will and must die with us. *Quicquid antea debebam nolle nunc non possum*. The only Sacrifice which *God* requires is to have them die before us. And so I have done with every thing that partaked in the punishment of *Achan*, I must now commit my self to a Problem of great perplexity, how it stands with the righteousness of *God*, that every man should not perish alone, *in proprio peccato*, in his own iniquity.

I am no *Advocate* against *Gods* Justice, but against the ignorance of man. *Phedon* speaks thus to *Socrates* in *Plato*. I pray you are you not displeased with these unrighteous Judges that have condemned you? O not I, says *Socrates*, and if I were, I would refer the case until I were dead, and then meet *Ajax* and *Palamedes*, *καὶ οἱ ἄλλοι τῶν πάλαιον διὰ νότον ἄδικον τέτυκται*, and would ask them how they could endure a wrongful judgment, and so put up my injury. A reverend opinion of a Heathen concerning the judgment of sinners, how contented would this man have stood before any sentence of *Gods* Tribunal? But to the purpose, this shall be my method to follow the cause in hand. First, That it is self love to our own person which persuades us other men sin and we pay the ransom. Secondly, Heathen men and not *Christians* did first fill the world with that opinion. Thirdly, That the melancholy distinctions of some *School Divines* have abused the truth. But lastly, our Conclusion shall be, that the hair of an innocent never fell to the earth, but that every man dies *propter peccatum suum*, for his own iniquity.

For the first: Nature as it is good and perfect taught us to love our selves, fond and corrupt nature taught us to love our selves too much. Out of this vanity those excuses spring up which make us absolve our selves, and bind others. Let us tell our own tale, and we will say our Fathers eat the sowre grape, when we may be discovered with the bunches in our own hands. Rather than confess our own complection we will bely the Heavens, and say the Sun hath scorched us. *Delicta majorum immeritus lues Romanae*. To pluck in *immeritus*, no desert of ours, we will lay the Child at their door that never begot it. The very *Pharisees* thought themselves so holy, and our *Saviour* so bad, that for no fault of theirs, but for his blasphemies, the *Romans* would come and carry away their Nation. Wherefore says *Socrates*, it were well with some men, instead of travelling, *Si a seipsis aberrarent*, if they could wander from themselves. No man, says *Plutarch*, doth know his own blemishes, because he doth always carry himself about. A Painter brings his work to good perfection when he leaves it for a time, and comes a fresh to view and mend with a second, or third fancy, what the first did mistake. So if we could lay aside our selves, and then resume our substance again, we might spy out faults which now we discern not, nor acknowledge. As who should say, lay down your body in the dust, take it up again in the Resurrection like a Picture cast aside, then I know we shall learn where the fault lies. But self love must not be the judge whether *God* doth punish one man for anothers iniquity.

Secondly, The superstition of the Heathen encreased this error. There was a bloody opinion among them, called *Succidaneum sacrificium*, if you have heard of it, wherein one may lay down his life unto the *Gods* to redeem the danger of another. *Antonius*, the great Minion to *Hadrian* the Emperour, cut off the remaining days of his own youth to recover *Adrian* from a desperate fever. And *Philumena*, passing the love of women, spent her heart blood as a Cordial Julap to recover her husband *Aristides*. Now upon what presumption did they stand? A Principle they had for it, but manifestly against *God* and the Gospel, that every man was Lord of his own life to employ where he would, for himself, or for another. *Vitam approbare alii is quisque debet, sed mortem sibi*; Let us live to have the good liking of other men, but let us die as we like it our selves. And this made them esteem what a conscionable thing *God* had given man when he gave him life. *Hoc est unum quare de vita queri non possum, neminem tenet*; No man need keep it longer than he would, quite contrary not only to *Gods* Law, but the good Philosophy of *Plato*. It is better to die than to live, says *he*, but love not thy self so well to do thy self that benefit; *ἄλλον δὲ πρὸς ἑαυτὴν εὐεργετήν*, stay till some other do so good a turn for you. But O fools and slow of heart to believe all that the Prophets have spoken, ought not *Christ* alone to suffer for the sins of others? The just for the unjust? The plowers plowed upon my back, and made long furrows. Here is plowing, and making furrows, as if there were seeds sown in the wounds of *Christ*, of which we may reap

reap thirty, sixty, and an hundred fold, according to the measure of our faith. So then the Doctrine of the heathen is both against Nature, and against the Sacrifice of Christ. Wherefore these must not be our judges, whether God doth punish one mans person for anothers iniquity.

But *Ventum est ad Triarios*, the third rank of Adversaries are the *School Divines*, left-handed *Benjamites*, able to cast a distinction at an hairs breadth. Whose Doctrine, when it is good, is like the Moon at the Full, light and entire, but perchance spotted: But when their Doctrine is false, it is like the Moon in the Wain, full of horns and distinctions. Give me leave to make proof of it in this cause which I have in hand.

First, Say they, iniquity is visited upon those Generations which did not commit the fault. *Si communitas favet unius delicto, minimè verò ignorat*; If many concur to favour the sin of one man, that man shall not perish alone in his iniquity. It is true, and God hath spoken, *Lev.xx.* If the people do not punish the man that giveth his seed to *Molech*, &c. But what was this to *Achan*? Did he reveal his fault to thirty six Souldiers, or to his Children? Very unlikely that a close sin should be known to so many. Very likely that among his Children some were Infants that knew not what it was to sin, and yet he perished not alone, &c.

Durandus divides the case thus: One is liable to judgment for the trespasss of another *in divino judicio non in humano*. Man must not adjudge man to condemnation for the trespasss of another, but κατὰ τὴν εὐδοκίαν according to Gods good will it may be done. Doth *Durandus* say so? But so doth not *Ezekiel*. The soul of the Son is mine as the soul of the Father, that soul which sinneth shall die, *Ezek.xviii.4.* Mark what the Prophet says, Before his judgment every soul shall escape that is innocent, before his judgment that made the soul, meaning God, and not the Magistrate. In Verse 25. Are not my ways equal? Nay, are not your ways unequal? My ways, you hear the Text. God is defended from this injustice and not the Magistrate.

Thirdly, Some deliver their opinion in this distinction, *In temporali penâ non in aternâ*. A modern affliction, which lasts but for a time, may chastise the Son for the Fathers iniquity, but not an eternal condemnation. For although our bodies may answer for our Parents, being the fruit of their Loyns, yet my soul is not engaged to any but to God alone. Besides, the wounds of the body in this life are like the cutting of the bark of the tree to inoculate a Bud which may bring forth fruit: But *In inferno nemo te Landat Domine*, there is no repentance, no remorse in Hell. So that the Christian use of Gods chastisements is lost in eternal torments, but not in temporal. O take heed of this opinion, to put a draught of gall and vinegar to our Saviours mouth when his lips upon the Cross were full of mercy: My meaning is, do not impeach φιλανθρωπίαν the gentleness of Christ, to say he doth exact a momentary punishment upon a guiltless person: For this were to say, that Adam was not only the Root and publick person of all mankind, but that all other Parents have the same state of prerogative. That which *Pelagius* did impudently deny in original sin is true in actual sins. *Qui remisit Tibi peccata tua non imputabit aliena*. Fear not to bear the burden of thy Fathers sin, when if thou come unto Christ, he will refresh thee of thine own.

A fourth refuge is on this wise: Affliction doth befall a man sometimes *Ex antecedenti pro alieno peccato, formaliter pro suo*. Take an instance to understand it by, a Minister neglects his Flock, a Father the education of his Children. Now the mischief of this neglect may redound to the hurt of God knows whom. So that though the Ministers fault went before their destruction, yet ignorance and blindness in their own heart is the proper cause of the curse which lies upon them, which is all that I labour for in this present controversie.

1.2.q.87.
ar.8.

The last assault made by the *Schoolmen* deserves your observation for the Authors sake, it is *Aquinas*. And his opinion is like *fluctus decumanus* the tenth wave, and more troublesome than all the rest. *Unus puniatur pro altero, modo medicinali non penali*. As who should say, the Arrows of God are shot from heaven as out of a well-drawn bow against the capital sinner. Some that stand in the way are wounded with the Arrows head, yet not out of purpose to wound them, but to heal them. I have learnt a distinction in another place from the same man sufficient to refute him. It is this: Every affliction that gainsays the pleasure and content of nature is first a punishment, then it is a medicine or salve to cure you as you use it. Do you not see the error that *Aquinas* draws upon himself? If to punish one man for anothers trespasss

trespass is unjust and wrongful, except it be like the Acrimony of some preventing Physick then God doth evil that good may be gained from it. O says Abraham, God forbid that the Judge of all the world should do unjustly.

Now do you understand how these cunning *Benjamites the Schoolmen* have cast their distinctions at the truth; just like *Mnestheus in Virgil*, who shot at the Dove and mist it, but cut the string in twain by which it was tied fast before,

*At ipsam miserandus avem contingere ferro
Non valuit, nodos & vincula linea rupit.*

Now the harvest is ripe, and it is time to give in the right Verdict upon the Controversie. And as the Alabaster Box of Oyntment which was broken in the Gospel, was burst for the honour of our Saviour, but the sweet smell did refresh all the Disciples which were about it: So my conclusion shall be dedicated to Gods honour, and to your instruction. I have many Theorems to propound unto you, but all shall end in this Doctrine, That excepting the first Adam, the root of our corrupt nature; and excepting the second Adam, who being without spot or sin gave himself to the death of the Cross for the sins of all the world, these two excepted, every man dies *propter peccatum suum*, for his own iniquity.

First, I do presume that you will consent unto me that the heart of man is only evil continually. And that we may call it as *Theodorus* did revile *Tiberius*, *Lutum sanguine maceratum*, mud tempered with pollution. As one said of the High Court of Judges in Athens, *οὐδὲν μὲν τις βέλτοις ἐν αἰνιμαῖς τοῖς ἀνδράσι ἀγαθὸς ἀγασ*, you could not miss of a righteous man among them though you pickt in the dark. But I say we cannot find out a good man though we sought him carefully at noon-day. For the Lord himself hath looked down from heaven, and we are all become abominable *usque ad unum*, and that one is *Jesus Christ*.

Then it is confessed, that the wages of sin is death. *Serius ocyus*, sometimes before we were born, but as suddenly as God shall call upon us to pay the common debt of nature. *Nemo nisi suo die moritur*, says *Seneca*; My day to die was every day since I had an hour to live. Silly soul, do you think it an injury to die a babe? To die an Ignorant of misery? Did you ever hear an Infant complain of short life? Nay, rather did not *Moses* weep because he was preserved in the Ark of Bulrushes, and had his misery prolonged? We have heard many old men that would cry rather than sing at *Nunc Dimittis*, when they put from shore for ever. But come death quickly, come heaven the sooner, let all the world change in the twinkling of an eye, and then come *Resurrection*, come Lord *Jesus*. Are the shortest Livers unkindly dealt with? *Non magis queri debes de repentinâ morte quam qui citò navigavit*. Do, complain that wind and tide have brought you too quickly to your haven. Give me your credit but to one thing more. You are bound to answer to as painful and severe death as Gods vengeance shall inflict upon you. I think I might have seen in the days of *Herod*, when *Rachel* mourned for her Children, one little Saints soul pincht out of the body as a cherry stone spirted between the fingers, a most calm deliverance; and another babe *Lacerum crudeliter ora, ora manusque ambas*, cut in pieces with a wound bigger than the body. How comes this to pass, for both were Infants? Not because the one smarted for his Fathers Usury and Sacrilege more than the other, but because God said no more, *Gen.iii.* then man shall die. But whether by fire or water, peaceable or tyrannous, it is free in the Lords appointment from the sixth day of the Creation to the worlds end.

Now let us see if we can find any thing in that which we have caught to pay Tribute unto God. You cannot deny but Death, and Diseases, and Poverty, *Læthumque labosque* are due to every sinner; and all these in such a time as God likes best, whether it be at Noontide, or at Evening, or in the Dawning of the day and with such measure and quantity as God hath prepared the Viols of his wrath. Then why art thou disquieted O my soul, and why should I fear to pay the price of those sins which are not mine? The poor Subjects have lost their lives in the Kings iniquity, witness *David* and *Israel*. The Children for the Fathers, witness *Sodom* and *Gomorrhah*. The Family with the Master, as it was with *Core* and his accomplices. Lastly, some of all sorts did drink the same cup with *Achan* in his iniquity; ay dearly beloved at this time God called upon them all to die, who were bound to die for their own sins at any time.

Now let me raise you up from the long consideration of this Point, as the *Angel* did *Elias* under the Juniper tree, and you shall find a Cake upon the coals, some few Meditations from hence, that *God* makes the sin of one man an occasion to destroy a multitude. First, If the disobedience of one sinner is enough to consume many persons, *Lord* whither will a multitude of iniquity send one man headlong? Sufficient are our evil days wherein we have walked too much before after the vanity of our mind. Secondly, As the greatest unity of the *Triumphant Church* above doth consist in the glory which they enjoy together in the sight of *God*: So our unity of the militant *Church* below is *οὐρανὸν καὶ οὐρανῶν* to suffer and die together. *Poterant nec morte revelli*. It is that which must combine the souls of *Christians*. Thirdly, Shall not this make me as careful to prevent every mans sins as mine own? Shall I not offer my self to be my brothers keeper? Like watchmen that compass the *Cty* in the night, not only for the safety of their own house, but lest any *Mansion* take fire about them. But especially who is a Father of Children that will not consider his sins may be as ready to destroy as his *Loyns* have been fruitful to bring Sons into the world? Can you revile the *King* of *Moab* that sacrificed his Son? Do you detest their abominations that made their Children pass through the fire to *Molech*? Is it good in you to declaim against the severity of *Brutus*, and *Torquatus*, and such cruel Fathers? But spare them O child of pollution, or accuse thy self. Are not your sins murderers as well as theirs? You gave life by nature, and you destroy it by iniquity. When *God* gave you Sons and Daughters, you give *Obsides Domino*, Hostages unto *God*, and if you rebel, as *Nathan* said to *David*, because thou hast made the enemies of the *Lord* to blaspheme, the Child that is born unto thee shall surely die. The Fathers sins are visited unto the third and fourth Generation, while the Grandfire full of fourscore years of sin, stays awhile behind like the rotten root of evil, and sees the tender branches cut away because the root was bad and corrupted.

Thus is the brief sum of the second part of my Text, man perished in iniquity. *Corporeorum & incorporeorum horison*, says *Synesius*, the noble Image of *God*. Secondly, That man, *Achan*, a branch of the Olive tree, even *Israel* which *God* had planted. But an evil branch is evil though the stock were a Cedar of *Libanus*. *Non debent gloriari sarmenta quia non sunt spinarum ligna sed vitis*, says *St. Austin*. Is it any glory for the dead branches to boast they were Vine branches, and not Heythorn, since they are cut off, and cast away? Lastly, *Non solus periit*, he fell down like the Tower of *Siloam*, and brain'd all that were about him. I have but one short part to dispatch, *Periit*, his execution, how that man *Perished*, &c.

To search much into *Achans* punishment were not the way to be more learned, but more tormented. And he that is *Ingeniosus in suppliciis*, exquisite in describing the ruine of any man, his invention smells of tyranny. Briefly thus, Every man in the rank of a Subject lives under the authority of three Commanders: 1. Under the Conscience of his own heart. 2. Under the Laws of his *King*. 3. Under the Commandments of *God*. *Triplici nodo triplex cuneus*, every knot hath a wedge to drive into it. And if we displease either *God*, or the *King*, or our own Conscience, vengeance meets us on every side. *Conscientia parit vermem*, *Magistratus mortem*, *Deus Gehennam*; Conscience hath a worm in store, nay, a Cockatrice to sting us, the Magistrate bears a Sword to divide us, but especially it is a fearful thing to fall into the hands of the living *God*. In an evil conscience we die unto all joy and comfort: In our trespass against the Laws of man we die unto men: In breaking the Statutes of *God* we die unto heaven, surely he deserved not to die but one death that offended three.

All sin is mortal, yet among sins some are still-born, and make no noise in the world. Some are crying sins that have a voice; and a voice like the *Edomites* that cried against *Jerusalem*, *Down with it, down with it unto the ground*; Like the *Jews* that cried, *Crucifie him, crucifie him*, and doubled the files of their iniquities. Like the men of *Ephesus*, that for two hours space made a noise, *Great is Diana* of the *Ephesians*. When sinners do double thus, *God* finds out more deaths than one to punish them, as if judgment had ransack'd the body to find two or three souls, and would not leave to destroy all the brood of the Viper. *Abimelech* a cruel murderer of seventy brethren was crush'd under a Mill-stone, and slain with his own Servants Sword, it is pity he died not seventy times. It was *Sauls* destiny first to die by the Arrows of the Bow, and then to fall upon his own Sword. It was *Absolons* destiny to be hang'd by the head in the Oak tree, and be thrust through the heart with

with the Darts of *Joab*. It was *Judas* his destiny to cast himself from the Gallows; and to be broken in pieces upon the ground. And lastly, it was *Achans* destiny to be stoned with stones, and then burnt with fire. Thus *that man perished, &c.*

It is very likely, if this notorious rich sinner had lived his *Tomb* should have been as costly to lie over his dead corps as his *Babylonish* Garment was sumptuous to cover his living body. But now there is not so much honour left him for his burial as *earth* to *earth*, all is turned to *ashes* that the winds may blow him back again out of *Canaan* into *Egypt* from whence he brought his iniquity.

A fair Tomb, I confess, cannot prove that I died a good man, but that I died a wealthy. Yet some honour is to be shewed to our dead corps, because a dead body is nearer to the Resurrection than a living. The *Egyptians* embalming the dead, and the Odours and Spices which the *Jews* were wont to bestow do condemn those uncivil Funerals which some report of *Geneva* and *Amsterdam* that bury their dead in ditches and dunghils. It makes *Jesuits* scoff at our Religion. *Scis ut heretici colant parentes, sulcant coemiteria sic colunt parentes.* *Michael* the Archangel fought about the body of *Moses*; and *Prudentius* played the Poet very well touching *Eulalia*, a Virgin Martyrs body cast abroad in a frosty night, to the injury of the air, and before morning it was overspread with icicles like a crystal Tomb. *Pallioli vice linteoli, ipsa elementa jubente Deo, exequias Tibi virgo ferunt.* And certainly there was some such thing, or *St. Austin* would not report it, that divers Miracles, as healing the sick, and converting unbelievers have been wrought by *Gods* providence at the Tombs of the *Martyrs* to honour their death and memory. But *Achan* was denied this happiness, and though he had two deaths, yet he had not one Tomb to be buried in. Only an heap of stones were cast upon him for an infamy, that as *Varro* said, *Monumentum quasi monumentum*, a Monument for admonition that we fear *God*, and rebel not like *Achan* that perished fearfully, &c.

The *Papists* will not leave *Achan* thus, and remove him from *Josuahs* hands, and the Valley of *Achor*, where he suffered into Purgatory. But by what proof, or warrant, or Enditement? Expect an Exposition fit for the nimble brains of the Colledge of *Jesuits*. *Achan* was stoned with stones, and then he died. Afterward he and all he had were burnt with fire, viz. *Opera ejus accensa sunt in Purgatorio*; he and his works were burnt in Purgatory. A likely matter since *Josuah* was commanded to burn him and not the Devil. Do you think *Columbus* that found out the fourth part of the world could have found out this third place to receive souls in, which is neither *Heaven* nor *Hell*? The Devil is much beholding to his Advocates, that have made him not only Prince of darkness, but that which *God* never made him, Prince of Purgatory.

Some perchance will go a thought further, and pronounce a fearful sentence that this man was wiped for ever out of the book of the living. That is *perit* at the height, the *Lord* blest us from it. But *St. Chrysostom* was more mild and charitable: As the digging of the earth, says the *Father*, and the plowing of it may seem but churlish usage, yet that is the way to make it fruitful, *Ita magis erat Achani salutare supplicium quam aliis impunitas*; So *Achan* might go sooner to heaven out of the fire than some out of their feather-bed. The soul is in the body, as the Lamps were in *Gideons* Pitchers, break the Pitchers, and the Lamps will shine, and then begins the Victory. What *Seneca* said of the state of *Rome* under *Caesar* the Dictator. *Respub. sub eo stare non potuit, sed cecidit in sinum boni principis*; the same is competent to the state of man. We cannot hold out long, we shall sink under the burden of sin, *Sed cecidit homo in sinum boni principis*; repent and we may fall into *Abrahams* bosom. When *Scipio* led his Army against *Carthage*, and his Scabberd fell off from his Sword, his Souldiers were dismayed at it, as a sign of ill fortune; This is nothing, says *Scipio*, for I have my Sword still in my hand, and that I must fight with: So let the body fall into the dust or ashes, keep the Soul clean, make it white in the blood of the Lamb by Faith, and then all is safe. It is the soul that first must taste of glory. *St. Austin* asks why the Devil made so much of his darling *Sylla*, that in all his life he was scarce perplexed with any misfortune. The *Father* replies, *Timuit magis Diabolus ne corrigeretur Sylla quam ne vinceretur.* The Devil cared not if he had burst his neck, but he was afraid his vertue would be greater if his felicity were less. Wherefore if *Achan* did give *God* the glory as *Josuah* did instruct him, all might go well with his soul though *iste perit*, his body were consumed. The *Romans* were wont to Deifie their Emperours on this sort: Their bodies were placed in a pile of wood, and at the top of the Hearse an Eagle was kept close untill the flame had taken hold

of the body, and then the *Eagle* was suffered to fly away to *heaven*: So leave we the body of *Achan* in the Pile of wood, yet in the mercies of *Jesus Christ* his Soul might take the wings of the Morning, as *David* says, and after all his tedious Pilgrimage live in rest for ever.

Nothing should make me mistrustful and doubt of his salvation but his too late repentance. Is this a time to leave off sin when we must leave off life and can sin no more? *Pœnitentiam dare possumus, securitatem non possumus.* Do you then come to play the Huxters for mercy, as if the Market were cheapest at the latter end of the day? The Son of man will come to judgment suddenly as swift as the lightning. The Resurrection shall be suddenly at one blast of the *Archangels* Trumpet. *Corruptio fit in momento*, the soul will not creep, but fly out of the body suddenly. Shall all things be sudden but mans repentance? If you love your Country, and wish it victory against all her enemies: if you tender your Children and Allies, and desire their safety: nay, if you love your Gold and Silver, and cast about to leave a good inheritance, beware to draw the anger of God, *Unius ob noxam & furias*, upon so many innocent souls, have peace in *Jesus Christ*, and let *Achan* perish alone in his iniquity. **AMEN.**

A SERMON

Preached before the

KING at WHITE-HALL, the 5. of April 1665.

UPON THE

SOLEMN FAST,

To crave a Blessing of GOD for his MAJESTIES
NAVAL FORCES.

NEHEM. i. 4.

And it came to pass when I heard these words, that I sat down and wept, and mourned certain dayes, and fasted and prayed before the God of Heaven.



We have many Solemn dayes in the year to remember the noble Works of our *Saviour*. But the *Church* hath set forth no proper day, to mind us how He will come to judgment in the end of the World. Is not that an oversight, will some say, that there is no red letter in the Calender, to bring the Object of that mighty Judgment before us, that it may not be forgotten? Hear the reason, and I know you will excuse it. All the beneficial Works of our *Saviour* came to pass upon certain days of the year, whose revolution is known, or easily guessed at: and those days are exactly kept with holy diligence. But for the Day of Judgment it is kept secret, so that the *Angels* of Heaven are ignorant of it. Therefore to keep one solemn day recurrent every year, for an admonition that such a dreadful hour is to come, were in a sort to prescribe God to an appointed time, who must not be prescribed.

If any press it further, and say, Shall we then have no solemn opportunity to learn that capital Lesson, that *Christ* will come in the clouds with power and great glory to call the Earth before him? Far be that omission from us. For to what end serves a publick Fast, but to prepare us all to hear that voice, Behold the Bridegroom cometh, go ye forth to meet him? This is the day wherein every tender conscience should feel the Ax laid to the root of the Tree. Now the whole Kingdom stands as it were at the Bar to be arraigned before the Majesty of God. We come to call our selves to judgment before *Christ* calls us, to prevent him. Here we are met, not to justify our selves (*O God forbid!*) but to confess the evil we have done, that we may not suffer the evil we have deserved. They are mighty sins which we come to deplore; not only the iniquities of this place, though great and exemplary: not the sins of the great City alone, though it abound in people and wickedness, but the innumerable contagious crying sins of this Nation, of this *England*, for which, and whose pardon, we come to make our mournful supplication.

Now to teach you to steer your course by a Godly instance, I lay my matter
among

among the Servants of God in the Land of *Judah*, of whom I could have told you, that when they were in fear of bad Neighbours round about them, kept a general Humiliation for all the People, *Nehem. ix. 1.* The People fasted in sackcloth, and cast ashes upon their heads. But I know where I am: and I will rather instruct you from the Pattern of *Nehemiah*, called the *Tirshata*, a mighty Prince among the People, who was so zealous for the prosperity of his Country, that you can scarce match him, with all that went before him. *Moses* was the Grandfather of *Israel*, that brought them out of the Captivity of *Egypt*: *Nehemiah* was their Co-founder or Foster-father, who repaired the ruins of the Captivity of *Babylon*. The Text shews what he did in the beginning of his zeal, to appease the anger of the Lord. In two general parts I will discover his piety, which I call the wound of his heart, and the cure of that wound: the occasion of his humiliation, and the humiliation it self. The wound of his heart was given by evil tidings, *It came to pass when I heard these words*; which afflicted him two wayes; first for the ruins which the Land had suffered; secondly for the impediments of its reparation. The cure of the Wound consists in five degrees of humiliation. 1. He sat down; 2. He wept; 3. He mourned certain dayes; 4. He fasted; 5. He prayed before the God of Heaven. That God that gives many Medicines to heal the sickness of the Body, hath provided these sacred Remedies to heal the troubles of the Soul. I rise up now from the first step, *Nehemiah* was sore perplexed to hear what the Land had suffered.

Upon which I begin with this Observation, that he was in great anguish, not for any evil which he saw, but with bad tidings, and grievous reports, as it is just before my Text, The Remnant of *Israel* were in great affliction and reproach, the Wall of *Jerusalem* was broken down, and the Gates burnt with fire. This is short and sower, yet far short of the total of their tribulation. Howsoever *Nehemiah* saw none of this; he was at *Babylon* when these Tragedies were acted at *Jerusalem*; he heard of their distress, but was not upon the place to behold it: yet the noise that came to his ears did strike his heart, *that he sat down and wept.*

So open your bowels, and condole like *Christians*, when you hear of one anothers miseries, though they be far from you, else God will draw them nearer. I will name the remotest to you, the mournful condition of the Servants of *Christ* in *Hungary*, *Dalmatia*, *Greece*, and *Candia* under the *Mahometan* cruelty, though these are a thousand leagues from you, yet joyn them close to you in your Prayers and Compassion. Let me come home; we are not upon the Seas to day with our illustrious Duke and valiant Country-men, we are not in peril of Wracks and Storms, and roaring Canons as they are: but let our Prayers walk upon the Seas unto them, as *Peter* assayed to go to *Christ*, that as they hazard their lives for us, we offer up our Souls to God for them. To descend to lower Objects; you do not see the hard food of the Poor, his sorry Table, his dry Morsels: you do not see the comfortless Lodging and Dungeon of the Captive. These are the Blessings of Wealth and Liberty. Yea, but do you not consider it sometimes, and bewail, and extend your hand to relieve it? if not some of us may know what hunger and captivity mean, if the report of those things in others do not cause you to melt in charity. *Nehemiah* did not see much evil, yet the report toucht him near, *and he sat down and wept.*

My next Observation is, that as he did not see the evil of the Land of *Judah*, so he could not feel it. If all *Jerusalem* had been burnt to ashes it had not broke him in his fortune, nor eclipsed him in his honour. He was a Courtier in the Palace of *Artaxerxes*, his Cup-bearer, a dignified Officer: no weeping news could diminish his greatness. Had he been a self-lover, like too many of these dayes, a cunning Courtier, that had no end but to provide for himself, then he would have measured all fortune by his own Last, and unless his own person had been toucht, the Shoo should not have wrung him. But here was one reteining to the holy Court indeed, to the Court of Heaven: his own prosperity did disrelish with him, because Gods anger was upon the Land, to which he owed his life. He did like a good man, to involve himself in the publick fortune. And what joy could he take in his Honours with *Artaxerxes* when reproach had spread upon the Country that bred him, and upon the Church of God, in which he lookt for salvation? He that makes light of common danger, with tush, they are on the Seas, I am on the Land, I shall shift for one, that man is the fairest mark, at whom God will suddenly shoot with a swift arrow, because he is in love with his own security. *Nehemiah* could have shifted for one, but that did not content him. When it is best with our selves, then it is safest to fear, then to seek the Lord, and to beseech him for the welfare

welfare of our selves and others. Health, and plenty, and ease have not yet forsaken us: yet the blasts of bad rumours and presages are about us. When you hear such words it is time to mourn, and fast, and pray before the God of Heaven.

Hitherto I have treated that *Nehemiah* bewailed the sufferings past, my next observation is upon another matter, that when by Gods hand the repair was very hopeful, it grieved him that the mischievous attempts of envious unlucky Neighbours did all that they could to stop the remedy; which is just our case. God sent this *Tirshata*, this mighty man, to build up the holy City again out of the ruins under which it was covered: but it grieved their Neighbours over the next River, *Chap. ii. 9.* (as ours are over the next Seas,) that there came a man to seek the welfare of *Israel*, *Ver. 10.* Mark their conditions who they were: *Sanballat of Samaria*, and *Samaria* had long been the nest of Rebellion. *Tobiah* the servant, an *Ammonite*, a man servile, low born, of base extraction. *Geshem the Arabian*: and the *Arabians* were great Thieves by Land, as our Foes are *Arabians* upon the waters. These *Samaritans*, *Ammonites*, *Arabians*, (Rebels and Thieves basely descended) maligned the prosperity of *Jerusalem*, when it began to flourish again under *Nehemiah*.

And note their shifts, and half witted devices to oppose him: First, They fell to mocking and scoffing, *Chap. iv. 1.* Scurrility is to be expected from such as are bred up in the rudeness of a populacy. Secondly, At the eighth verse of the fourth Chapter they made ready to fight him: but hearing his preparations shewed their teeth, and never proceeded. Thirdly, *Chap. vi. 8.* they raised scandalous reports against the Ruler, and the People: and how our Maligners would defame us with broaching lies, *Europe*, and all the world are witness. Fourthly, At the thirteenth verse of that Chapter they hired *Prophets* to Prophecie against *Nehemiah*, to put him in fear: and if we would be discouraged by such fictions, they have not been wanting. These were troubles which fell upon the noble heart of *Nehemiah*, to see that blessing, which God had begun by his industry, cross'd and check'd by an ignoble and servile Generation: So may our renowned Prince and General say, in disdain at this upstart bog of men, whose Noble Person is of more value than all their Provinces estimated at a rackt value. *Et mecum certasse ferentur?* Unless *England* had given them being and a power to resist, they had not been able this day to have resisted the meanest of the Captains of my Lord the King. To dispatch this Point, though our Kingdom hath no resemblance to *Pharaoh* and the *Egyptians*, God be praised, yet our Plagues and those of *Egypt* have some parallel in their order. Their first Plague was the Plague of bloud: so was ours; but God hath delivered us from the continual slaughters of a most impious and rebellious War. Pass from the end of the seventh Chapter of *Exodus* to the beginning of the eighth, the next immediately is the Plague of Frogs: So is ours croaking in the dirty ditches of the *Netherlands*, which by the Rod of *Moses*, and the Prayer of *Aaron*, will be sent away to remain only in their own River, *Ver. 9.* And when they are remanded to their own sinks and Marshes, God deliver us from the Plague of Locusts, in the *Apocalyps*, that overspread this Land.

Before I shut up the sorrows of *Nehemiah*, I consider what will be said by some, that we are in no distress as *Jerusalem* was, no foreign Foe hath brought us under, the malice of an unthankful stock of men hath not so much as shaken our welfare. Our Walls are the same, which the Oracle commended to the *Athenians*, Walls of wood, well-built Ships, maintained and multiplied for the honour and safeguard of the Island. The Gates of *Jerusalem*, before they were burnt down, were their Courts of Justice: for their Elders sate in the Gate when they did right between party and party: And such Gates we have standing inviolate in their ancient dignity and privilege, that the poor may not be oppressed by him that is too mighty for him. O happy if we knew it, and were thankful, that our Walls of defence and fortitude, and our Courts of Justice are unimpaired and flourish.

Yet for all this, as *Nehemiah* heard words that astonished him, so foul blasts and tempests beat sore upon our ears, which (if God help not) may drive us upon the Rocks. Where can you converse abroad and not hear such talk as may provoke a Godly man to fast, and mourn, and pray before the God of Heaven? My ears are grated with our modern Scepticks, disputants against the Creation of the world out of nothing, against the sacred authority of the Scriptures, against the immortality of the soul of man. While such dispute it sharply the Devil sits in the Chair to moderate. Such sawcy, petulant, pedling wits dishonour God, and these

these triumphing days, wherein we live. Besides, what filthy obscene language is in the tongues of our Gallants? What customary swearing? What little reverence to that holy Name which should not be prophaned in a syllable? What harmony is so sweet as to have incorrupt Religion and nothing else maintained in this Nation, so wonderfully cleansed now for the space of about one hundred and twenty years from absolute superstition? If *Papery* then be slikt over with cunning words: if such jet about in every corner, as will extol that *Babylonish* trumpery, and reproach our Reformation to our face, will it not stir us up to a publick bewailment, and mourning in the sight of *God*? Put to these base detractions of right worthy Patriots, who deserve all honour for the present, and a glorious memory hereafter, and heap up all with malignant whisperings, ungrateful murmurings, and the whole riff-raff of vain talk, are not these fore runners of a likely woe if we do not seek our heavenly Father betimes? If we do not keep in our evil tongues, *God* will ring his judgments into our deaf ears. And though our enemies have not a spark of goodness in them, whereby they should deserve to be *Lords* over us: yet there may be so much wickedness among us, that it may be our punishment to be kept under by them. I am not afraid of the puissance of other Kingdoms, for any store of vertue that I can hear is among them: the whole World is out of frame, and set upon mischief. But we may expect the heavy hand of the Lord among us where he hath sown so much pure Gospel, and reapt so little obedience. So I have passed over the first part of my Text, the cause of *Nehemiahs* humiliation applied to our selves, *And it came to pass when I heard these words, &c.*

His humiliation shall now be offered to your instruction in five passes or degrees, beginning with his posture of sorrow, that he sate down. I call it a posture of sorrow: for so it is in this place. In cases of great heaviness it doth not signifie to repose the body in a seat of ease, but to sink down to the ground, and to sit upon the earth. His legs could not bear the weight of his sorrows, and he cast himself upon the ground. You shall have some Texts of Scripture to confirm it. *Job* overladen with misery sate down among the ashes, *Chap. ii. 8.* The King of *Ninivey* in dread of *Gods* anger, rose up from his Throne, covered himself with Sackcloth, and sate in ashes, *Jon. iii. 6.* And when the evil day of Captivity was coming, the Daughter of *Sion* sate upon the ground, *Lam. ii. 10.* So that in the first place you see *Nehemiah* began at the right end, abasing himself to this vile Element, upon which we tread, and expounding the *Lords* word in his own practice, Dust thou art, and unto dust shalt thou return.

In the seasons of joy and prosperity it is hard to bring a man into a right meditation what he is. Then his imaginations are upon a Pinacle, or he is flying in the air. I hope therefore you will take out this Lesson better a great deal upon this day of common affliction. Now I trust you will perceive that this Tabernacle of flesh in all the spangles and trappings of pride is but a muckhill, or such rubbish as we stop our nose at in the dung cart: or at the best, that which the cleanly will not endure in their Chambers, dust. Therefore affliction is most natural to us, which brings us to our proper Center, and makes us sit upon the earth. As who should say, we are but Worms creeping upon the ground, enter not into judgment with thy servants, who are nothing in thy sight. O where can we find so fit a place to receive us, considering the abundance of iniquity which is in us, as the bare ground? Is there any pure metal in us? Are we not all dross? And whither should that be cast but into the high ways? Do we not dishonour the name of *Christian*, and turn the grace of *God* to wantonness? And if the salt have lost his savour, is it good for any thing but to be cast out and trodden under foot?

But alas, we are ill prepared for this godly exercise of affliction: There is no thought in this Age of sitting down upon the ground. Our ears are deaf to our Saviours Lesson, *Luk. xiv. 10.* Go and sit down in the lowest room. That is a Parable, and we lust not to know the meaning. *David* says, *Psal. xl. 2.* Mine iniquities have taken hold upon me, that I am not able to look up: but our iniquities do take such hold upon us, that we do nothing but look up. Was ever ambition so forward as in these times? What striving, what streining to come aloft? Yet if aspiring after Promotion brought no other mischief but this one to the soul, it were enough to condemn it, that it carries a man into a strange Land, quite into another Region, far distant from humility, or from godly sorrow and repentance: It knows not the way to sit down and to be dejected to the earth; and yet to none else but such will our Saviour say, Friend go up higher.

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Another observation on this Point is, that when sorrows came hudling upon *Nehemiah*, and fell as thick as hail, he sate down, which is an evidence of patience, that he submitted himself under the hand of the *Lord*. It is our modern phrase to express the humour of a man, who struggles to repel an injury, that he will not sit down by it. But this servant of the *Lord* in my Text had no quarrel against the providence of his *Maker*, let the cup of judgment be never so bitter, which he was to drink; he was quiet and sate down. He knew we are all as clay in the hand of the Potter, and shall the Vessel say to him that framed it, what makest thou? *Gods* judgments are wonderful and unsearchable sometimes, they are never unjust. And what fruit can the stubborn reap by endeavouring to break their chains? What hath it ever profited them to challenge the *Lord* in the bitterness of their discontent? What have they got by cursing, murmuring, and repining? no other, than to make the furnace of tribulation seven times hotter. As it is best for the Child, and for the Mother, when the birth stays the due time before it be born: So let us not struggle and tofs about to ease our selves in a time of infelicity: our redress will be most facile, and fair, when the *Lord* bringeth it to pass at his good pleasure. If you think to be delivered sooner by quarrelling, violence, commotion, it will prove an abortive remedy. If you long to have things better, when they are ill, tarry for the *Lord*, sit down, and mourn: be humble, obedient, keep a good conscience, girt *Nehemiahs* patience unto you, *sit down and be still*.

A third instruction upon this Point is, that to sit down is to muse, and to consider sadly of that which is brought before us. So *Nehemiah* sate down to call his soul to counsel, he intermitted all worldly business, and composed himself to think of the Judgments of *God*. It is well that the Royal Piety hath called us together to day upon so good an occasion. Here is a Senate of *Gods* Servants gathered together in this holy place, and in all other houses of *God* throughout this Realm. Now we are set to it, to call our ways to remembrance, to revolve in our mind, both every one a part, how far we have corrupted our ways: And likewise have taken this pause of time, and sequestred our selves from all secular affairs to take a considerate view upon the sins of the Kingdom, how near we are in all likelihood to relapse into some great troubles, because the fear of the *Lord* is not much conspicuous among any sorts of men.

Are our *Peers* and *Nobles* renowned for their advancement and protection of true honour and vertue, as their *great Ancestors* have been? Sit down, and think upon it. The *Reverend Sages* of the *Law*, are their minds set upon righteousness? And do they judge the thing that is right with courage and integrity? Sit down and think upon it. The portion and Tribe of *God*, the holy *Clergy*, do they remember, or can they forget, how they were lately trodden down, reviled, and cast out of all they had for twenty years? And doth it stir us up to be burning and shining lights more than ever? And to double our diligence now in Prayer, in Preaching, and administering the holy Sacraments? Sit down and think upon it. For the Gentry, are they not addicted to waste and riot; Do they not crowd themselves into our enlarged Suburbs, where they have no Calling, but to emulate one another in excess of feminine Pride, and rude debauchery? Sit down and think upon it. As for what concerns the great City, not to rub it with salt and Satyrs, is it not as palpable as *Gods* light, that it did poison the whole Land with Rebellion, and still infects it with Gaudiness, Gluttony, Whoredoms, and Falshoods? Sit down and think upon it. Do the Country Villages deserve the old commendations of simplicity and innocency? But how ignorant are they in the knowledge of Salvation? How unthankful to *God* in all seasons? How hath *Satan* bewitched them of late years into dissolute lives, and drunkenness? Sit down and think upon it. I pass over many things in silence, as not fit for publication.

Now though I have shewn you an Ocean of ungodliness breaking in upon us, who almost, unless such an extraordinary day as this doth spur them on, who doth consider it and muse upon it with a leisurable sorrow? The most will shake their heads at it, and give it a shrug, and then they are at their furthest. There is all the regard they have, when the sins of an whole Nation look as if they were white for harvest. It is too tedious for them to sit down, to cast up a solicitous account, to survey the parcels of our crimes, to cast them up into a total sum, as much as is possible. This is too long labour for them, who are very busie a doing nothing. They will sit down, as the *Israelites* did, to eat; and to drink, and rise up to play.

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Whereas the beginning of true repentance is to allot some time day by day, for considering our own works seriously, and the criminal faults of the whole Land. Grant some good hours for the serious understanding of those things, and run not away lightly from such holy thoughts, but possess *Nehemiahs* room, sit down, and ponder the Judgments of the Lord.

It follows in the second branch of his penitential carriage, that the sins, and desolation of *Jerusalem* wrought upon him so far that he wept. Perhaps some sturdy spirit will say, *Mulier quid ploras?* Woman, what ailest thou to weep? A manly courage thinks shame of it. Nay, *Infans quid ploras?* It is childish, as some conceive, to put the finger into the eye. Indeed, *Quid potest infans nisi plorare?* How can a Child help it self when it is offended but by crying? But when our heavenly Father is offended, it is a sweet sign of grace to demean our selves like Children, and cry. Except you become as little children you cannot enter into the Kingdom of heaven. *Mat. xviii. 3.* Nay, says *David*, I have brought my soul low like a weaned Child, *Psal. cxxxi. 2.* and yet he no coward. He became as a Child, and not such a one as hath the breast, and is still, but a weaned Child, taken from the comforts (and lullabies) of the Nurse, and then you know it will burst into tears.

True repentance, you see, abhors all stubbornness, and obstinate resolutions; it abates its fortitude, it melts in the sight of God. Is not this much more religious than to have Nerves of *Adamant*, and an heart of brass? A stomach that is insensible of the divine wrath is a symptome of madness, and not of courage. There is one in the Gospel so strong that none could hold him, no not the Chains wherewith he was tied, but he brake them asunder. Now this unhappy person of whom I speak was possessed with a Devil, *Mar. v. 4.* The same evil spirit is entred into those robustious men, who esteem them dastards who quake at the threatnings of the Law, and faint at the terrours of death and judgment to come. No fetters of Religious fear will hold them. Are not these Sons of *Anack* mighty Giants? And we that tremble and weep at the guilt of our sins, are we not as Grasshoppers in their fight?

You cannot be of that mind if you consider, that it is not strength in the wicked, but madness, to carry themselves stubbornly before an infinite and omnipotent Majesty. *Gregory* the Great is copious in a whole Sermon upon this subject, that there is no such weakness as the fortitude of Reprobates. Says he, out of the Prophet *Isaiah*, they are strong to drink Wine, and mighty to pour in strong drink: Is not that a weakness? *Ad inanem gloriam cum discrimine vita perveniunt;* They will uphold their reputation in frivolous quarrels with the hazard of their lives, nay, with the hazard of their salvation, and is not that a weakness? They will endure attendants, scorns, base Offices for favour: They will travel by Sea and Land, in perils of Thieves, in perils of Waters for the hope of Riches. That is more than I can do, says *Gregory*, for this worlds good, *Profecto ego non sum tam fortis in ejus desiderio.* I am not so hardy to suffer so much for these transitory things. Lastly, Says he, *Contra flagella conditoris insensibiliter perdurant,* God threatens them, and they do not weep; he corrects them, and they do not feel it. There is a num Palsie in their conscience. I may truly say they are dust, *Nullus pulvis est tam pulvis:* There is no moisture in them, no living sap in their root; if there were any thing of the life of grace in them they could not be so stupid. *Gregory* concludes this Doctrine with a good distinction, *Reprobi sunt debiliter fortes, boni sunt valenter infirmi;* Reprobates have great infirmity in their fortitude, the Children of God have great fortitude in their infirmity. Therefore it is more than manly, it is Saint-like, Apostolical, Prophetical to weep, because we have grieved the holy Spirit of God with our iniquities.

It is Apostolical by the instance of *St. Paul*, *Phil. iii. 18.* There are many that walk, of whom I have told you before, and now I tell you weeping, they are enemies to the Cross of *Christ*. Even those superstitious ones that fall down before the sign of the Cross, they are enemies to the Cross. Many of them walk among us, too many God help it: their Idols and Images, I fear, will bring a curse upon the Land. If *St. Paul* were alive, he would tell us weeping, that they are enemies to the Redemption obtained by *Christ*. And weeping for sin is Prophetical. *Jeremy* was never satisfied with weeping for the deplorable state of the Jews: O that my head were waters, and mine eyes a fountain of tears, *Chap. ix. 1.* *Et quid nisi vota supersunt?* The most that we can do is to wish for such a tender and compassionate soul.

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It is to be wish'd, I say, but few there be that can overcome themselves to perform it. As *Leo* said of his days, men are little touched with any thing that *God* doth to us in his Justice or his Mercy. *Nec de correctione compungimur, nec de remissione latamur.* We have neither spiritual joy, when *God* forgives us our sins: nor penitent compunction, when he corrects us for our sins.

Whence comes this hardness of heart? Hath *Mary Magdalen* left none of her generation behind her? Says the Son of *Syrach*, What is created more wicked than the eye? Therefore it weeps upon every occasion. Upon every occasion it is ready to shed moisture, but not upon the best occasion: for when will it weep for its own transgressions, because it hath been wanton and full of lust? As a Widow that did not love her Husband will follow his Coarse with dry eyes to his burial: So *Christ* is the Husband of every soul, which he hath espoused to him in Baptism: If your sins grieve him, and provoke him to depart from you, either lament it with many tears, or the case is plain that you never loved him. But the *Devil* hath turned the River of our tears the wrong way. A vain Interlude, a Fable upon the Stage represented in due action will make the soft Spectator to wet his handkercher. So the River is diverted from its natural channel: for when we are put in mind of the damnableness of our sins, our cheeks are as fear as the Mountains of *Gilboa*, upon which no drop of dew did fall.

Do you wonder at your selves, and ask the reason of this? Philosophy will tell you, that love is stronger than hatred, and hath more command of our passions. We have tears in readiness to bewail the death of our dear friends, love hath such power over our tender affections: but when we are upon mortification to deplore and hate our sins, the drops of our eyes are not so easily commanded. And this is marvelous in Nature, that you shall sooner see fire sparke out of our eyes in hot desire of revenge, than tears which are most proper to the eye for our grievous sins.

But will Philosophy assist us with no better reason? Then hear Divinity, which will tell you the truth. It is presumption, rank presumption, that will not let our shallow repentance go on unto tears. We are not altogether perswaded that *God* is in earnest, when he threatens what manifold woes he will bring upon us for our rebellions. That desperate courage which we assume to our selves upon great likelihood of impunity is that which mitigates our sorrow, and suffers it not to break forth into any great measure of lamentation: We dream that the blood of *Christ* is medicinal even for impenitent sinners. Thus *Satan* kills us with that Balm which is distilled out of his wounds to cure us. But keep your faith from these impostures, and fawnings of the evil one: who would make you laugh your selves to death, lik those that are bitten with the *Tarantula*. The Stag, when he is at the bay, and knows there is no way but death for him, falls a weeping. And are we not surer that no tittle of *Gods* minacies shall fail, than if we were at bay, with the Stag, and ready to be pluck'd down? Believe that *God* is a severe Judge, and that all his threatnings are true, that there is a day to come, when there will be weeping and gnashing of teeth. And when you fear this indeed, then you will practise my Doctrine without teaching. If any great sickness hold you, that you think death is at hand, then your eyes will pay the tribute of sorrow to the *Lord*; then *Hezekiah* chatters like a Swallow: the day of trial begins to be nearly discerned. But how much better is it to do this in your health, and before your strength faileth? There is nothing more sorrowful to the *Devil* than the godly sorrow of the Saints: When his tentations come upon you, open the flood-gates, let in the fluces, and drown them. The Ark was made to float upon the Waters when the wicked world was drowned: So the true Church of *Christ* shall be carried in safety upon the streams of devout tears. Weep and lament the evil days that are past, and be comforted that there is an Age, an Eternity to come, when *God* will wipe away all tears from our eyes.

Onward now to the next Point, the third part of that remedy which *Nehemiah* used to cure the wound of a troubled soul; says he, *I mourned certain days.* The heavenly water which fell from his eyes brought forth no weeds, but sad and serious Repentance which ejected all light joy. The *Israelites* in their days of distress had some outward badges of mourning, as covering the head and lip, not washing the face, not combing the hair, putting on Sackcloth, or other sad rayment, or such like. Which whether they were to be seen in *Nehemiah*, as I cannot affirm, so I will not deny: for I incline to perswade my self, that he wanted not those outward

marks and habilements of sorrow, that the habit, and grizly uncomposedness of his body might utter the affections of his mind.

But that which pleased God was the sorrow of the Heart, and not of the Garment: It is the distress of the soul with inward anguish, that knocks at heaven for mercy: and comfort will sooner shine upon them that cover themselves with darkness, and will not be comforted. Blessed are they that mourn, for they shall be comforted, *Mat. v. 4.* It is not a punishment, but a gift of God, to be endued with godly sorrow. And all his gifts put together make a treasure of felicity. *Cum te video in conspectu Domini suspirantem, spiritum sanctum non dubito aspirantem, Cyprian de cenâ Domini.* When I see thee breath out sighs upon earth, I discern that God hath breathed into thee his holy Spirit from heaven. Now the same Spirit took on him the shape of a Dove, when he came down from heaven to sit upon our Saviour at his Baptism. It is impossible to teach a Dove to sing a chearful note: for Nature hath ingrafted in her a solemn mourning, *Gemitum pro cantu*: it doth not sing like other birds, but groan; and it is the Spirit that puts afflictive thoughts into our Spirit with groans unutterable.

O hang up the Harps of mirth for a while, and let them remain untuned: Lament the days wherein we have provoked the Lord to give us nothing but lamentation. You never read that God will honour your joy to keep it in his everlasting remembrance, but you are sure he will not forget your mourning, says David, *Psal. lvi. 8.* Thou tellest my sitting, put my tears into thy Bottel, are not these things noted in thy Book? Nor doth he merely bear them in mind, and keep them in his Register, but Figuratively, as some interpret it, he wears them upon his head, for says Christ, *Cant. v. 2.* My head is filled with dew, and my locks with the drops of the night: as if he wore the tears of our mourning like drops of Pearl upon his head. Dry eyes, and unrelenting hearts are the curse of God, as it is *Ezek. xxiv. 23.* You shall not mourn, nor weep, but ye shall pine away for your iniquities. Do you love to be heightened in your pleasures? To be always conversant in joy and voluptuousness? Would you never be wringed with any sorrow for your sins? O what a mischief is this which you long for? If you do not mourn at some seasons, if you do not fall into pious contrition, you shall pine away in your iniquities.

I may not forget the continuance of Nehemiahs mourning, it lasted certain days. As a watry Moon breeds foul weather for an whole month after: So when he began to be a mourner for the sins and scourges of his people, he persevered till it came to some magnitude of afflictive compunction. Nothing will come to any large increase in an hour, therefore he produced his sorrow longer and longer, and mourned certain days. Not first a sigh, and suddenly a flux of laughter upon it; not humbled in fasting to day, and pampering the body in all excess and riot to morrow. Are there none here that will be so fickle and change so soon? God grant it. For a short acquaintance with godliness is soon forgotten. He that catcheth at Repentance by sudden fits will never lay hold of it. Insist upon good motions, protract them to day, and to morrow, and continue many such days together, that Piety may have its perfect course. When you will scarce hold out the length of an hour, nay, hardly the length of the Lords Prayer, but your mind is drawn off from the survey of Repentance, you have done as good as nothing. They that first did distribute apt times and seasons in the Church for the Service of God, contrived forty days together in Lent for religious sorrow and humiliation; a long time of perseverance indeed, that we might be perfect in the Lesson. As Moses continued forty days together in the Mount, that he might be perfect in the Law of the Lord. All that I bend towards in my instruction is this: That forasmuch as we have but this one day allotted for our exercise of extraordinary Prayer and Mortification, the benefit may disspread unto to morrow, and the morrow after, and so spin it out, that we may keep time with Nehemiah, and say we have mourned certain days.

But why hath he not expressed how long he continued in this sad habit of repentance, I mourned certain days: and wherefore are his certain days so uncertain? Because he did not keep reckoning with God, and take a precise account how much service he did him: as the Pharisee had it at his fingers ends, I fast twice a week: and as the most are perfect to number their few good deeds, I give so much yearly to the poor, I frequent the holy Communion so often: I go now and then on working days to morning Prayer. And perhaps before night some will break out into boasting,

boasting, how many hours they have spent at Church upon this solemn Fast. This isto serve God by weight and measure, and to score up every good minute we have spent, lest the Lord should forget it. But Nehemiah doth not make ostentation of the just length of time, which he spent in devotion and sorrow, but closeth it up indefinitely in this manner, I mourned certain days.

And this mourning drew on another exercise of religious affliction, which denominates the Piety of this day, *He fasted*. It is very proper that this partner should go hand in hand with mourning. I wept and chastened my self with fasting, says David. A penfive mind will seldom have a hungry stomach: True sorrow will make a man forget to eat his bread. Some will not deny that there is an harmony between Fasting and Mourning not to be broken, but they cannot abide to come under the penance of Fasting, and then they shut mourning out of doors because it wants its Mate. But the *Libertine* maunders, Fasting, what is that to the advantage of Repentance? The Kingdom of Heaven is not meat and drink. If we eat, we are not the worse: and if we eat not, we are not the better. And what God hath given us freely, why is our liberty abridged, that we may not use it when we will?

I answer, None is more firmly enfeoffed of any thing than the Husband is of the Wife, and the Wife of the Husband: And yet they may keep asunder with consent for a time, that they may give themselves to Fasting and Prayer, 1 Cor. vii. 5. So the Lord hath given us the earth, and the fulness of it: but it is expedient sometimes, as on this day, to abstain from meats, that the Spirit may be the stronger to work by the subjection of the body. It is a means, both upon the extraordinariness of it, to make us look exactly into the bottom of our conscience, as also to elevate the mind, and to make it more capable of heavenly thoughts. As we see it in St. Peter, he fasted, and fell into a trance, and saw that Vision, happy for us, the calling of the Gentiles, Act. x. So Daniel eat no pleasant bread, nor drank Wine for three weeks, and he was the better composed for those Prophetical Revelations which were imparted to him, Dan. x. 2. It is not the bare abstinence from meats, take it alone by it self, that pleaseth God: but as it is in conjunction with other holy duties: as to dispose the body to Chastity, and to heighten up the mind to the contemplation of heavenly things. That you may know the right Fast from the wrong, there are three to one in whom there is no profit at all. *Jejunat justus, mendicis, hypocritis, paucis*, says the old verse. 1. The Hypocrite abstains from meats, and looks sadly, not that he may cast himself down before God, but that he may exalt his name among men. 2. The Niggard fasts, and torments his body to spare his Purse. 3. The poor man fasts, because he hath not wherewithal to relieve his hunger. These are not within the compass of Religion. But fourthly the devout man fasts, to give his soul the true bias of penance and mourning, and to testify before heaven and earth, that nothing shall comfort him but the mercy of God, whom he hath offended.

I will come to particularise in the Sphere of our Nation. First, if there were no other sin among us (but woe and alas we abound with a great deal more) but if we had no other fault, yet the strange intolerable luxury brought in in these consuming days, the great mystery of Cookery, utterly unknown to the laudable hospitality of our fore-fathers; this wanton, aromatical Ambergriee-diet (what should I call it?) Doth it not deserve to be expiated by a Publick Fast? Doth it not require that we should set aside all manner of food for one day till Even? As good men and temperate were ashamed to eat for necessity, because costly Palats are so profusely lavish in superfluity. Let us confess, and declare in act, that we deserve not that which God hath given us: let us subscribe by this humiliation, that we have forfeited that right and dominion which we had in the Creatures, and that we are not worthy so much as to gather up the Crums under our Masters Table.

Secondly, We dwell in a Land, upon which the heaven doth cast its most propitious influence: it is the true *Ganaan* of the Western world, flowing with so much plenty, that I have oftner heard it grumbled at, that it brought forth too much, than that it brought forth too little. Either it brings forth all manner of store, or all manner of store by commodious Navigation is brought into it. *Ex te provenient, vel aliunde tibi*. And how unthankful have we been for this most bounteous sustenance? How slack in our acknowledgment, that God hath opened the windows of heaven to rain down plenty upon us? Is it not fit therefore that we should do justice upon our selves, forbear, and touch no more food, untill we have sanctified a Fast, and made an atonement for our ingratitude, and press'd it upon our selves to be more thankful?

Thirdly,

Thirdly, The poor and needy have been neglected by us: They have been almost famished when we have surfeited: and they have wanted that which the rich mens Dogs have devoured. O therefore chastise your bodies with hunger at this once, that you may avenge the injuries which you have done to the poor upon your own flesh. *Cornelius* the *Centurion* fasted and gave Alms: whereupon, says *St. Austin*, *Cornelius*, when himself fasted, fed others who had no meat, that their replenishing might make his Fast the more acceptable to God. So this day you must feed the poor out of your own bellies, and whatsoever you spare from your meal, spend it on them, and you shall feed your *Saviour* in them.

And as Fasting is a pious occasion, thereby to ask pardon of God for our Gluttony, our unthankfulness to God, our hard heartedness to the poor, so fourthly I would it might work some good amendment upon our most scandalous drunkenness. I profess I have little hope that that sin is corrigible among us. For I believe verily I make my account right, that we spend three hundred Cups of Wine in these days in this Kingdom for one that was spent when I was a Child. Therefore to dehort from this debauchery, I shall but put new wine into old bottels, religious instruction before old unreclaimable Drunkards. These bottels are stoppt, and will never receive my Doctrine. They had rather be Swine than Men, Horse-leeches that are always sucking at corruption. He that cares not by over-quaffing himself to lose his reason, the most precious thing that is in the soul of man, he is so drowned in intemperance, that till he hates that Vice, and casts it off, he deceives himself if he thinks he can set any true valuation upon the grace of God. But O that this holy Fast might reclaim those in this most conspicuous place of the whole Kingdom, who are prone to be overwhelmed in the dead Sea of drink! That you would fear least God should take you away when you are so pitifully overtaken! That you would remember how they who enflame themselves with Wine now shall hereafter want a drop of water to cool their tongues in hell fire.

Yet for all those who forget themselves in that, or in any other manner, we keep this Publick Fast to remember God in their behalf. *Publicum jejunium est sollemnis professio reatus*, they are the words of *Calvin*; To call a Publick Fast is to draw a solemn profession from the tongues of all men, in the behalf of all men. So do we for those who out of stubbornness, and frivolous exceptions against our Liturgy, will not joyn with us in this Church duty: So we do for those, who out of blindness in a superstitious breeding, had rather mutter they know not what in an unknown Tongue, than pray with us in that Language wherein they may be comforted and edified: So we do for those, who out of profaneness and Atheism, think not of these things, and have no affection to bear a part in common Supplications. We fast for all these to day as for our selves, desiring God, as it is in our Litany, that he will have mercy upon all men. The sick that desire to joyn with us in Prayer, and cannot come: Infants and Sucklings, whose tongues are not yet framed to magnifie the Lord, we represent all these, and include them in our faithful and charitable Supplications; for our selves, and for all these, we pray to our heavenly Father, that as we spread not our Table this Noon, so he will fit us against Night to eat our meal with a good conscience, with confidence and comfort that he hath restored us to all his blessings again: And though we have been Prodigal Children, yet we shall be brought into our Fathers house to eat the bread of life, and the fatted Calf, even *Jesus Christ*. A Fast is commonly the Eve before some Holy-day: and I pray to God that this Publick Fast may be such, the Eve, or forerunning day to joyful times to come: and so it will be if, as sure as this is a Fast, the time to come be observed with all diligence as holy to the Lord.

And now in the conclusion of all, that you may know that *Nehemiah* fulfilled all righteousness for *Jerusalem*s sake, when so many exercises of humiliation had gone before, in the upshot he prayed before the God of heaven. Weeping, and Mourning, and Fasting are about Prayer like prickles about a Rose. But as no sweet Rose is without prickles, so no powerful Prayer is without these, or some of these. But this is the Rose, this is the flower of Religion, this is the Odour of sweet Incense, that ascends up before the Lord. *Ibi nuntius noster oratio mandatum peragit, quò caro pervenire non potest*, says *St. Austin*; It delivers our Message like an Embassage in the Sanctuary of God, whither corruptible flesh and blood cannot enter. For as the Winds and Air have free access unto those places which are immured and watcht that no foot of man can approach unto them: So though a *Cherubim* brandish a flaming Sword before *Paradise*, that the Seed of mortal man cannot come to it without

without destruction; yet our Prayers are Spirits and *Angels* that fly upon the wings of the wind, and come boldly to that place where *God* is wonderful in light inaccessible. A poor whelp hath found out a way by nature to lick it self whole with its tongue when it is bitten, or wounded: So when we are oppressed with any evil of sin, or of punishment, our tongue is our instrument to lick the sore. Call upon the *Lord* in the time of trouble, and he will hear thee and help thee.

Yet very much goes to it to make Prayer speeding and effectual. Go unto the House of the *Lord* as often as you can, and joyn in humble Petition with the Spirit of the whole *Church*, with the Congregation of *Saints*: and bring your mind with you as well as your body, your zeal as well as your voice. Observe your constant times of private Prayer, at least every Morning and every Evening (if oftener the better.) Cast your self upon your knees with a resolved preparation to be a faithful, a penitent, an earnest Supplicant: Intermit not this practice for any worldly avocation, either to serve your self, or to serve your friends, and I can tell you this will bring such admirable effects to pass, when you have got the habit and perseverance of that vertue, as I durst not name, but that the Spirit of *God* hath got assurance of it. It will give you knowledge of divine things, when you will wonder how you learnt them: It will pick the thorns of Concupiscence out of your flesh, when you will marvel how you were rid of them: It will give you courage in dangers, when there is small hope to escape: And content, when desire is not obtained: And chearfulness, when every thing that should procure joy is far from you. It is grace and peace, health and wealth, and every good thing that concerns this life and a better. Only ask, seek, and knock: ask with confidence, seek with diligence, knock with perseverance. No Father if his Child ask him bread will give him a stone, or if he ask a fish will give him a Scorpion. If they that are evil give good things, how much more will your heavenly Father? If we ask him Victory, he will not give us a Defeat: If we ask him Peace, he will not give us continuance of War: If we ask him for Justice, he will not give us Oppression: If we ask him for the continuance of true Religion, he will not give us Idolatry and Superstition. But ask zealously, faithfully, devoutly, with love unfeigned, with a clean heart, as becometh *Saints*. For if you ask amiss, you shall go without.

Look towards the pattern of *Nehemiah*: he was one of great integrity, and uprightness, and therefore fit to carry the Petitions of all the people in his lips to *God*. He prayed before *God*, not like an Hypocrite to be seen of men. He set *God* always before him, assured that he was present to hear his words, and to see his ways. But they that have the itch of the *Pharisees*, to draw the eyes of men upon them, the *Lord* will turn away his face, and reject their Prayers. He prayed before the *God* of heaven, he did not pray to the *Saints* in heaven. No, says *Friar Walden*, we confess that none of the just men in the Old Testament did ever pray to any *Saint* departed, partly because the souls of the righteous were not admitted unto the Vision of *God* in heaven before *Christ* by his Ascension did open the Kingdom of heaven to all believers. Even as much then as now, for ought he knows, and how much or how little either then or now, it is hard for him or us to know. But his second reason is, that the *Jews* were kept from the custom of praying to *Saints*, lest they should run into Idolatry. I thank him for that caution, for that misled practice of praying to *Saints* is a symptome of Idolatry. Let us direct our Petitions to the *Lord* alone, in whom we have assurance that he doth hear us, and will help us. I have said unto the *Lord* thou art my *God*, hear the voice of my Prayer O *Lord*, *Psal. xl. 6*. Is there any Precept in Scripture that gives the least perfunctory admonition to pray to *Saints*? None. Is there any example in the Book of *God* of any of his Servants that did it? None. The rich Glutton was a Reprobate that called out of hell upon *Abraham*. Is there any Promise annexed to invocation of *Saints* that *God* will bless it? None. Then happy are they that keep close to the Religion of *Nehemiah*, who prayed before the *God* of heaven.

I have held you long, and will dispatch now with a few auspicious words. Auspicious, I say, because they come from the heart, the hope, the comfortable persuasion of one, though a mean one, that hath sought the *Lord*. We are met to day like *Nehemiah* before the *God* of heaven, before the *God* of the Waters above the heaven, before the *God* of the Seas, and of the Earth, and of all dry places. *God* will bless us, and go out with our most magnanimous Prince, with our Fleet and Host, for the justness of our Cause, helpt with strong Faith, fervent Prayer, reformed lives, united minds, and religious ends.

First,

First, The ground of confidence is the justness of the Cause. Unless any would think it fit to have the Lion sleep while Water-rats pull him by the Mane. Every private Subject may appeal to Law for redress of his injuries: there is a Magistrate set over him to do him right. A King, being immediatly Supreme under God, cannot plead before an earthly Tribunal. Surely if he receive wrong by Foreign ill-willers his case is not more remediless than the meanest Subjects. A Treaty is a formal course of Arbitration; it hath no absolute power to command that to be straight which was crooked before. Therefore it is left to a King to do himself right by his Sword against the provocation of his enemies. To wage War is a felicity to ill Princes, and sometimes a necessity to the good.

Secondly, The courage of a Warriour is a strong Faith. Let me apply unto it, *Ephes. vi. 16.* Take ye the shield of Faith, and it will quench the fiery Darts; and why not the fiery shot of the wicked? And cover you with the Helmet of Salvation. If you would not have the Seas make a noise and rore, believe that Christ is in the same Ship with you, and that he is awake, and not asleep in the hinder part: But if ye distrust, he will rebuke you, and say, Why are ye fearful, O ye of little faith? Every stedfast faith is charged like a Canon, and will do as great execution upon our Aggressors. The Heathen themselves are Witnesses to us, that a Legion of Christians, marching in the Army with *Marcus Aurelius*, by their Faith in Christ, and Prayer, obtained great Thunder and Lightning, which utterly routed the Host that came against them, and that Legion was called *νεεαυοβόλον*, the thundring Legion for an whole Age after. And I am confident we have many such thundring Faiths among the Regiments of the Royal Fleet.

Thirdly, Be fervent and uncessant in Prayer. As *Moses* held up his hands to the going down of the Sun, when *Joshuah* fought, and vanquished *Amalek*, *Exod. xvii. 12.* My heart rejoiceth within me, when I consider how many Congregations are in Prayer this day to crave victorious success, about ten thousand. Why it is as if so many Ships were equipped to be added to the gallant *Argosies* of his Majesties upon the Seas, who cry aloud to God for the long felicity of the King in this, and in all his enterprises, for the welfare of the Realm, the prosperity of the Army, and particularly, that God will be the Anchor to keep our Anchor firm and sure.

Fourthly, O that the reformation of our lives may go together with our Prayers. They are the works of Justice, Temperance, Mortification, that will make us strong, and our Enemies feeble. Then our Fasts shall famish them, our tears shall drown them, and our Repentance shall condemn them. As for Lust, Riot, Swearing, Libertinism, let them not be named among the Chieftains, nor among the meanest Boat-swains. Let our enemies be such flashy ill-framed Christians. It is a pious, undefiled, chaste conversation that will be an invincible Bulwark about this fortunate Island. If riotous sins rise out of evil manners, they are worse than Capers, and Skippers, than the Devil and all his Instruments.

Fifthly, Minds and hearts united are a brave advantage to the present Service. And that is apparent, that both Houses of Parliament have made this the Cause of the whole Nation, and provided liberally for the Pay and Reward of the Enterprise. It is the felicity of our King *David*, the man after Gods own heart, and the man after the Peoples own heart, that he bowed the heart of *Israel* as the heart of one man, *2 Sam. xix. 14.* Yet I cannot dissemble it with you, that many of the Nobles of *Judah*, when *Nehemiah* was so careful for them, turned recreants, sent Letters to *Tobiah*, and kept intelligence with him, *Chap. vi. 17.* Those that be like him are Vultures, who, when two Armies are to encounter, flutter about the place, to watch upon what side most will be slain, that they may prey upon the reaking Carcasses. If there be any such Vultures among us I will read them their doom. The story is in *Socrates, lib. 6. c.* There was War between *Theodosius* and the strong Rebel *Maximus*. *Theophilus*, a cunning Gipsie, (for he was an *Alexandrian* born) writes two fawning Letters, one to *Theodosius*, the other to *Maximus*, and sent them by his Servant *Isidore*, with a great Sum of Gold, to present that to him that got the Victory. A Souldier, looking for a booty in *Isidore's* Knapfack, while he slept, hapned to find both the Letters, and gave them both to *Theodosius*, who defeated *Maximus*. You may imagine what became of *Isidore*, whose Carcass was made a prey to Vultures on a Gibbet, because he was a Spy to halt on both sides. So God detect them to their confusion, who are as double-minded as that *Egyptian*.

Lastly, A laudable and vertuous end crowns all. Now what end do we propound to our selves in our common Supplications to day? No doubt it is, that, violence
and

and injustice being suppressed by War we may live in peace. For if Peace be not the end of War it is barbarous immanity, as in the *Turkish Crescent*. But the next question is the more principal, what end do we propound to our selves upon the settlement of Peace? Why, to enjoy the fruits of it thankfully to *Gods* glory. Blessed are the People whose hearts are so affected. I will promise them the Palm of Victory in this life, and Eternal mercy hereafter. But if you desire Trade may flourish and be opulent, that you may fill your Cups fuller, throw away heaps of Gold in Gaming, shine in Jewels, swim in Luxury, you may pray till the Sun go down, and rise again, and *God* will never hear you. Or if you mean, when your Foes are subdued abroad, to oppress those whom you hate and malign at home, you shall neither thrive abroad nor at home. *Pyrrho hac & Samnitibus*. I can wish our Enemies no greater harm than such corrupted minds. That *Pyrrhus* (it is in *Plutarch*) was a rambling Warriour, and cared not whom he oppressed. Says *Cynaeas* to him, his best Counsellor, Shall we live thus always? No, says *Pyrrhus*, when we have vanquished the *Romans*, *Compotabimus*, & *in otio vivemus*; We will drink stoutly, and live merrily. His Horse would have said as much, if he could have spoken, that when his service was done he would stand in the Stable, and eat his Provender. But the end of War is Peace, and the end of Peace is to die unto Sin, and to live unto Righteousness.

These are the last words I have to say now: In the justness of our Cause, confidence of Faith, fervour of Prayer, amendment of our Lives, United Hearts, and in our Religious and Noble ends, we commend our most serene and excellent Admiral, the whole Royal and gallant Expedition, which he manageth, to *God*. In whom alone is our help: For there is none that fights for us powerfully and irresistibly but only thou *O God*. To which *God*, &c.

Sssr

A

A SERMON

UPON

PROV. iii. 3.

Let not mercy and truth forsake thee.



THE Children of *Israel* were exhorted from their Prophet *Moses* to write the Law upon the Posts of their doors, and to have Copies of it in the Fringes of their Garments, as if the whole Land of *Jury* had been bound into one *Sacred Volume* to make a *Bible* for them. This was *Mandatum latissimum*, as *David* said, a Commandment exceeding broad; but a *Proverb* being by the very interpretation of the name *παροιμία*, as *St. Basil* says, *ῥήμα παρόδιον ἐν τοῖς ὁμοῖς, καὶ τοῖς ὁδοῖς λαλῶμενον*, a quaint speech used in every street of the City, and every high way of the field, it is more vulgar and common than the Law it self, that thou maist be unexcusable O man when his words are gone forth into the ends of the world. Now in this brief essay which I have read unto you as the Heathen were wont to set up the Image of *Mercury*, in the turnings of high-ways to direct Passengers their journey, which was called *Mercurialis acervus*, so *King Solomon* in these words hath reared up a Pillar in the broad way to instruct our ignorance, which is ready to turn aside, and wander like the lost sheep, that whithersoever we set our face we keep this *Via Regia*, the *Kings high way*. Let not, &c.

Mercy and truth, so excellent a workmanship that I reverse what I said before, it is not like a Pillar set up for an heathen Idol, but rather *Solomon* hath made a new *Cherubin* for a new Temple, a *Cherubin* with two wings stretched out upon our soul. The wings are *Mercy and Truth*, which either bear up the body to heaven, as *David* says, *My soul flieth unto the Lord before the morning watch, I say before the morning watch*: Or if it grow laden with sin, that so great a burden cannot be supported, these wings can fly away alone, these vertues will be gone like *Elias* in his fiery Chariot, for a wounded Conscience who can bear it? But if it be true that *Tertullian* says, *Omnis spiritus ales est*; Every Spirit is winged to fly, much more let the Spirit of every regenerate man be this *Avis Paradisi*, that our soul may say as *David*, the Sparrow hath found her a nest, and the Swallow a place to lay her young ones, even thine Altar O Lord of Hosts, and being thus fledg'd *Mercy and Truth* shall not forsake us.

Out of which words I collect these parts in order. The first wing of a Christian soul is *Mercy*. He shall protect me under his wings, and I shall be safe under his feathers, so God was merciful unto *David*, and mercy is a Wing. Secondly, The next that answers unto it is *Truth*. For the word of the Lord is that flying roul which *Ezekiel* saw, and the Word of the Lord is the truth it self, so that Truth is a wing. Thirdly, Note their conjunction, *Mercy and Truth*, they are coupled together: *Mercy and Truth are met together, righteousness and peace have kissed each other*; they met long ago in *Christ* the head, and we must not part them in his members. Fourthly, You must know that we may be so careless in our holy Profession that we may be stript of all the good endowments which we had, *Mercy and Truth* may forsake us, and then say we had them. Lastly, If we look to our part, the gifts of God are without repentance, *ne deserant*, let them not depart, there is a careful way whereby we may imp these wings from flying, that they shall not forsake us, else *ne deserant*, were sounding brass, and no true doctrine; these are the *five Lamps*, it remains I put oil into them.

I be-

I begin at Mercy the fairest *Omen* that ever the World had in it. The unmerciful brethren of *Joseph* consulted to put the blame of their cruelty upon the beasts, we will say a cruel beast hath devoured him. It is very well that they durst not profess themselves to be men who were so barbarous. But neither is it in every beast of the field to be stony hearted. The fowls of the air are gentle in their kind, witness the Ravens that fed *Elias*; and for the Cattel upon the hills, the *Ass* forsook not his old Master the Prophet that was rent by the Lion. The meanest of Creatures then have mercy by instinct of nature; yea, and the most glorious also; dread not the *Angels* though they be called flaming spirits, but rather consider what pity they have shewn in their Function towards the Sons of men. To execute *Gods* wrath few do always come down as loath to be Ministers of indignation. One destroying *Angel* appeared to punish *Jerusalem*, one alone brought weeping news to *Bochim*, *Jud.ii.* Three appeared unto *Abraham* to bring him the joyfull Message of a Son, but their company grew less by one, and but two of them brought tidings to *Lot* of the vengeance of *Sodom*. But *Elisbas* Servant saw Chariots, and Horsemen, and thousands in the Mountain to protect them. To publish peace and joy heaven it self, as I may so speak it, was empty, and there appeared a multitude of the heavenly Host to the Shepherds and sang praises unto God: surely then one of their wings is Mercy.

But we must fetch our example further than the *Angels*, let us go boldly to the throne of grace and fetch it from the third heavens. Be you merciful with a *sicut*, says our Saviour as your heavenly Father is merciful. And if we cast our eye upon that pattern, it blossoms like the rod of *Aaron* into these two buds, *condonacionem* and *donacionem*. First, To forgive and remit sins. Secondly, To give liberally as God hath enabled us. In the first I will thus proceed: First that it is *Gods* nature and property to forgive; secondly, that man should rather forgive than God.

It did well deserve record in holy Scripture both how the Devil tempted Christ to see if He were God, and how the *Pharisees* brought a case before him to try if He were *Messias*. Cast thy self down from the Pinnacle of the Temple, says Satan, if thou be the Son of God: No, that were cruelty against his own person, and charity begins at home. Then the *Pharisees* brought a sinner before him taken in adultery, *Joh.viii.* Their fingers itcht to be casting stones at her, but he would not suffer them. And this mercy proved him both to be *Messias*, and the Son of God. If men and *Angels* had kept good, we had only known the friendship of God what it was, and not his anger, that was natural unto him. We provoked justice violently, and wrung it out of his hands. And as the King of Israel said to *Elisha* when his enemies were inclosed within his power, Shall I smite them my Father, shall I smite them; No, says the Prophet, but set bread and water before them. So Justice said to God when we had transgressed, Shall I smite them? Shall I consume them at once? O no, says our Saviour, but set bread and wine before them, the Sacrament of his body and blood, which being eaten by faith will save our souls.

Christ wept but twice in all; once over his friend *Lazarus*, that was a natural grief; and once over *Jerusalem* that sought his blood, that was a celestial passion. Nay, though he went but a foot pace from one City to another to preach the Gospel; yet he would needs ride to *Jerusalem*, so to make haste to suffer, longing till the work of our Redemption was finished. *St. Ambrose* says he groaned as well to have the bitter Cup come quickly, as to have it pass away, and grew weary of delay till He had paid the Hand-writing which was against us. There passed but a little time from midnight to midday, betwixt his Attachment, his Arraignment, and his Execution, as if his feet had stood upon thorns until his head was crowned with them. Now tell me how you will look upon this Christ, O ye malicious hearted, whose feet are swift to shed blood, in Duels and fierce Encounters; your hatred, and his pitty; your desire to destroy your enemies, and his good will to recover them and bless them, they favour undoubtedly of two sort of Serpents. Christ is the Brazen Serpent lifted up, who cured the infirmities of the People, they are like the fiery Vermin which stung Gods Travellers in the Wilderness.

And when God was put to it to punish, see how Mercy wrestled with Indignation. Ah I will be avenged of mine enemies, says the Prophet *Isaiah*; he sighed because he must be wrathful, as it was said of the mild Emperor *Vespasian*, *Indoluit quoties debuit esse ferox*. When he destroyed *Sodom* with an heavy wrath, his justice came down but in slow drops of fire; but his mercy is a full torrent, like *Jordan* in a time of Harvest, it brought *Israel* to a Land flowing with milk and honey, for his

mercy endureth for ever. His goodness is swifter than Eagles; for in six dayes he framed the World and all that is therein. But he took forty days to destroy one City of *Nineveh*, and then he spared it. When he was first angry with man he did but walk in the cool, says the Text, to chide *Adam*; but the *Father* of the *Prodigal*, you know who I mean, ran in haste to meet his Son and pardon him, when he was yet far from him. Finally, it is written in *Mat. xxv.* that benediction is from God; *Come ye blessed of my Father*: But malediction and cursing are not from him, *Go ye cursed*, but not cursed of my Father, no such word in the Text, he has no hand in that.

Jon. 4. 10. It was *Gods* Dialogue with *Jonas*, Shouldst thou grieve that the Gourd of herbs is decayed, and should not compassion touch me much more for this mighty People? true *Lord*; but if thou pardonest man for sin, who in thy sight is but as a flower of the field, less than the Gourd of *Jonas*; should not man much more remit the offence of his Brother which is done against him? I say much more it becometh man, and I will hold my self to that.

For first there is somewhat in our eyes that blinds them, it is *pulvis humanitatis*, the dust of our humane nature, that makes us when we are the most sharp censurers of other mens faults, not to discern truly the filth of their sin: but the eyes of the Lord are bright as a couple of flaming Torches in the *Revelation*, and offences appear before them more ghastly and tragical than our dim Candle half put out can enlighten us to perceive. For instance hereof: To morrow there is a Feast unto *Jehovah*, says *Aaron*, but the Lord could see that the Feast was luxury, they rose up to play, and the Sport was flat Idolatry. So *Saul* could discern no harm in himself but a little foolish pitty when he spared *Agag*, but the flaming eye saw it was Rebellion, as foul as the sin of Witchcraft. And is the Lord merciful to our transgressions when they cry unto him like the sound of many waters, and should not Man much more acquit the World of every offence done against him, for as much as we conceive not what is evil, because our selves are evil? Secondly, among men a gift pleaseth the eyes, and a recompence is a safe correcting of an injury, but that were *peccatum bis tinctum*, a sin died in scarlet, to think to blot out sins before the Lord with the Fruit of our Body, or with Rivers of Oil: And can this God be reconciled then, and should not man much more be merciful? Beloved in the third place: We are all full of our own infirmities: Who knows whose turn it may be next to fly unto the Altar for a pardon? Two that grind in the same Mill, and two that walk in the same Field; nay *Barnabas* and *Paul* fellow Labourers in the same Gospel may daily stumble one at another. Our communication together cannot choose but be offensive, as the earth licks up the water, and the water devours the earth: but who is the churlish Labourer to whom God cannot say, *Friend I do thee no wrong*. O can the just one have mercy upon us? and should not offenders between themselves, sinners unto sinners much more be charitable?

But there is one thing more in mercy than forgiveness; alms and bounty: to do good and distribute: to be Oil and Phylick to the wounded like the good Samaritan, this is also a full Plume in the Wing of Charity, like that other *Mat. xxiii.* how often would I have gathered thee under my wings, as a Hen doth her Chickens, but thou wouldest not.

Beloved, God hath suffered *his* fire to be unmerciful to sweep away the Habitation of the fatherless and innocent, that our hands might build it up again. And we shall not only build up houses of clay, the reward of the *Israelitish* Midwives, but good deeds also, which like the Alms of *Cornelius*, shall reach up to Heaven. The Sea hath raged horribly and swallowed the Innocent, the Stream hath gone even over his Soul, that we might restore it again as mercifully as the Whale did *Jonas*, with the increase of our substance, that we might cast our bread, as *Solomon* preached, upon the waters. God hath suffered an heavy sickness to waste away the afflicted, and to consume his bones; not that the Dogs should be more merciful than *Dives*, and lik the poor mans sores, but that our liberality might make him whole. *Canaan*, and the *Patriarchs* were well nigh famished with hunger, what? because God had forgotten to be gracious, and had shut up his loving kindness in displeasure. Not so; but that *Egypt* might relieve them with their Granaries. The Husbandman soweth seed in the ground, and the encrease comes up thereafter; God giveth it a body, and to every seed his own body: but the merciful man soweth a Loaf of bread in the belly of the hungry, and it shall rise up again unto a plentiful Harvest. Christ was made poor, says *Paul*, that we might be made rich, and for the good use of our riches he hath made many poor.

There

There are few so hard-hearted, but will protest with an oath, if our *Saviour* had been incarnate in these our days, how they would have strived to make him welcome, their choicest Palace should have received him, and his Diet should have been whatsoever the Earth and Sea afforded. I, says *Tertullian*, *Perrigat manum Jupiter & accipiat*; if *Jupiter* himself would ask alms he should have it; every man can say so. Alas to promise this excess to him who needs it not, is a kind of spiritual bribery. Keep your costly Mansions to your selves, and afford him some sustenance in an Hospital: Take the plenty of the Earth to your own Table in sobriety and temperance, and feed him with your Alms Basket. If he say loe here is Christ, or loe there he is, and that every distressed Christian is nourished for his sake you may believe him. *Hac est tunica quam dedisti mihi Martine*, it is an old Story in *Sulpitius*; the good Bishop *Martinus* cloathed a Cripple with his Coat in the day time, and in the Dreams upon his Bed he saw *Christ* himself wear it, and thank him for it.

Such there are, whom otherwise we may call good men, but spoil their good parts, as *Crassus* did, with the love of money, and having closed their Ark, will not suffer so much as a Crow to fly out of it; they will not believe this Divinity, that to spend well upon Earth is to lay up treasure in Heaven. Such a mans eyes are made of Spittle and Clay, but not by Christ, and they love to behold nothing but Gold, which is indeed a refined Clay burnt well like a Brick by the heat of the Sun, and the influence of the other stars.

Now there are but two common pretendments to make us spare our Purse, and keep our hand withered in our bosom. *Semper aliquid curia deest rei*, we have nothing to spare, we have but *five loaves and two fishes*, and what are they among so many? O can you forget those mighty Mites which the poor Widow cast into the Treasury? Three things, says *St. Gregory* are *incruenta sacrificia*, Sacrifices well pleasing unto God, without drop of blood shed, *Castitas in juventute*, sobriety in uberty, *liberalitas in paupertate*; a Chast Youth unspotted touching the Flesh, Sobriety in Plenty, and Liberality in Poverty. And this is the Devils Topicks to perswade us, we must repay nothing back again unto God, unless He would give us as much as we could wish for. *Plato* thought he made a charitable Common Wealth when by his evil Law to permit promiscuous lust no man knew another, whether he were Stranger or Brother, or of nearer Consanguinity. So hath God knitted his Church together, that we are all *Christs*, and *Christ* is ours, and yet we feel not the afflictions of *Joseph*, they are nothing to us.

Nay it were well if we were not readier to give Stones than Bread, and for a Fish a Scorpion. This was *Nabals* Largess to *David*, he told him he was a Runnagate from *Saul* his Master. The next excuse against Charity is, the great abuse of all good deeds and the wrong employment. But though men be evil, and the dayes are evil, and the bounty of holy men is oft times wrong employed, yet the Churches of God are no Transgressors; why do the Rich men of the World nothing for them? Do you expect that the Holy Ghost should come down again like a mighty rushing wind and enter in, that every Wall and Window is left naked and decayed, especially in famous Cathedral Churches to the injuries of the weather? Good God! what was the zeal of our Fore-fathers, that they should build more unto Religion than we can keep in reparation? When *St. Paul* pleaded for a Collection for the poor Saints of *Jerusalem*, feed them says he *with your plenty, who are enriched with their abundance*. With what abundance did the Apostle mean? O say the Friars with the abundance of their good works and zeal, as a bought or borrowed sanctity: No such matter, but for the abundance of the Words sake, which first came out of the bosom of *Jerusalem*. But all the Gospel which is preached in our Cathedral Churches cannot procure them so much benevolence as to preserve them from the curse of desolation, that one stone be not left upon another. And I would the innocent stones could fall down from their high Pinacles into the bowels of the earth from whence they were digged, then were they safe and would be at rest again, but now great men take them up, and we must say in charity, that which made God a Chancel serves to build them up a Kitchen or a Stable. O if you will not be so merciful as your Father which is in Heaven, be but as merciful as your Forefathers upon Earth, who were zealous for the House of the Lord. But these things should rather be done then spoken: Therefore let this suffice for mercy, which is the first part of my Text.

Now

Now a complete Christian is not like a small Vessel which recovers his Haven with one Sail alone, with *Mercy* only. If you will have Religion to be *ponderibus librata suis*, full poised on every side, *magna est veritas & praevalet*, truth also is a prevailing part; let not *mercy and truth forsake thee*. And what is truth? says *Pilate*, but he would not stay to take his answer. Why the Spirit is truth, says St. *John* 1. Ep. v. *I am the truth*, says Christ, *John* xiii. God is Truth, and in him is no error. In a word, your holy Faith is the Truth: that which is *armatura lucis*, the Armour of Light with St. *Paul*, *Rom.* xiii. that which is stronger than all things, says *Zorobabel* in his Parable.

But you must know that there is a threefold evidence of truth to be distinguished: First there is the evidence of our outward senses, *Matt.* xvi. when it is Evening you say it will be fair weather, for the Sky is red. O ye hypocrites, can you discern the face of heaven, says our Saviour? as who should say then, there is more to be understood. 2. There is the evidence of knowledge, which will condemn the Heathen that know not God; for the invisible things may be understood by the things which are made, even his eternal Godhead, *Rom.* i. both these truths, you see, are fruitless without a third; and what is that, but the evidence of faith, *Heb.* xi. As for other Truths every man is in the high way to get them, *capiat qui capere potest*: but as for this Truth, it hath looked down from Heaven, says *David*, looked upon whom it listeth, and all men have not faith.

Whether Faith be the evident Truth or not, all the World almost upon a time stuck at that point but only *Abraham*, either because their eyes were dim, or because it shined like the face of *Moses* that they could not behold it. Yea we have sundry Traditions that some Philosophers cast an eye upon the first verse of the Scripture, *In the beginning God created the heaven and the earth*, but they started at it like the Host of *Israel* at the dead Corps of *Amasa*, and went no further. Alas poor Philosophy, who knows not how to confound the wisdom of her Principles? The fire hath been as temperate as the morning air, *Dan.* 3. the waters have stood upon an heap like the strong ribs of a Mountain, *Exod.* xiv. the Sun hath hid his face at noon day, when *Astronomy* could find no reason for it, their Art was as blind as the Heaven in the Eclipse. But every part of nature should be out of frame, Heaven and Earth should pass away before one title of Gods book should perish, that with the dissolution of the Heavens no Angels might remain, and with the ruine of the Earth no men might be left to testify against it. The holy Martyrs have forsaken their lives that this truth might not forsake them. And as it is reported of our Philosopher, that the ashes spread upon the high Mountains of *Tenariffa* retain for ever any letters drawn out upon them, by reason of the tranquillity of the place: So no wind or storm can scatter away those holy words of Gods Book since they have been written in the ashes of the Martyrs; the Law cannot endure better in the Tables of Stone, than the Gospel in that sacred dust.

If Faith be not a Truth, how did *Abraham* see *Christmas* day and rejoyce, and keep it a solemn Festival more than a thousand years before the name was entred into our Calender. He knew the faithfulness of Gods Promise, that made *Jesus* our Redemption soundoubtedly, that he swore him a Priest for ever after the Order of *Melchisedech*. The Mother of our Lord might ask reverently *quomodo?* How should these things be? The best in the World have their doubts of infirmity: but *Domine non erit tibi*, this thing shall not be so, when Christ had spoken it, that was a mistake in St. *Peter*, and yet behold the Evidence of Truth shewed it self more abundantly anon after in the faith of that Apostle, than in all the skill of *Greece* and *Egypt*. Tell me, what Physician could promise recovery to the Cripple lying at the Beautiful Gate? Durst all the Colledg of *Galen* say unto him confidently *stand up and walk?* but the Apostle saw that one graine of faith could give him the use of his feet and ancle bones that he might leap and praise the Lord.

Whatsoever is confirmed by the mouth of two or three Witnesses it passeth for truth by the Law of God and Man, and good reason for it. Now the Old Testament was confirmed under the name of three Patriarchs, I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*. In the New Covenant, whether it were at the Transfiguration of Christ, *Peter*, *James* and *John*, three Attendants did bear him company to Mount *Tabor*, in like manner at the raising up of *Jairus* Daughter, and in the Mount of *Olivet*, when he sweat and prayed, so many were with him as before, and the self same three Disciples, all was confirmed under the mouth of three Witnesses. But I will take no more pains in this point, to prove Faith to be a Truth

Truth, as I remember the *great Orator* reports of a good man. *Q. Metellus* he was excused, or rather forbidden to shew his proof unto the *Senate*, in a Controversie to be debated, lest the Bench should seem to distrust so reverend a Citizen.

None but *Julian the Apostate*, and such accursed as he hath left behind him, would scoff at Faith, whose cavil it was, as *Nazianzen* reports, that we had a starting hole for all objections in one silly word *Believe*. These men knew not that Faith in a little Pearl was worth all the substance of a Merchant, and *he sold all he had to buy the Pearl*, *Matt. xiii.* Surely if the Womb of *Mary* deserved a Blessing from all Generations that bore the Infant from everlasting, if the Arms of *Simeon* deserved a Church Anthem every Evensong that enclasped him; if the Tomb of *Joseph* was attended by Angels where his body lay; then cut down Palms, and spread your Garments in the way, for *Christ* is rode in triumph into that heart into which faith is entred.

Now Truth is fruitful and brings forth Truth, a Daughter not unlike her self; Divine Truth is the cause of Human Truth, of a true Conversation, of a right Balance, and a just Ephah. Her Merchandise is such as *Abraham's* was with the *Hittites*, *Gen. 23.* which I will ever commend, when he bought a Tomb for *Sarah*, such as the ancient *Romans* was, *ades pestilentes vendo*, the Seller was not ashamed to confess that his House had the Pestilence: Not as *St. Hierom* told the Trades of his time, *tanti vitrium quanti margaritam*, to chop away Glasse for Rubies: or as *St. Basil* says of *Gordias the Martyr*, that his Soul was vexed with the City, and he retired into the Wilderness, leaving *τὸς πωλῶντας τὸς ἀγοράζοντας, τὸς ἀντιπράττοντας τὸς λευδομένους*, he could not endure the Buyers and Sellers, the forswearers and liars. And what doth all come to when they cast up their Audit, *Prov. xxi. 6.* *The getting of riches by a lying tongue is a vanity tossed to and fro of them that seek death.* Let our Merchants beware that they carry not that report which the Wits of *St. Paul's* time put upon the *Cretians*, *ἄετι ψεύσαι, alwayes liars, evil beasts, and slow-bellies*: or as *Plutarch* spake of *Demades* the Tit. 1. 12. Pleader, then grown past the best, that there was nothing left in him but his Tongue and his Paunch, his Tongue to tell lies, and his Belly to surfeit, the meer Reliques of an Ox sacrificed. Nay, I beseech you Brethren, let your word be pure, able to endure the fiery trial, even for his sake who in the beginning was the Word, and that Word was God: As for such double tongues whose Heart is a Jew and their Tongue a Christian; and for those equivocating Jesuits, who teach you to adulterate Truth in mental reservation, let them have their portion with *Sisera*, that told a lie, and so spake his last; for he warned *Jael* to deny him if any did enquire for him, and then says the Text *he slept and then he perished.* Judg. 4. 20.

So much hath been spoken for these Celestial Graces, Truth and Mercy considered in disjunction; but as the Wings of the *Cherubins* touched one another in the midst of the House, so there must be a copulation of these spiritual Blessings; for Mercy and Truth are such a Pair as will either lodg together or leave together. There was such a similitude of nature between the Twins of Love, *Eros & Anteros*, that at once they wept, and at once they smil'd; they fell sick together, and they recovered joyntly. Such are the Twins of Grace Truth and Mercy; she that would have them cut in twain and parted is an Harlot; she that cries spare and preserve them whole, she is the Mother and must enjoy them.

Look upon them in a state of policy; Mercy without Truth is a sweet shower dropping on the barren sands, quite spilt, and no blessing follows it: Truth without Mercy is extreme right, and extreme injury: Mercy without Truth is a dangerous pitty: Truth without Mercy is not verity but severity. Consider them towards God and Heaven, and then most unfit it is that either should be alone. A Faith of meer Protestation without Good Works, such is Truth without Mercy; it might have been in the *Gergasens* Swine, for such a Faith is in the Devil, says *St. James*, and therefore might have been in the *Gergasens* Swine to bear him company; and all the integrity of the Heathen, all the goodness that *Socrates* could teach, because it is not in Christ, such is Mercy without Truth, it comes tardy like *Esau's* Venison, and the Blessing is remov'd upon the head of *Jacob*. *St. Austin* compares them thus. A Pagan living without blame before men is a man with his eyes open in the dark midnight, and he that professeth Christ and not mercy, but is sold to commit iniquity, is one with his eyes shut in the clear day, and he sees as little. Such an unadorned Faith is like a fair Shield which the *Tyrees* among the *Romans* carried to the battel, it is a piece of Harnefs indeed, as Faith is called by *St. Paul*, but it makes no shew, it hath not the *improse* of any Stratagem upon it. Our holy Life, and conscionable

scionable Conversation must be engraven upon our Faith, like the *Posie* of the *Lover* upon the *Tree*, *Crescetis amores*, as the bark grew so the letters waxed bigger, if the one prospered the other thrived as well. For the whole *Jury* of our *Creed*, the *twelve Articles* will not save us, unless the Law be on our side. Though not altogether that is impossible, yet by endeavour and pious industry to acquit our selves of many trespasses. The sum of all is, *Two are better than one*.

I know that some rely too much upon the Example of the Penitent Thief, the eyes of whose Faith were not opened until his hands and feet were pierced with the nails of death : but look a little better into his Practice, and you shall see that he prov'd himself so good a *Christian* in the last hour, as if he had been reprieved from the *Cross* for another *Assizes*. First he reproved the scorner. Secondly he preached *Moses*, *Dost thou not fear God ?* Thirdly, he confessed his guiltiness, *But we suffer justly*. Fourthly he justified the innocent, *This man hath done nothing amiss*. Fifthly he consented to the power of the *Magistrate*, *We receive the reward of our deeds*. Sixthly, he acknowledged *Christs Divinity*, as he did his Humanity before, saying that *Heaven was his Kingdom*. Lastly, he prayed and believed, *Lord remember me in thy Kingdom*. See what a Swarm of Bees hang upon his lips in a few words, lest in this one Example the mercies of Christ might be made an occasion to excuse the mercy of man. But Faith and Truth are our Wedding Garment, Good Works and Mercy are the Broidering upon it. *Hæc est tunica filii mei*, this is my Sons Coat, says the Lord, and the Spouses Cloathing is of *wrought needle-work*, *Psal. xlv*.

Let them hear of this especially, who by their Profession are the Pillars of Truth in the Church, and should be the Censors of sweet Perfume also ; let them look to it, that these Wings of Truth and Mercy be equally poised, that their knowledge preach continually in their holy life, lest it prove with us, as *St. Austin* spake of *Antony* the *Eremit*, that grew exceeding devout when all the *Cloisters* were idle and lascivious, and the *Eremit* being so ignorant that he knew not letters, *rapiant indocti regnum cælorum, & literati excluduntur* ; the great Clerks studied for Heaven, but the simple People took it by violence and possessed it. What should I speak more ? If Man be a little World, and his Soul a great Heaven in it, then these are *duo magna luminaria*. Truth is the Orient Star of the Understanding, and Mercy is the brightness of the Will, like the *Sun* and *Moon* in the Firmament, like the faithful Witnesses in Heaven. But take heed that the Stars themselves be not swept away from the Sky with the Tail of the Dragon : take heed lest like the dastard *Ephraimites*, being harnessed and carrying Bows, we turn our backs in the day of battel ; for so it follows in the fourth part of my Text, there is a *deserant*, Gods Gifts may forsake us ; and let him that standeth take heed lest he fall. Mercy and Truth they may forsake us.

What, will some man say, our Justification, our Righteousness in Christ, may that forsake us ? *Superbia quo ascendis ?* Why doth the presumption of man move such angry questions ? But Beloved, I have no such uncomfortable Doctrine at this time to deliver. I wish it prosperously that the head of the Serpent may be bruised, that there be no leading the free-born into Captivity, and no complaining in our streets. But Sanctification shakes her leaves sometimes like the accursed Figtree. Mercy in King David spilt the blood of an innocent ; truth forsook truth with a curse in the mouth of *St. Peter*. Now every quality may cease to be, and grow to nothing three ways as it is distinguished in Philosophy : 1. *Defectu firmæ inhesionis seu radicationis*. 2. *Admotive contrarii*. 3. *Defusione subjecti*. I will explain them in order.

First, I say *defectu firmæ inhesionis* : When Truth and Mercy want root, and have no hold to stay long. As a luke-warm heat quickly evaporates out of the water, if the fire be not maintained. An *Inceptor* that proceeded not was a fool among the *Galatians* ; and with King *Agrippa's* leave, almost a *Christian*, was three parts an *Atheist*. Such a glimmering light of zeal is like a Morning mist, which quickly vanissheth away, and it is *Christus suffuratus*, as the Souldiers said, *Christ* stohn away, and pilfered out of our heart I know not how. He that never saw the *Sea* is as near his journeys end to pass it over, as he that wades but to the ankles. The hands of *Zorobabel* have laid the foundation of this house, and his hands shall finish it, *Zach. iv. 9*. that was a blessing from the Lord. To be of *Cæsars* mind, *Nil actum credens cum quid superesset agendum* ; to think nothing done when any thing was undone that was a Spirit to make a Conquerour. *My love is a bundle of Myrrh, Cant. xiii*. As if she were like *Seleucus* shafts which could not be broken in the cluster. Such a bundle

bundle of Myrrh is in St. Peter, 2 Epist i. 5. Give all diligence, and add to your faith virtue, to your virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, and to godliness brotherly kindness, and to all these charity. What, will all these serve the turn when they stand as thick as corn in harvest? Yes, says the Apostle, *Si abundaverint*; if they abound in you, they will make you, you shall not be barren and fruitless. Thus then Truth and Mercy will forsake us if we do not further the gift of God, take away the single Talent, and give it to him that hath ten more.

The next way to make our heart cast this happy brood, and to miscarry when it travels with Truth and Mercy, is *admotio contrarii*, by taking part both with God and Belial. Asahel was not more nimble than St. John to fly away, when he spied Cerinthus the eldest Son of Satan in the same Bath with him, and therefore do not think to make your soul an Ark for the clean and unclean beasts to lie together. A little frosty air is so forcible that it bursts the clouds, and forceth out the hot exhalation *εὐρυπνίζεται*, it is spirted out between the fingers, and gone before you can think of it. Beloved, that field in Israel was hated like Aeldama, which was sown with divers seeds, and Nehemiah cursed the children that spake one half in the Hebrew Tongue, and another part in the Language of Ashdod. Covetousness is so wealthy, and it thrives so fast that it easily purchaseth the whole heart of man, and whom at first you entertained like a foreigner to have one moyety in your heart, it buys the whole possession over Mercies head, *Veios migrate coloni*, and so casts it forth. And likewise so incompatible is truth with the least falshood, that the haters of the Lord were found liars at our Saviours arraignment, when he spake nothing. Is it not strange? Very strange? That Christ should come before unrighteous Judges, be impeached by malicious Adversaries, all this while hold his peace, and yet the Witnesses not agree. Will you know the reason? There came two false Witnesses, Mat. xxvi. Averring, that this fellow said, *I am able to destroy the Temple of God, and to build it again in three days*. There is another tale told, Mar. xiv. *We heard him say, I will destroy this Temple made with hands, and will build another without hands*. But what said our Saviour in very deed? You shall find his saying, Joh. ii. 19. *Neither I can destroy, with the former, nor I will destroy, with the latter. But vos solvite, do you destroy, and solvite templum hoc, the Temple of his body, and in three days I will raise it up*. You cannot clap good and bad together but with waxen pins, if you move them a little they fly asunder, the wax melteth, and it confounds the Chariot and his Rider. For what agreement hath light with darkness, or the Temple of the Lord with Idols?

Touching the third manner and the last, how a quality may cease to be, *desitione subjecti*, when that faileth wherein it is, it hath no place only in Truth and Mercy. Other things indeed we can expect to remain no longer than the house of our body lasteth; beauty ceaseth with the bloud, and strength faileth with the sinews, nay, tongues shall cease, and knowledge shall vanish away, but mercy and charity abideth for ever. Yea, and truth also, but *veritas in visione*, not in fide; Truth in the clear vision of God, and not darkly in faith. In a word, as Joseph furnished his Brethren both with food for their travel, and Corn to keep house with in the Land of Canaan: So there are *δώρας*, says St. James, gifts for our Pilgrimage in this life, and *δωρηματα*, gifts to abide with us in our Country above, *perfect gifts* descending from the Father of lights. So some endowments drop away with this house of flesh, but after glorification this voice shall no more be heard in our ears, let not Mercy and Truth forsake thee.

But this uncomfortable *deserant*, that Gods gifts may forsake us, is to view Jacob but as a Cripple, halting and failing in his combate: but *ne deserant*, let them not forsake thee, shews Israel wrestling with the Angel, and keeping God, as I may speak it with reverence, fast unto him with a chain of Faith. To begin therefore with Mercy, there are two ways to keep a firm possession of it, by Meditation, and by Petition. The Meditations also shall be twain, and very short ones for the time sake. First, Consider that *τὸ δάκρυμα ἀγνῶν*, as the Greek Fathers call it, the deep engagement of our Charity in the Lords Prayer, *Forgive us our trespasses as we forgive our brethren*, and no otherwise: Lord what a deep curse do we bring upon our soul if this be not said in earnest.

Secondly, Consider the compassion of all the Members in that mystical body whereof Christ is the head. He that is hard hearted against a Christian is cruel against

a part of himself. *Nero* might fill the streets with the slaughtered bodies of the Saints, For why, he was none of ours, but a Lion in the Sheepfold: but a little bitterness, a disdainful contempt, a reviling malediction, the neglect of the misery of a Christian at the hands of a Christian is more unnatural. It was St. *Basil's* counsel, and most elegant, ἐκ τῶν ἄλλοτρίων δακρύων ὀφθαλμοὺς λαβεῖν, that as he that looks upon the sore eye of another man, may chance to provoke the rheum in his own eyes, so our eyes should grow feeble and conceive tears when we see the tears of our brother.

If we chance to offend against Mercy, and to forget one of these Meditations, it is very likely that it will stop at the other, but if both fail then we must fly unto incessant Prayer and Petition. That is *Anchora sacra*, for the last refuge let us fall down before his footstool, and confirm *God's* grace to our soul, as *Elias* made the heavens of brass. I do not mean so, as if our charity could be altogether inoffensive. No, *the Spirit helpeth our infirmities*, *Rom. viii.* but it doth not quite take away all infirmity: we are not made of the substance of *Angels* while we travel in this mortal flesh. Sanctification will leak out at certain crannies, but all is made sure with *cupio dissolvi*, take in sunder the soul and body by death, and in the state of our Exaltation Mercy can never get away. There is a molting time for these two Wings, and the best Christian displumes certain feathers through tentation, but *O that I had wings like a Dove*, says *David*, for then would I fly away and be at rest.

Now the last Point is that which troubles all the world, especially our *Western* world, which is in continual combat with our *Romish* Adversaries, wherein the Art lies to preserve *Truth* that it may not forsake us. But some there are, clouds without water, men unstable in their minds, halting between *God* and *Baal*, that think the whole Church is at a loss, for truth and we can steadfastly trust to nothing. For it will easily break prison out of the Syllogism of the old Philosophers, witness so many busie disputations of late, and the success so unprofitable it cannot be bound up in the laborious Tomes of Controversies, no Age more industrious to write than ours hath been, and none further from Peace. To think that the limits of Truth are bound to St. *Peters* Chair so called is most childish and frivolous. The two Testaments indeed are the touchstone of *Truth*, but they are stained with presumptuous glosses, and we do not ask now adays, *Quomodo scriptum est?* How is it written? But *Quomodo expositum est?* What is the interpretation of Expositors? Lastly, If we say that Truth is the Daughter of Time, and that the reverend Antiquity of the Fathers must be her Register. What if one say one thing, and some another? What if they be equally divided? What if *index expurgatorius* sponge out all that should be justly alleadged? And hear what *Cyprian* says, *Non dixit Christus ego sum consuetudo, sed ego sum veritas*. Surely yet among these many conflicts there is a way to bind truth as a Crown unto us, give me leave to unfold it without ornament of Language in a particular declaration.

In the midst of a froward Generation whose Wits sweat on both sides to win the day, who would not take a sure course which cannot be reprov'd? Now all the Law and the Prophets are comprised in these three things: 1. In Prayer and Thanksgiving to *God*. 2. In a sincere belief. 3. In obedience to his Commandments. The absolute form of Prayer is the same which *Christ* taught us, *Mat. vi.* The sum of our Belief is the *Apostles Creed*. And the two Tables of the Law want nothing which should teach Religion and Justice towards *God* and men. What Christianity can be more secure than this? How can Truth forsake him that rules himself to the Letter of these holy Institutions and goes no further? But whatsoever is more than this is tossed about with every blast of disputation, it may be erroneous, it may be Will-worship, it cannot be the substance of things not seen, it impeacheth *God's* wisdom, as if he would not reveal unto man the explicate way of his salvation.

When I come into the Temple, and see a devout Monk running over the Hierarchy of heaven upon his Beads, and filling the Saints with the noise of his complaints, and when I see another Christian piercing the highest heavens with zeal, and coming boldly to the Throne of Grace to *God* alone, to which part shall he that is unlearned say Amen? Beloved, if Our Father would not serve the turn, it may seem *John Baptist* did teach his Disciples to pray better than *Christ*. Sweet *Jesu* they are thine own words, therefore I cannot do amiss to turn me from the Angels when I have

have *Christ* for my *Master*, but they that make the *Elders* about the *Throne* Partners with *God* in *Invocation*, they cannot be so confident that truth doth not forsake them.

Again, one *Church* entertains the craft of *Demetrius*, and the *Silver-smiths* even upon *Gods* own *Shrine*, their eyes are filled with their molten Images when they look unto the hills from whence cometh their salvation. But they distinguish, that they keep their body to a lesser Religious Worship, and not to the highest Adoration, and they exalt the Image of the true *God*, not the Idols of the heathen. Our *Church* refuseth no Ornaments of Decency, no Histories of Piety, no remembrance of eternal Glory: But the Law is not in our eye, but in our heart, and we pray as if it were our *Saviour* at midnight in the Garden, when no resemblance could be before him. What should a soul say here disquieted with the rents of *Sion*? Why thus. *Lord* thou hast forbidden all graven Similitudes, thy Commandment did not comment upon a petty duty to the *Saints*, a nice *Hyperdulia* to our *Lady*, and an admirable *Latria* to thy self; thou hast not made me so good a *Lapidary* to discern in stocks and stones between an Image and an Idol. I may be an Idolater with the Inventions of the former, I cannot err in the spiritual Worship of the latter, *Confounded then be all they that worship carved Images*, I will not let thy *Truth* forsake me.

Thirdly, Concerning that *inquinatissima purgatio*, that loathsome cleansing of sins after this life in torments, which is a kind of *Spanish Inquisition*; why art thou so vexed O my soul? And why do thoughts arise within thee? So trust in *God*, not as fearing the scorching *Kitchen of Purgatory*, or the freezing of *St. Patricks Lake* for a season, but as dreading an eternal death for ever: not as if my punishment must be mitigated after my death, by the Beads, and Orizons, and Bribery of my forgetful Executors, but as if in my life they must be redeemed by the luke-warm blood of *Jesus Christ*. Then for the thing propounded. I know my *Saviour* descended into *Hell* to triumph over *Satan*, and bruize his head; I know *He* ascended up into *Heaven* to make intercession for us to *God the Father*, this is my *Creed* I am sure, and the third place is *Apocrypha*, my belief is as broad as the *holy Apostles* made the pattern, and if I stop mine ears at the rest I will not let thy truth forsake me.

Fourthly, Concerning the material part of the *holy Sacrament* of the *Lords Supper*, I take my *Saviours* words into the explication of my Faith, *This is my body, this is my blood*. But what have I to do to let men interpret *Christs* meaning, when themselves confess it is such a mystery that cannot be comprehended? Is it not enough for me to receive these precious gifts with thanksgiving, but that I must argue how, and after what manner *Christ* is present at that participation? I am sure the outward Elements of Bread and Wine are there, for as *God* gave me an heart to believe, so he gave me not my outward senses to delude me. I am sure that *Christ* is there, and I partake the meritorious Passion of his Body crucified, and his Blood shed upon the Cross; all that men controvert more than this is to beget sorrow to the *Church*, and laughter to the *Devil*. My soul dwelleth among them that are enemies unto peace, but I am content to say this is my *Saviour*, who offered himself up for me, therefore I will not let thy truth forsake me.

Lastly, In that great Controversie of Justification, there is a way in which the mists of error cannot arise, and there is a way in which the substantial food is lost by striving to comprehend the shadow with it. By vertue of the Law I know my duty that I must be a *Doer*, and thereby I discern my infirmity that I must be a *Debtor*. By vertue of the *Lords Prayer* I find my self arreraged in iniquities that are past, my flesh trembling at tentations to come, my soul and body gasping for deliverance from evil round about me. I find not one line wherein I may obtest unto *God* by any part of my own Sanctification. Thirdly, By vertue of my *Creed* I find that my *Saviour* was incarnate, suffered, and rose again to purchase Redemption unto us, and Remission of our sins. The *Angels* are not more sure of their incorruptible glory than we may be to say, *As many as walk in this rule peace be to them, and mercy, and on the Israel of our God. Cogita de Deo quicquid melius potes, & de teipso quod deterius vales*, says *St. Bernard*; and then thy truth is like Mount *Sion* which cannot be removed. But to go a little further, and to creep into the Mediatorship of *Jesus Christ*, there is no likelihood but it should prove an unthankful blasphemy.

Being rooted in this most holy Faith, and in our active Mercy toward the whole body of Christs Church, there remains for us a passive mercy which will not forsake us, *the sure mercies of David* in our blessed Redeemer, who is called *Amen*, and in whom are all the Promises. And there is a truth which will stick to us as fast, and answer for us against the slanders of *Satan*, who is the *Reviler of the Brethren*. For *he that confesseth me before men*, (there is truth on our part) *I will confess him before my Father which is in heaven*, (there is truth on Gods part) *to which God, Father, &c.*

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SERMON
UPON THE
RECHABITES.

J E R E M. XXXV. 6.

But they said we will drink no Wine.



T the first hearing of these words I may conjecture that some men thought of no such *Scripture*, and that most men look for a strange construction: and you shall have a construction to mollify the Paradox, since it was ever safe to decline extremes in all opinions: for they are like *Jehu* in his furious march, what have they to do with peace? Indeed if you will recount among many who they were that have professed so much austerity, as those that say in my Text, *we will drink no wine*, you will neither commend them for wisdom, nor for piety. *Lycurgus* in the *Luxury* of his Country cut up every Vine by the roots, and destroyed the Vineyards; like those inconsiderate men in our dayes, superexcessive Reformers of Religion, who think there is no way to amend that which is abused, but with *Hezekias* Justice against the *Brazen Serpent*, utterly to consume it. The *Manichees* would not endure to taste the Cup at the holy Communion, as if Christ had been too prodigal to bestow Wine at his last Supper upon his Disciples: And you know who they are that want not much to be *Manichees*. *Tertullian* mentions a most harsh Discipline among the *Romans*, that no Woman might know the taste of Wine, *sed sub Romulo quæ vinum tetigerat impune à marito trucidata est*; that it was lawful for the Husband to shed his own Wifes blood, if she tasted of the blood of the Grape. So likewise there were certain *Christians*, called *Severiani* by a nick name, that grudged the whole World *St. Pauls* allowance, that *Modicum* which he granted unto *Timothy*; and *Pharaohs* Butler with these men had been kept for ever in prison, had he pressed a few Grapes into the *Kings* own Cup. But for all these men, who grudge *Cato* his draught of wine, when he is wearied with the affairs of the *Common-wealth*, I say their abstemious life is perverseness, and such were not the *Rechabites*, that say in my Text, *we will drink no wine*.

In which Text, barren as it may seem, there are many things very Religious and profitable, to make up my Treatise at this time. And as boldly as *Prudentius* said by a *Catachresis*, that there were *jejuniorum victima*, many Sacrifices offered up to God by fasting, and abstaining from meats; so say I, that this Text is *abstemiorum racematio*; there is a fruitful Vintage to be gathered out of *non bibemus, we will drink no wine*.

This whole Chapter is but of one entire piece; like the silver Trumpets of *Moses*, *Numb. 10.* so is the discourse thereof without interruption, or almost without full point from the beginning to the end. First God is provoked to wrath by the rebellions of *Judah*: False Prophets were crept in that had taught strange Doctrine, and the People had itching ears; and were worse Disciples. Now what instrument should the Lord choose to lay open his indignation? whom but *Jeremy* the Prophet, and

and him God knew to be fit for the Errand, not as he knew *Nathaniel* under the shade of his Fig-leaves, *sed sub carnis umbraculo*, in his Mothers Womb. *Jeremy* sets himself to the Task, and lays open their sins; not by revilings, by menacies, by zeal as hot as fire (and who could do less? they made *Moses*, the meekest Soul alive, throw stones at them, and break the Tables) but setting before them the Example of the *Rechabites*, promising their obedience should be had in an everlasting remembrance, and *Judah* his stubborn Son should see their happiness and want it. *Et spectet nostros jam plebs Romana triumphos*: Will it not grieve them to see Strangers and Aliens bear the Bell away, and themselves look on, and be quite neglected? Lastly, what was the Obligation that kept the *Rechabites* under such awe and duty? for *Jeremy* spread a Table, entreated them courteously, and set Flagons of wine before them: Why nothing but this, their Father *Jonadab* had made them protest to take this austere life upon them, that *they would drink no wine*.

A hard case between God and *Israel*, if you mark it. What was *Jonadab*? or who was it that gave him wisdom? no stedfast faith could be put in his Laws, nor certainty in his Statutes: nay upon this Text it is *Calvins* opinion, *laudatur obsequium filiorum, non legi approbatum fuisse consilium paternum*: 'tis true that *Jeremy* commends the Sons of *Jonadab* for their obedience, but the Holy Ghost did no where commend *Jonadab* for making such an Ordinance: but the Laws of the Lord are pure and just, like Silver purged seven times in the fire without dross or corruption; yet *Jonadab* is obeyed, and God despised. 2. Where was *Jonadab* now? composed in the Grave of silence, dust to dust, the end of all men. The Lord liveth for ever, and there is no end of his dayes. Yet *Jonadab* preacheth being buried, and the words of the Lord are like a Dream, which he that waketh hath forgotten. 3. *Jonadab* was austere, and his yoke exceeding heavy, to dwell in no Houses but Shades and Tents, not to till the ground, the happiness of *Cain* above his younger Brother. To live in poverty in *Canaan*, where it was easie for all to be rich: but *Israel*, that I may not run into many particulars, had but ten Commandments to keep, and ten thousand Blessings for their Guerdon. *Et merces ab eo, qui jubere potest, vim necessitatis affert*, sayes *Tacitus*: the days work may be well done, when the Bondman is made an hired Servant. Yet *Jonadab* finds duty in his Children, and God finds rebellion in *Israel*. Lastly, was there any thing to give advantage to the *Rechabites* in the way of godliness more than *Israel* had? did they want the snare of a delicious Table to make them wanton? read what a Banquet *Jeremy* spread before them in the former verses, *But they said, &c.*

St. Austin says of the *Syrophanecian* Woman, who was both hardly spoken of by our Saviour at first, and anon commended highly before her face; *qua contumeliam maximam sine dolore pertulit, etiam & laudationem perferret sine superbia*; she that took not her reproach in scorn, would not wax arrogant upon her commendation; so these *Rechabites* who lived with good content in a life full of neglect, may the better endure to have their good deeds scanned, without fear of begetting ostentation. And therefore I will branch out my Text into these four parts, in every of which they will justly deserve our praise, and in some our imitation. First, when the Prophet *Jeremy* did try them with this temptation, whether they would feast it and drink wine, they make him a resolute denial, a Prophet could draw them to no inconvenient act, *nolumus* we will not. 2. Very dutiful and religious was their obedience to the Orders of their Father *Jonadab*; ask them if they will rebel and transgress: no, for obedience sake, *nolumus*, we will not do it. 3. Junquets and banquetting were provided for them, but they had weaned their Bodies from the Paps of luxury; and thus says Temperance, *nolumus, we will drink no wine*. 4. Here is stedfastness in their Vow made unto God: For this is more than a frugal Diet, it is the Vow of Sobriety, *nolumus in aeternum*, say the last words of this verse, *we have said for ever, &c.*

Some are good men of themselves, but easily drawn aside by allurements, such are not the *Rechabites*. Some will lead well, but they cannot follow: good Masters but bad Servants; all for freedom, and nothing for obedience: So are not the *Rechabites*. Some are sober in their Diet, but will not endure the Laws to interdict meats for a season, and enjoyn Fasts and Abstinence; such were not the *Rechabites*. Some will protest unto God, and oblige themselves to many performances, which are instantly dissolved into wind and air, such were not the *Rechabites*. Resist Enticements, love Obedience, follow Temperance, promise unto God, and perform

form your Vows. These are the praises of the *Rechabites*, these are the four Distributions of my Text, and of these in order.

I begin with *Nolumus*. *Jeremy* hath no answer but they will not. It is a hard case in earnest, and the World will never run otherwise, a Prophet must be acquainted with *nolumus*, and look to be denied. Do you speak for *God* and for his *Altar*? Practise patience with that old Philosopher, that solemnly begged alms among the *Statues* and *Images* in *Athens*; and thus he tried how to bear with hard fortune, when living men should refuse him. *Nolumus*, we will not. Is this all the account, may some man say, of a Prophets words? Our *Saviour* might excuse the Woman of *Samaria*, a weak Vessel, like the Pitcher wherewith she drew her water. *Hadst thou known who it is that asked of thee*, then thou wouldest have granted it: but the *Rechabites* could not plead ignorance, that they knew not *Jeremy*, who was set up for a Sign against *Judah* and *Benjamin*. Again our *Saviour* did commend *St. Peters* judgment, that there might be many worse men than the churlish Son, that said *He would not* to his *Father*, yet he turned his mind, and did as he would have him. But with these men *non* is as much as *nunquam*, they will never do it, repentance is hid from their eyes.

Resolve we therefore, that this is such a request, where the Petitioner sued for *nolumus*, and to be said *may* is the fairest courtesie. For that which *Jeremy* propounded, it was not *petitio beneficii*, but *probatio fidei*. So *Christ* asked *Philip* for bread to feed the Multitude; in *Philippo non desideravit panem, sed fidem*; he did it to prove his faith. This is the Doctrin. Let not thy Soul consent to be enticed unto folly, When *Syrens* and *Allurers* come with honey in their mouths, be you as wise as they were, that had wax in their ears. Like a sure Musician, maintain your part, and though some be out of tune, be not carried away with their discords, to offend against good harmony; *Ut rupes immota, &c.* says the *Poet*; let a wave dash against you, and a billow break it self in twain and some, but for thy part give no ground unto the Tempter.

Jeremy nor any man alive must look to obtain more than the Servants of *Naaman* thought fit to be granted; *si magnum*, if the Prophet ask a great thing it must be done for the Prophets sake; *si malum*, if it be an unlawful thing, *si per amicitiam patris atque suam*, the highest Power upon earth hath not power to command it. O what an excellent Court did *King Saul* keep? not one of his Servants, no not one about him would slay the Priests of *God* for the *Kings* Command. *Turn and slay the Priests of God*, says *Saul* unto his Guard, 1 *Sam.* xxii. they durst not do it, those mighty men of valour durst not draw a sword in a bad Cause, because they feared the *Lord*. Then *Doeg* is called for from among the Beasts, a Herdsman more brutish than the Flocks he kept; and he slew that day 85 persons that did wear a *Linnen Ephod*. Such another was that Tribune of the *Roman Army*, that had rather worship Idols with *Gallienus* the *Emperor*, than serve the true *God* with *Fruetusius* the *Martyr*; *Fussam est Caesaris ore Gallieni, quod princeps colit hac colamus omnes*. But *Amram* the Father of *Moses* is recounted among *St. Pauls* Saints, *Heb.* ii. because he hid the Child three months, and would not consent to *Pharaohs* tyranny.

He that will sin to please another, makes his Friend either to be a *God* that shall rule him, or a Devil that shall tempt him. Three things, says *Aristotle*, do preserve the life of friendship. 1. ἀντιφιλίᾱς, to answer love with like affection. 2. ὁμοίότης, some similitude and likeness of condition. 3. But above either, μήτε ἀμαρτάνειν, μήτε φίλοις ἐπιτρέπειν ὑπερεταῖν, neither to sin our selves, nor for our sakes to lay the charge of sin upon our familiars. No he is too prodigal of his kindness, that giveth his Friend both his heart and his conscience. I may not forget how *Agésilas* his Son behaved himself in this point toward his own *Father*: the cause was corrupt wherein his *Father* did sollicit; the Son answers him with this modesty, Your Education taught me from a Child to keep the Laws, and my youth is so inured to your former Discipline, that I cannot skill the latter. Here let *Rhetoricians* declaim whether this were duty, or disobedience. But let us examin the case by Philosophy. I am sure that no mans reason is so nearly conjoynd to my soul, as my own appetite, although my appetite be meerly sensitive. And must I oftentimes resist my own appetite, and enthral it as a civil Rebel? and have I not power much more to oppose any mans reason that perswades me unto evil, his reason being but a stranger unto me, and not of the secret Council of my Soul? Yes out of question. Remember what *Herodias* asked, when the *Kings* oath was passed to deny her nothing. *St. Paul* put in a caution that his *Galatians* should beware of them that

came

came to pervert their faith in the shape of *Angels*. *Licet Angelus*. What could he say more? for it is not the *Angel* of *Smirna* and *Thiatira*, they had their faults: not the *Angel* of *Millain* and *Hippona*, the noble Army of the Church, they might have their faults. But if an *Angel* from Heaven preach another Gospel unto you than we have preached; what then? dare we say *nolumus*? nay, but *anathema*, let him be accursed.

How it pitties me to hear some men say, that they could live as soberly, as chastly, as Saintlike as the best, if it were not for Company? Fie upon such weakness: what *Simcon* and *Levy* Brethren in iniquity? let such a one be a Proverb and a By-word, like *Milo* the Wrestler, whose strength was so great, that no Champion in *Greece* could wring a Pomegranet out of his hand, but some lascivious Mistress, some painted Harlot, could make him let go his hold with a kiss. *Quid refert utrum in matre an in uxore dummodo Eva in omni muliere caveatur*, says *St. Austin*; If thy Mother speak thee fair, if the Wife of thy Bosom tempt thy heart, beware of *Eve*, and think of *Adam*. The Serpent was a wise creature, *Gen. iii.* and *Eve* could not but take his word in good manners. Fond Mother of Mankind, so ready to believe the Devil, that her posterity ever since have been slow to believe God. This is the weakness of our Times; and to use holy *Nazianzens* words, *Νενόητο παρὰ φιλονεικίαν*, to overwhelm sobriety with Wine in sweet courtesie and Healths, as if every tipsie Friend were a Physician. I doubt not but the men of *Sodom*, that perished with fulness of bread, even they, how uncivil soever, would have shewn enough of this kindness unto *Lot* and the *Angels*. But is not this against nature, says *St. Basil*, to invite Acquaintants to a Feast for the sustenance of their lives, and to endeavour to carry them out of doors like dead men. Do you not pity the old Prophet, that threatned *Tereboams* Altar, and made the ashes to tremble by the mighty power of his Message, but yet was allured foolishly to turn in and eat when God forbid him. He could not say *non bibam*, and stand to it; but a Lion out of the Forest did rend the morsels out of his belly before they were digested. Beloved, never can there be a better season for *nolumus*, for every Christian to be a *Rechabite*, then when any man reacheth out a Cup of intemperance unto us, to say boldly, *we will not drink it*.

And what if I should put you in mind of a more pernicious Cup, than that which begets the surfeit of drunkenness? it is called the *Golden Cup of abominations*, and the *Jesuits* are the *Cupbearers*. God give you grace to refuse it when it is reached out unto you: and these are the days of trial, when swarms of *Romanists* buz about to pervert the innocent. What can they say unto you, Beloved? are they so meek and humble as we are, who built their *Popedom* above *Kings*, and made their *Cardinals* the *Princes* of the Earth? Is their life more holy than ours? tell me why *Stews* are maintained; why they do sell *Indulgences* for sins: Are they so merciful? Who knows not *Duke d'Alva's* bloody days? *Queen Maries* Bonfires? and the torments of *Inquisitions*? Are they so loyal-hearted? alas, woe for the loss of so many *Princes* by their Treasons and Conspiracies. But is Christ more magnified by them? Why do they interfere upon his Intercession by praying to *Saints*, upon his Mediation by their own Merits? Is their Worship of God more spiritual? wherefore do I see their Images? Are Gods Ordinances so strictly observed in *Rome*? why do some marry incestuously? why are some forbidden Marriage? Can they prove their Doctrine by so good a foundation as we do? wherefore do they urge Traditions? Finally, Is their Religion more ancient? no more than *Abrahams* Idolatry at *Ur* in *Chaldea* was ancients than the Worship of the living God. Wherefore, as our Saviour said to *Peter*, *Thou art Simon Bar Jona, but thou shalt be called Peter*. *Jonah* signifies a Pigeon, and *Peter* an hard Stone; as who should say, *quem inveni timidum ut columbam, efficiam lapidem*. So God confirm the feeble, such as tremble on both sides, and are fearful as Doves, that they may be as the Rock, against which the Gates of Hell cannot prevail, that you may hold fast your Profession, and say against that Cup as the *Rechabites* did to this, *non bibemus, we will drink no poison*.

Now I proceed to the second part of my Text, which hath a strong connexion with the former; for why did they resist these enticements, and disavow the Prophet *Jeremy*? because says the eighth verse of this Chapter, *They will obey the voice of Jonadab the Son of Rechab in all things that he hath charged them all the days of their life*. Their obedience is the second part of their Encomium, *They will obey the voice of Jonadab their Father*. The name of *Father* was that wherewith God was pleased to mollify our stony hearts, and bring them into the subjection of the fifth Commandment, *Illā enim superioritas maximē amabilis est, & minimē invidiosa*, says *Calvin*: we cannot

cannot envy the superiority of a *Father*, every man being likely to succeed in the same dignity. *Festus* reports it of the *Gaulish Priests* among the *Romans*, that at first they were made *Eunuchs* only to punish their stubbornness against their Parents, that they being a generation of disobedient Children, might never beget Children that should obey them. And therefore it is pity, that the same justice was not executed upon *Pope Gregory* the VII. to cast him out for ever being called a *Father* of the Church, who made the *Emperor Henry* the Fourth take arms against his own *Father*, and depose him. And that proud title of *Rabbi* should never have been given to the *Pharisees*, rather to the vilest Begger in the Street, because it was their Tradition to swear by the *Gift upon the Altar*, never to relieve the wants of their distressed Parents. Surely as a Parricide, that killed his *Father*, was to have no burial upon the Earth, but sewed in an Ox Hide and cast headlong into the Sea; so he that despiseth his *Father* deserves not to hold any place of dignity above others, but to be a Slave to all men. For what are we but *Coin* that hath our *Fathers Image* stampd upon it? and we receive our current value from them to be called *Sons of Men*.

And yet the more commendable was the obedience of the *Rechabites*, that their *Father Jonadab* being dead, his Law was in as good force as if he had been living. It was a great mourning which *Joseph* and his Brethren did celebrate for their *Father Jacob*, *Gen.* the last. But that was the least honour done unto him. When his Sons did carry his Body, as he commanded them; to be buried in *Canaan*, in the Field of *Mamre*, which *Abraham* bought for a Possession, that was the best Solemnity in the Funerals of *Jacob*. It is an effeminate tenderness of heart, says *Tacitus*, *prosequi defunctum ignavo fletu*, to weep and lament over the dead; *obsequi vero in iis qua jusserit*, to execute the will of the Dead, that is the truest honour we can do them, and a faithful expression that we reverence their memory. *Licurgus* knew right well, what great benefit *Lacedamon* received by his Laws; yet doubting the peoples inconstancy, and foreseeing that when he was dead, good Laws might be cancelled, and bad Manners survive: He took a long Journey, and swore the Citizens to the observation of his Laws, until he returned in safety: but that was never: And some short time they remembered their own Oath, who on a sudden would have forgot his Laws and his Memory. Very often is it seen in this dissolute Age of ours, that which old *Milio* said, *Dum id rescriptum iri credunt, tantisper carent*; young Heirs forget their godly Education, as soon as their Parents have breathed their last: then they run riot, and mortgage their Temperance to Taverns, their Chastity to Dens of uncleanness, and their Lands to the Usurer. What a rare example now is this of the *Rechabites*, *custode remoto*, being now in their own power and government, to remember the Life and Doctrin of their *Father Jonadab*, and to profess his austerity, *Non bibemus*, &c.

Concerning this Virtue of Obedience, let us extend our discourse a little further, and yet tread upon our own ground. Obedience is used in a large sense, for a Condition, or *Modus*, as the School calls it, annexed unto all Vertues. As the *Magistrate* may execute justice dutifully under his *Prince*, the *Souldier* may perform a valiant exploit dutifully under his *Captain*; but strictly, and according to the pattern of the *Rechabites*: *Obedientia est sola virtus per se, cum res jubentur adiaphoræ ad præstandum*, says *Aquinas*; It is one peculiar and entire virtue, whereby we oblige ourselves, for *Authorities* sake, to do things indifferent to be done, or omitted: for sometimes that which is evil may be hurtful *prohibito* to the party forbidden: as the Laws forbid a man to murder himself: sometimes a thing is evil *prohibenti*, so Treasons, Adulteries, and Thefts are interdicted: but sometimes the thing is no way in it self pernicious to any, but only propounded to make trial of our duty and allegiance, as when *Adam* was forbid to eat the Apple, and this is true obedience, not to obey for the necessity of the thing commanded, but out of conscience and subjection to just Authority.

Such obedience, and nothing else is that which hath made the little *Commonwealth* of *Bees* so famous: for are they not at appointment who should dispose the work at home, and who should gather honey in the fields? they flinch not from their Task, and no Creature under the Sun hath so brave an instinct of sagacity. Wherefore *Epiphanius* was wont to compare the godly Monks, that undertook their Office by the appointment of their Superior, some to labour with their hands, some to pray and meditate: I say he likened them to *Bees*, that hum about and make honey together. So some of these toil for the use of men, some sing Psalms unto God, *thymum & hyssopum proferunt*. You shall hear an hundred boast of their great

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stomach,

stomach, and of a spirit that could not be kept under. Brethren, as *St. Paul* said, *your boasting is not good*. But almost I never heard of any that professed themselves of a spirit which was subject to all obedience. One indeed I have read of, *Nicolaus* of *Crete*, how well it did become him, who was subject to *Theodorus* his Prelate; ὡς περ ἀελητός τις ὦν, as if he had no will of his own; full of reason and understanding, but utterly void of will and wilfulness. What a pleasure was this, both to him and his Disciple? what a sight was this worth the seeing? as the *Angels*, says *Aristotle*, are never weary of moving the Heavens, and the Heavens are never weary of turning round. Such is the harmony between the Prelate and the demure Obedient: where Wisdom is the Sun, and Duty is the Dial upon which it shines. How near came this mans Soul to *Adams* in the state of Innocency? whose original purity the Schoolmen call by an elegant Title *aureum frænum*, a golden Bridle. For the Appetite had a Bridle to be checkt under Reason; Reason had a Bridle to make it follow the supreme Will of the Creator: the very Beasts had a Bridle cast into their jaws to make them Homagers unto Man, which now would raven upon our Carcasses. Now there is nothing abroad or at home but *bellum servile*, *Zimri* riseth up against his Master.

Nothing hath more carried the World aside than those glorious words of Liberty, Power, and Prerogative. Among the *Romans* oppression and cruelty did not make a Tyrant, but the very name of Sovereignty. *Nec clementes Dominos ferre poterant*, says *Tacitus*, Masters, though they were meek, did offend as long as they were called Masters. *Angustum annulum ne gesta*, says *Pythagoras*, as if all subjection unto Discipline were like a strait Ring that pincheth the finger. *Plutarch* coins a Fable, that the Tail of the Serpent grudged at the Head, because it went always foremost: The Head indeed had the right to go first, and the Tail to come after; but Officers were changed upon importunity, the Body was scratcht, the Head was bruised, every thing was out of order, and by consent of all parts the Head was restored to that dignity for ever after, to lead the Body: And when disobedience hath disjoyned the frame of any Polity, it is obedience must set all together, and unite the Fabrick.

Observation of Ceremonies, and petty duties may seem perhaps to be maintained too severely, and the peremptory keeping of Circumstances, to be rather *Rigour* than *Discipline*. But it was the answer of a wise Magistrate to this complaint, that assault would quickly be made against greater matters, if the lesser were despised. For observe it in a Wine-vessel, the small twigs bind about the hoops, the hoops bind about the planchers, the planchers alone seem to contain the liquor, you would think; yet cut the small twigs, and the hoops fly asunder, the planchers start, and the wine is spilt. So is it with Ceremonies; to despise our Garments, our Gestures, our Canonical Ordinances may seem no damage to Religion, but the very substance of our Christianity would lie open to the wild Boar out of the Wood to root it up, if the Hedg were broken. In some cases I will grant it to be very true, that the Orator says, *generosus est animus hominis magisque ducitur quam trahitur*; our mind is free and noble, and would rather go alone than be forced to duty; but what duty can be expected from them in greater cases, who are headstrong against Ecclesiastical Government in the smallest Ceremonies?

They that zealously wish abundance of happiness in the Church, will be so far from complaining that Ceremonies are a burden to their Liberty, that they would wish, I think, that Canonical obedience did lie more strictly upon the Clergie, in the whole course of their Profession: Which if it did, I am perswaded that the studies of the Learned, and the painful industry of Scholars had been more renowned in this Island, than over all the World. It is the sweet lenity of our Pilots to give us sea room to sail at random, συμφέρει δ' ἀρετῇ μεν' ἀνελών, if we were compelled to knit our strength in clusters, our prowess would be better tried in Gods Cause, than when we come single and scattered one from another to write a Controversie. For when every man follows the genius of his own disposition, licence cannot choose but bring in confusion: for though every one should do well for his own part, yet the work must be out of order.

Some Monk will say perchance, this is our Religion, and just as we would have it. *Immane quantum*, &c. great is the difference between my Doctrin and theirs, and, I fear, we shall not part friends thus. First, I commend obedience, where the thing commanded is feizable, and may be done; as to build no houses, to drink no wine: they call for obedience in things impossible, as to water a dead stick and make it grow,

grow, to pour water into a Siev, and the like : This is not obedience, but *pertinax inertia*, loss of good hours, wasting of time, and fruitless negotiation. I commend obedience which turned the heart of the Children toward their *Fathers*, and gives this praise to the *Rechabites*, that they would not be enticed by *Priest* or *Prophet*, but in all things hearkned to the voice of *Jonadab* : they commend those unnatural *Monks*, that take a *Cloister* over their heads to sleep and fatten, though their *Parents* be most unwilling, and curse them for it. I commend the *Rechabites* obedience which is grounded upon the *Scripture*, approved by the Spirit of *God*, and his *Prophet Jeremy* : they have no ground for their *Canonical Orders*, but mans institution. *Votum obedientia non directe colligitur à scripturâ*, says *Gregory of Valentia* : nay, *temporibus Apostolicis non instituta sunt religiones*, says *Aquinas*, our Religious Orders are later than the times of the *Apostles*. Lastly the obedience which I praise is such, where the things commanded are lawful and just. Wine in those hot Countries might well be forborn, and temperance the better maintained : in Tents they might dwell, and shades of *Tabernacles*, to acknowledg themselves but *Strangers* and *Pilgrims* in this *World*, and *Heaven* to be their *Country* : some say it was to forewarn the *Israelites*, that the *Captivity of Babylon* was hard at hand, and it was in vain to build *Cities* for a long habitation. Finally, having neither *Barns* nor *Storehouses*, their *Herds* and their *Flocks* were their riches, and they forbore to sow the ground, and to gather in the fruits of the *Harvest* ; these things are lawful and honest, and in them it was expedient to hearken to the voice of *Jonadab*. But the *Romanists* commend obedience wherein *fas* and *nefas* are alike : to complot *Treasons* and *Massacres*, to dissemble and lie ; for *Priests* to leave off their *Weed*, and ruffle it in other Countries like *Gentlemen*, all this is obedience : yea *Maffaeus* commends a *Novice* of the *Jesuits* Order, who was consecrating the *Host* at the *Communion*, his Superior *Liola* call'd him away for no other end but to try his duty, he left his *God Almighty* half made, and half unmade in the midst of *Consecration*, and hasted to his Superior. This is *sweet obedience*.

Men that have reason and will, subject themselves to the power and dominion of their *Rulers* by the inclination of their own will : natural agents are compelled to yield to forcible agents, because the weaker qualities cannot resist the stronger. Now the Underling that obeys his *Prælate* is exempted two ways from his *Authority*, as natural things two ways do controul the vertue of a superior agent. 1. *Propter impedimentum ex virtute superioris moventis*, if a greater force oppose a lesser, the greater must carry the sway. Green wood resists the flame of a little fuel, because the mixture of the wood is too hard for so small a fire : so the supreme dominion and power belongeth unto *God*, and that obedience which is performed to Man against *God*, it is *sacrificium de rapinâ*, not Obedience but *Atheism*, not Obedience but *Sacrilege*, not Obedience but *Flattery*. The second resistance is when a natural body is subject in some qualities, and in some free from subjection ; as wax subject to the fire to soften, to the Seal to set a stamp upon it. So an *Handmaid* is to yield all bodily service of labour to her *Lord*, but *quoad proliis generationem aut corporis sustentationem non ligatur* : To surfeit her body by excess of meats, or to pine it away with fasting ; to commit uncleanness, or to enthrall her self to *Virginity*, this is beyond the *Sphear* of *Authority*, and she is not bound unto it.

Let us gather up this second part of my Text into one closure ; we commend the *Rechabites* for their *Obedience*, and by their example we owe duty to our *Parents*, natural and civil, those that begot us, those that govern us. We owe duty to the dead, after our *Rulers* have left us in the way of a good life, and changed their own for a better : We owe duty to our *Rulers* in all things honest and lawful ; in obeying *Rites* and *Ceremonies* indifferent, in *Laws Civil* and *Ecclesiastical*. *Illis imperii jus concessum est, nobis relicta est obsequii gloria*. But where *God* controuls, or wherein our liberty cannot be enthrall'd, we are bound *ad patiendum*, and happy if we suffer for righteousness sake. Now that the obedience of the *Rechabites* was lawful and religious, and a thing wherein they might profitably dispence with freedom and liberty, the third part of my Text, that is *their Temperance*, will make it manifest, for in this they obeyed *Jonadab*, *non bibemus*, &c.

To spare somewhat which *God* hath given us for our sustenance, is to restore a part of the plenty back again ; if we lay hands upon all that is set before us, it is suspicious that we expected more, and accused nature of frugality. And though the *Vine* did boast in *Fothams* Parable, that it cheared up the heart of *God* and *Man* ; though it be so useful a Creature for our preservation, that no *Carthusian* or *Cale-*

fine Monk of the strictest Order did put this into their Vow to drink no Wine, yet the *Rechabites* are contented to be more sober than any, and lap the water of the Brook, like *Gideons* Souldiers. Which moderation of diet (though, as I said in the beginning, as it is an extreme, and as it is a Vow for ever to drink no Wine, I do not urge it to your imitation) yet it did enable them to avoid Luxury, and fwinish drunkenness, into which sin whosoever falls makes himself subject to a four-fold punishment.

First, The heat of too liberal a proportion kindles the lust of the flesh; *ἡδὺ τὸ πίνειν οἶνον Ἀφροδίτης γάλα*, as the *Poet* calls it elegantly, Wine is the milk of *Venus*. *Lot* who was not consumed in *Sodom* with the fire of Brimstone, drunkenness set him on fire with incestuous lust in *Zoar*. The Brimstone trickled down like rain, but Luxury broke in upon him like a breach of the Sea. And as *Epaminondas* said, *Modicum prandium non capit prodicionem*; Treasons were never plotted at a frugal Table, so Fornications and Adulteries were never hatcht in Cups of water, but then they steal upon us where our Bowls are crowned with superfluity. *In jejuniis, in castitate, 2 Cor. vi.* What *St. Paul* hath coupled, let us not divide, fastings go first, then follows pureness and chastity.

Secondly, How many brawls and unmanly combates have we seen? Nay, how much blood spilt under the Ensign of a *Tavern Ivy* bush? *Memento te sanguinem terra bibere*, says *Androcles* in *Pliny*; Wine is but the blood of the earth, and blood toucheth blood, says the Prophet *Hosea*. *Antonius vino gravis fitebat sanguinem*, says *Seneca*; When *Antonius* his head turned round with drink, he thirsted for the blood of his enemies. After *Riot* follows *strife*, says *St. Paul, Rom. xiii. I will fill them with wine, and dash them one against another*, says the Prophet *Jeremy, Chap. xiii.* It is a sweet thing that men must fall at odds, and stand nicely upon their terms of *Honour* in their drink, when no man can disgrace them so much as their own intemperance, which hath made them beasts: Is that a time to strive for Mastery when they are the vilest servants upon earth to their own brutish appetite?

Thirdly, Superfluity of drink it is *παρρησίας πῶσις*, the draught of foolishness. Such a misery, in my opinion, that I would think men had rather lose their right arm than the government of their reason, if they knew the Royalty thereof. Wine and the foolishness of Idolatry were in the Feasts of *Belshazzar*. And let *St. Austin* in his *Epist. 64.* be well discussed, and it will be found, that quaffing, which was used to be celebrated every year at the Tombs of the *Martyrs*, was the first thing that brought in Offerings and Prayers for the dead, a most erroneous Doctrine. *St. Basil* calls Wine-bibbers, *εἰδωλά τῶν ἐθνῶν*, the Idols of the *Gentiles*; for as *David* describes Idols in the *Psalms*, so they have eyes and see not, ears and hear not, hearts and understand not.

Lastly, Whereas *φυσικὴ ἐπιθυμία ἐστὶν ἀναπλήρωσις τῆς ἐνδεείας*, sobriety is the sustentation of that which decays in man, drunkenness is the utter decay of the body. It was all the excuse that *Callisthenes* had for himself, when he refused *Alexanders* drinking Feast, *ἔβουλον δέιδαι τὴν Ἀσκληπίαν*, I had rather want your Feast than stand in need of *Æsculapius*. And when I see new Taverns multiply, the next thing I look to see, is to have more *Apothecaries* set up, and more *Physicians* practise among us. That then which bereaves our bodies of health, and our minds of reason: that which puts fury into our hands, and fire into our breasts; is that which is grown the mean mans Recreation, and the great mans Solemnity? O ye *Galatians*, who hath bewitched you? Satisfie me in one question, and I will ask no more: To rob a man of his Garment, or his Purse, would you not think it dishonourable for you to do? And Theft to be punished by the *Kings* Laws? But, I pray you, which is the greater robbery, to force or flatter your Friend to kindness, whereby he loseth his reason, which is the Vessel of *Gods* grace, or to bereave him of a little money, which is the instrument of fortune? Whosoever hath been guilty of this crime, to seduce another into weakness, if his heart do not burn within him for shame, know that *Felix*, the corrupt Governour, was more conscionable, for *Felix* trembled when *Paul* did preach of temperance.

Of all other sins surfeiting of meats and drinks is a transgression of private flattery: for every costly junquet is to content nature, to perfect nature, to strengthen nature; and poor nature is as innocent of these things as the *Idol Bel*, that had the name indeed, but tasted not the *Kings* Provision. *Cum corpus impinguo, hostem adversus meipsum nutrio*, says *St. Bernard*; To cram up our body too much, is to maintain a civil Rebel within our own skin and bone. *Si contenti erimus naturā, tam supervacuum est*

est coquus quàm miles, says *Seneca*. In Peace what use have we of Souldiers? God forbid but their service should be rewarded nobly; but then we have no employment for their service: So if we go no further than the sustenance of mere Nature we shall have no use of Cookery. Beasts, and Fishes, and the Fowls of the Air find that at hand which is fit for their sustenance, *Non fuit noverca natura, ut homo sine tot artibus non possit vivere*; was Nature a Stepdame to man only, that no less than two hundred Arts and Trades may be reckoned before his Table can be furnished?

Adam went out of Paradise with a full stomach, he sunk like a Ship over-laden with Traffick, but *Lazarus* went fasting to heaven, scarce fraught with the crums of *Dives* Table. *Moses* did fast upon Mount *Sinai* when he talked with God, but in the Valley beneath the people sate down to eat and to drink, and rose up to play. *Elias* did not drink for forty days, at length he did pray for rain, and had drink from heaven. But Luxury corrupts the Air, and breeds sterility. *Tot curiis & decuriis ructantibus acescit cælum*, says *Tertullian* by an excellent Hyperbole. *Daniel* by his slender food of pulse and water, *καὶ τοὺς λέοντας νηστεύειν ἐδίδασκε*, says *St. Basil*, taught the Lions to hunger and want their prey all night when he was cast into their Den. Therefore foul shame it was for the Pharisees, says the same *Father*, to look sowerly and sickly when they wanted their repast, *ἀποπὸν μὴ χαίρειν ἐπὶ τῇ ὑγιείᾳ τῆς λυγρῆς*. Why did they not rejoyce rather for the healthfulness of their soul? Wherefore when thou fastest, anoint thy head, and wash thy face, says our Saviour. You would think by this, that a Fast were the celebration of some Bridal. He was no Benefactor in Greece that did not *συντρέφειν αὐτοὺς*, mend their diet. No Emperor for the people of Rome that did not enter into his Kingdom with a Congiary, or Banquet. But the Saints of God will not let us know when, or what day they went to heaven without a Fast before it.

Let not this Doctrine give occasion to the Wealthy of this Kingdom to lessen their Magnificence, and pinch their Table: Charitable house-keeping hath been always the honour of this Realm, and a blessing destined for the poor. But whatsoever your eye beholds when you set before you plenteous provision, will you think, as the *Epicure* of Rome did, that the Table is furnished for your own throat, and boast that *Lucullus* sups with *Lucullus*? No Beloved, look upon it as the Father of a Family, whose eyes wait upon your benevolence; look upon it as the Steward of the poor, whose mouths shall bless God that hath enlarged your heart to do good unto them. And be not like the larded *Epicure* that eateth like *Behemoth*, *Job xl. 16. whose force is in the navel of his belly*. What unfitness is in such a corps for speculation of knowledge? What dulness to Prayer and Devotion? Had we not need of a long Lent between our Shroving and our Easter?

And besides the sin of the gurmundizing Glutton, I must not spare to tell you, that there is *luxuria in modico*, a riotous diet which longs after nothing but dainties and delicates. As to be wanton stomach after *Mandrakes* with *Rachel*; to long after the fruits of *Pontus* and *Asia*, with *Lucullus*. To affect strange Cookery of France and Italy. Why should you make more of your corruptible bodies than our Saviour did of his glorified body? *Ecquid habetis filioli? Children, have you any thing to eat?* Do but observe the prohibition of meats in the old Law; neither herbs, nor roots, nor any homely food were forbidden, but the curiosity of some delicious flesh was denied to the children of *Israel*. They had their Quails indeed in the Wilderness, when they lusted; and they that fasted three days in the Desert with our Saviour, had nothing but two fishes and five barley loaves among two thousand. Chuse you with whether of these you would make your Table: They with the Quails had the curse of God, and these had the blessing of our Saviour. It is a mystery, methinks, that *Father Jacob* sent away his Honey and Spices, Nuts and Almonds for a Present unto *Joseph*, to buy him coarser food, I mean, the Corn of Egypt. *Nos oleris coma, nos filiqua fæta legumine paverit innocuis Epulis*, says the sweet *Prudentius*. In *Ethnick Rome* a Senator was charged to keep so mean a Table, by the Law called *Centussis*, that a Mess of Friars now adays would rise an hungry from it. Ignorance it is, wilful ignorance that hath made the world so riotous both in Gluttony and Drunkenness, because forsooth these are such sins as are not forbidden in the Ten Commandments. Not to trouble you with many conjectures why God did so, I will give you this answer for your utmost satisfaction. Nothing is forbidden in the Ten Commandments, *Nisi directe deordinet hominem ad Deum aut ad proximum*, says *Hales*; except it be a transgression directly against God or our Neighbour: Gluttony

tony and drunkenness are principally inordinate passions, not against *God* and our Neighbour, but against our *own body*. But doth this diminish the guilt of these sins? No Beloved, but rather they do many ways dispose a man to disorder himself both to *God* and his Neighbour. *God* is often blasphemed, blood spilt, lust provoked, the Lords day violated, the Magistrate disobeyed, and next to the pronity of original sin, intemperance of meats and drinks is the fuel of all sins: Wherefore be a *Rechabite*, or the next to a *Rechabite*, in surfeit and immoderation to *drink no Wine*.

There is but one thing remains to dispatch our exercise for this time. I have made a large discourse how Fasting and Temperance are the third *Encomium* or praise of the *Rechabites*. Indeed *David* doth wish it above all curses to the enemies of the Lord, that *their Table may be made a snare*. But for *mensa laqueus*, that a prodigal Table is a snare to a good conscience, it is no strange thing; What say you to *inedia laqueus*? To fast and subdue the body is made a greater snare, as the *Devil* hath contrived it among our *Romish Adversaries*. I knew the *Devil* could tempt an innocent to offend with eating, but would you think he could take advantage upon an empty stomach? Would you think that *Lent*, and a few *Ember Weeks* should be called *Lutrum peccatorum*; A satisfaction for sin? To cross this error, that it was not abstinence from meats and drinks simply taken which did commend us unto *God*, therefore as we lost the knowledge of *God* by Gluttony and eating, *Gen. iii.* So the *Second Adam* was known to his *Disciples* and *Cleophas* thrice after his Resurrection as they were at meat, to shew that the Table of sobriety was sanctified in the Lord. Wherefore let the boast of the proud *Pharisee*, *I fast twice a week*, be made a *Collect* in the *Roman Prayer-book*: We are tied to say grace unto *God* when we receive our meat, but these men expect most impiously that *God* should say grace, and give them thanks for fasting, especially if it were a Vow, as this was of the *Rechabites*, *Nunquam bibemus*, for ever we will drink no wine.

It is a blessed conspiracy when sundry souls confederate themselves together to serve the Lord. Glad was *David's* heart to have company to go to the Altar; *I was glad when they said unto me we will go into the house of the Lord*. Indeed, the Spouse of Christ is not one stick of Juniper, or a single lump of Frankincense though never so sweet, but *Fasciculus Myrrhæ*, a bundle of Myrrh, *Cant. i.* Faith in unity it is the glory of Christianity. I know not what delight Owls may take to separate themselves and sit alone, but *Ubi cadaver, ibi aquila*, where the body is, there will the Eagles be gathered. This is the fourth Pillar upon which the praise of the *Rechabites* is erected, they were Votaries in one Vow, they were joyned in an order and confederacy to serve the Lord, When all other Relations will be out of date in heaven, perchance quite forgotten, the Title of Brotherhood among the *Saints* shall continue for ever. Thus the *Rechabites* are combined; *Et illi dixerunt*, and they all said with one acclamation, *we will drink no wine*.

But since I have spoken to the allowance and good liking of such as put themselves into one link and brotherhood of Religion, a thing unusual in our ears, a word will not be unfitting, before I proceed any farther, to explain my self, and let you know both whom I cast off, and whom I would entertain and justify in this Doctrine. First, *God* forbid I should allow any factious conjuration, like the desperate Campe of *Abolon*, like *Theudas* and his *Banditi*, like *Judas* of *Galilee* and his Swordmen; no, nor every foolish Rabble that meets at Tavern must be called an Order. We had of late times such as bound themselves in a League as if they had been *Rechabites*, and they chose a name for themselves as if they had been *Sheperds*, I will not say they did drink no wine: But this I dare say, if they had run riot as they began, they would have left themselves as little Land to plow as the *Rechabites* had, *neither field nor vineyard*.

The *Friers* and *Monks* of *Rome*, they are Orders that seem devoted to the Church, and so were the *Pharisees*. Verily some were anciently allowed in the Church to profess such austerity as needed not to counterpoise the Philosophical strict life of many Heathen. And as their original was not allowed from *God*, but mans institution, so in a little space they grew so bad that almost no zealous Spirit in any Age but did despise the *Monasteries*. In our time their profession of poverty is but lazy beggary, their obedience is to gain liberty against them who were made to command them, and to profess thralldom to one who usurps authority; their Vow of Chastity is to despise the Ordinance of Marriage, and to enjoy fleshly liberty; their practice is so profane that *Boccace* an *Italian* thought they spent all their study to find out this one conclusion, that there was no *God*. But

But the *Rechabites* fixed themselves so curiously upon the true Worship of God, as the Star pointed in a right line to the Manger where Christ was reposed. For there is but this double error in enjoying the world: First, To think through infidelity *Deum defuturum ubi promisit*, that God will fail to provide for us notwithstanding his Promises. So runs the Devils Tentation against our Saviour, *Mat. iv.* He must command stones to be made bread, or he must starve for ever. Secondly, To run into presumption, *Deum adfuturum ubi non promisit*, that God would succour us in those cases where he never passed his word to do it. Behold it again in the Sophistry of Satan, *Cast thy self down, for he will give his Angels charge over thee*; to decline Infidelity the *Rechabites* commit their bodies to Tabernacles instead of houses. They live among strangers instead of their own people. Their Substance is the poor increase of their Flocks, instead of Lands and Revenues; their Diet is Parsimonious, *they will drink no Wine*. Yet to decline presumption, they exercise a Calling, they fill up a good employment in the *Commonwealth*, they have Children and Families to instruct in the Lord.

These are the Confederates and Votaries in whose holy life I found but three things before for your imitation: 1. Their constancy against enticements. 2. Their obedience and awful respects to the Laws of *Jonadab*. 3. Their temperance, and religious weaning of their bodies from the surfeited breasts of Drunkenness and Luxury; now your patience may expect, as it is my duty to perform the last task concerning the Vow of the *Rechabites*. The Fountain is but one, but the Head is parted into these four streams: 1. What inducements they had to make this Vow. 2. That their Vow being made stood upon just and lawful conditions. 3. That the greater defenders of Vows the *Roman Monks* do not imitate the *Rechabites*. 4. That Vows being justly made, they are solemnly to be performed, and then the Lord is pleased. Every part shall be offered again to your remembrance as it is handled.

In the first place, they had encouragement to take this Vow upon them for three reasons: 1. As being but strangers to the true *Commonwealth* of *Israel*. 2. To make the better preparation for the Captivity of *Babylon*. 3. To draw their affections to the content of a little, and the contempt of the world. We love for the most part to gaze at strangers, and curiosity will ask, as if it were in Office, about their birth and condition. Their Genealogy briefly (and under correction of better skill) is on this wise. *Midian* was born unto *Abraham* of *Ketura*, *Gen. xxv.* *Jethro* the Father of *Zipporah* the Wife of *Moses* came of that stock, being Priest and Son of *Midian*, *Exod. ii.* *Hemath* is the next in knowledge of that Race, and of *Hemath* came the *Kenites*, *1 Chron. ii. 55.* Now the *Kenites* were the Children of *Moses's Father-in-Law*, this is the very Text, *Judg. i. 16.* They went up out of the City of Palm trees with the *Israelites*, and dwelt among them in the Wilderness, and feared the Lord. But the *Kenites* were voluntary adjoyners, not of the Covenant, and Inheritance they had none in *Canaan*, no not a foot of ground. God having mightily blessed them with a little, only by keeping Sheep, as their Father *Jethro* and his Daughters did. *Rechab* and *Jonadab* provided assurance for their Children among the *Israelites* for ever. And whereas strangers should cast about for two things especially, that is, neither to be burdensome to the place they live in, and eat out the Inhabitants, nor to be unprofitable as superfluous parts of the Kingdom. So did these men, they were bound to plant no Vineyards, to till no ground, or build houses; and who could say they robbed the Country of any Commodity. But they fed Flocks, and attended their charge in the field, lest *Israel* should say, we have no need of you.

Happy men, who left the pleasant Country where they were born, and followed the Tabernacle into a strange Land, where they might be born again by the grace of God. As *Tully* said when he fled from *Rome* to *Pompey*, *Exilium in Pompeii causâ est tanquam patria*; he that was banished for so good a man was better than at home: So resolve we every one to follow the true Church wheresoever it is tossed about in the World; there is no banishment to a Christian but to be far from God, Earth is our Pilgrimage, and Heaven our Country. *Christus non in domo sed in viâ nascitur*. Our Saviour himself was born but in an Inn, as if he took up his lodging for a night in this world, and were but a Passenger. They that were *ἀνέστηται, sine aris focisque*, without an hearth to kindle a fire, says *Aristotle*, of all men they were the most poor and wretched. That is no good Divinity, says *St. Austin*, writing concerning the tears of *Judah* by the waters of *Babylon*, *Mirum hoc esset si aliquò duci poterant ubi Deus eorum non esset*; If they that were hurried into *Babylon* could be carried away where

God

God was not with them, then, and not till then, their translation were a misery. But as the *Israelites* removed from one journey to another, according as the Pillar of smoke did remove by day, and the Pillar of fire by night, so I tell you of such men in my Text that turned their station every where as *Gods* Glory and his Worship did direct them. Whether it be affliction, or whether it be fear to give offence when we are in a strange Land, sure I am somewhat is in it, that makes such men most careful of their Religious Conversation. *Deborah* found the *Kenites* those sojourners most ready to pursue that Tyrant *Sisera*. *Jehu* could find no man to cleave unto him against the Idolatry of *Baal* but even this *Jonadab*, the Founder of this order of the *Rechabites*, who renounce all Mansion dwelling, and vow for ever to live in Tents.

And as *Abigail* said to *David*, Let thine Handmaid be a servant to wash the feet of the Servants of my Lord the King. So *Jonadab* puts his Children in a way to think themselves not worthy of Cities and Possessions among the Royal Nation whom *God* had chosen, but Shepherds they must be, and underlings to tend the Flocks of the Servants of the Lord. *Felix illud seculum fuit ante architectonas*, says one. Fair buildings and curious houses had they been unrequited, the Kitchens had not been plied so much to provide Banqueting and Luxury. It was a scoff cast upon the *Rhodians*, that they built as if they would live three Ages, and they fed as if they would die in three days: As if their fair Palaces moved them to make Feasts, and their Feasts were occasions to make them surfeit, and to sleep out their days in a Lethargy. You shall not wag your heads another day at these mens Tenements, and cry woe unto the houses that were built by Extortion. The stone out of the Wall, and the Beam of the Roof cannot condemn the Master. You shall not censure them as *Seneca* did his own Country-men the *Romans*, *Unicuique suum si restituerent ad casas reducerentur*; If every Nation whom they have robb'd and spoiled had their own, they would have nothing left them, but, that which they began with, their Shepherds Cottages: And when you have erected such a place, that you may set your name upon it, says the *Psalmist*; yet what have you done, but pay'd Tribute where ye needed not, says *Plutarch*? *Quare homines in auratis lectis dormiant*, &c. Why should men put themselves to such cost to pay for their sleep, when if they will chuse the open fields with *Uriah*, or chuse a Tent with the *Rechabites*, it will cost them little or nothing. Nay, some are so curious, that they will not only have their houses for their lives, but set up Tombs for their dead Carcasses before they die. Nay, they dare endite *Hic jacet* upon their Monument when they are yet alive, when *God* knows whether their dust shall be scattered into all the quarters of the earth.

This that hath been spoken may serve to let you know how plausible it did seem to *Jonadab* to institute such a Vow, because his Brethren were strangers in the Land of *Fury*. And secondly, it was well considered, because their fortune might turn worse and worse; they might be greater strangers. For who is he that had not heard the threatening of the *Babylonish* Captivity? Nay, There are Psalms of Thanksgiving for their joyful return in the Prophet *David*. Did not *Solomons* heart misgive him in this matter? Observe but one passage in his heavenly Prayer at the Dedication of the Temple, *1 Kings ix. 46*. *If they carry us away captive into the Land of the enemies far or near, and thy people repent, then hear our supplication in heaven, and maintain our cause*. The time drew so near, that *Jeremy* and many Prophets spoke of it, as if the Calamity were already begun in the borders of the Country. Now when Captivity did ring in their ears, who would only live as if one day would be every day, and never provide for the Evening sorrow which might fall upon them? Who would not exercise his mind to know what it was to lose? Who would not cast away his burden against the flight of persecution? So did the *Rechabites*. For when the *Chaldeans* should sweep away the people, as an Ox licketh the grass, they were ἀπαεσθη, one Wain could carry them, their Tent, and their Family, *Tectumque, larumque, armaque*, it was but a progress to pass over *Euphrates*; but great was the sorrow of all the Tribes leaving their Houses and Vineyards; it made *Jeremy* endite a book of Lamentation. *Noah* left all he had unto the world seven days before the Flood began; and what got they who thought him foolish, and themselves happy to divide the spoils. *Lot* forsook his house, and the *Sodomites* did not enjoy it an hour who succeeded him.

A good Christian is indifferent to be cast into any mould by the hand of *God*. He that is prepared to die but one kind of death, is not yet fit to be a *Martyr*: And he that is prepared to live but one kind of life, is not yet fit to be a *Confessor* for the name

name of *Christ*. A good Actor, says *Synesius*, can represent either *Creon* or *Telephus*, and all is one in his skill to play the *Prince*, or the *Bondslave*. Hence ariseth all the misery of mankind, says *Athenagoras* in *Plutarch*, *Quod quippiam nobis inexpectato accidit*; That something befalls us which we did not expect, nor were provided for it. Foolish men, who love nothing but their present life, are like bad roots that grow fullen if you remove them from the earth that feeds them. There is no life to *Shemei* if he may not run at random, and rail, and backbite in every corner. As good it were to hang him out of the way as to confine him to one City, though it were *Jerusalem*. Such as can look no further into the world, than that they may retire to their own home if need be, are comprized under the Emblem of the Snail, that goes a very little space from her Shell with this word, *Si pluit ingrediar*, a dash of rain drives them back again. Your constant settled man is made for every fortune that is cast upon him, his Emblem is, *Corpus quadratum*, a square body; throw it as you will it lies flat and firm, every way it keeps the same decent posture. And so much for the second inducement which *Jonadab* had to ordain this Vow of Tabernacles and abstemiousness, it was for the better preparation against Captivity. *In communi fame atque obsidione quam utilis fuit frugalitas*, &c. When Famine and Wars were in the City, great advantage had the *Rechabites* above other men, by their temperance, and hard lodging in Tents, says *Calvin* upon this place.

Lastly, *Jonadabs* counsel was as an Oracle of God to frame such a Vow at this season: Because the riches of the Land did exceedingly multiply above all Nations from the Reign of *Solomon*, and to profess so much contempt of the world when all *Jury* was like a rich Exchequer full of Silver and Gold, what an honour was this to the *Rechabites* that they durst be poor when all the Kingdom surfeited of plenty? *Quid habere nobis turpe sit, quaris? Nihil*, says the Poet. Nothing was shameful in that place but to be poor and have nothing: Yet nothing they possess but such a quantity of substance as might best serve them to praise the Lord. Cattel they had, and Lambs they had wherewith the Priests might make attonement for their sins, and the sins of *Judah*: Goods and substance which was not useful to the Temple of God, to them such Riches were Apocryphal. Some bring Censurs of Gold, some sweet Odours to the Altar. They have no such Offerings. But as it was said of *Epictetus*, *ὃς πενὺν ἴσῃς, καὶ φίλον ἀδανεύεται*. None so poor in the riches of this world, none so rich in the expectation of the next world.

The children of the true Church are compared to sheep coming from the shearer, *Cant. i.* Whereupon says one, *Christianus est ovis detonsa, hoc est, omnibus mundanis spoliata*; A Christian is a sheep that stands dumb, and is willing to part with all his Fleece, and to lay it at the feet of the Shearer. The Lord is merciful *calcantibus terram*, says the Prophet *Isaiah*, to them that spurn the earth. From whence St. *Austin* raised this Meditation, *Est iis misericors qui amore celestium terrena contemnunt*, He is merciful to men who trample the riches of the earth under feet, and meditate upon the Kingdom of Heaven. For as the Fathers observe upon St. *Peters* words, *Depart from me for I am a sinful man*, that such a depart was a Fishers hook to draw *Christ* nearer unto him: So for these men to plant neither Vine, nor Olive, nor to sow Seed in the *Canaan* beneath, was to purchase the holy Paradise of happiness which remains for ever. O let me oppose the life of these men to the covetous death of many in our Age, that put out money upon Usury after they are buried, like him in the Poet having his deaths wound, *Terram ore momordit*, he would carry his mouth full of earth away with him, as if he should not have enough in his grave.

Had not the *Israelites* been too richly furnished with golden Ear-rings, they had never had stuff to make an Idol, there had been no Calf in *Horeb*. Had not *Hezekiah* been exalted with the pomp of so great a Treasury, the Messengers of the King of *Babylon* had not known the riches of the Kings Palace, an Army had not been brought against the Kingdom. Methinks, says *Seneca*, the Romans should tremble at nothing more than to see Plate in their Streets, and Jewels in their Chains, and Gold upon the Posts of their doors. *Cogitet Romanus has apud victos se reperisse*; When they were first Conquerours they had none of these, but they found them among their vanquished Captives. So let *Judah* remember that they found their Gold and Silver among the *Canaanites* who were slain and rooted out. And are they not fair baits to fall again into the hands of Conquerours? Now alas, says *Synesius*, no man can think he is enthralled in the Fetters of Captivity as long as his Fetters be of Gold, *ἡπατημένοι τῇ πολυτελείᾳ τῆς συμφορᾶς*, we are not wary of mischief being in a

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glorious misfortune. Had they been all as wise as the *Rechabites*, their abundance had not dazled the eyes of their enemies: but now like Fowls which shed their feathers about their Nest, they betray themselves by their own superfluity. I have read of an Advocate of *Rome*, that professed himself to be able to teach any man the Law to save his Lands from all question, that he might be disquieted by no impleadment. I do not value that cunning, says *Seneca*, but teach me to lose all I have, and not to be moved with the misfortune, and then I will pay you for my learning. In like manner had *Jonadab* left a great volume of Precepts behind him how to teach his Kindred thrift and husbandry, had he bequeathed to them the *magisterium* of the Philosophers Stone, why all this labour had only made them worldly and avaritious. But to institute a course, and to put them in practise how to want and suffer scarcity, as many as walk in that rule may have bodies that can live without this world, as they have souls that can live without these bodies.

And so much for the three laudable inducements unto which *Jonadab* did respect, when he made his Children vow a Vow unto the Lord. 1. It was expedient for strangers. 2. It was a Cordial to comfort them in the Captivity of *Babylon*. 3. It was an occasion both to withdraw the fuel which kindled the love of the world in their souls, and it extinguished the envy of their Adversaries who were about to subdue their Country. Now I follow my own method to handle the second consideration of this Vow, that these circumstances were not only well foreseen, but that the conditions of the thing vowed are just and lawful.

Not to tumble over all the distinctions of the Schoolmen, which are as multiplicitous in this cause as in any; of Vows, some are singular *in uno individuo*, which concern one man and no more, as when *David* vowed to build an house unto the Lord, this was not a Vow of many associated in that pious work, but of *David* only. Some are publick when there is an unity of consent in divers persons to obtest the same thing before the presence of God. And such was this Vow in my Text, it concerned the whole Family of the *Rechabites*. Again, some Vows are private, not in regard of the persons which may be numerous, but in respect of the place; some Vows are solemn when the protestation is made unto the Church. So was not this Vow, it was not solemn, it was no Church matter. To say that the *Rechabites* lived about the Temple, and were a kind of Monks, I know not what could be spoken more ignorantly by our Adversaries, and yet it hath been written in defiance of our Religion. None lived about the Temple but Priests and Levites, except some great Prophetical Spirit was discerned in them. That the *Nazarites* had any dwelling in the Temple *Maldonat* is mistaken, no more had these Shepherds who lived in Tabernacles. Again, some constrain themselves to the observation of a Vow but for a time; for never any but *Samson*, that we read of, was a perpetual *Nazarite*; some oblige the Votary for ever, such was this which I treat of, in Tabernacles they must live for ever. Fourthly, Some stand upon conditions, like that of *Anna*, if she had a Son she would give him to the Lord. Some are absolute, like the Vow of Baptism, wherein there is no capitulation. But were it a Vow in any rank of these which I have named, yet the complexion of the matter must have these four conditions according to the Schoolmen. We will take that which is sound, and refuse that which is corrupt. *Esto*, say they, *res adiaphora, possibilis, licita, faciens ad cultum Dei*. 1. The thing vowed must be indifferent and free from necessity. 2. An achievement possible, and not out of the reach of humane frailty. 3. Unless it be lawful we offer our service unto Devils. 4. That which we vow unto God must not be every idle fancy of our own brain, it must bear weight and moment if we promise it unto the Lord.

To begin with the first: A thing not commanded, but indifferent to be done or not done is the first condition of a Vow, says *Aquinas*. Stay there a while. Shall I believe *Aquinas* or the Patriarch *Jacob*? For I learn that the first ground of making a Vow is in *Jacobs* example, *Gen. xxviii.* by the light of nature before the Law: and he vows both *res preceptas*, that God should be his God, and *res adiaphoras*, where the Stone was set to build up an house to God. Beloved, be not deceived with the leaven of the *Jesuits*, this is *Diana* of the *Ephesians*, and their credit lies upon it. Indeed such Commandments as literally forbid sin are negative, and *obligant ad semper*, the yoke of them is never off from our conscience, and so it is easie to acknowledge that they are Commandments; But whereas inclusively there are duties to be done *quæ non obligant ad semper*, which bind us but at times and seasons, therein we may meet

meet with many parts of Divine Worship which seem superfluous, and as it were, given into the bargain : Especially we want a good inspection to make a difference between these three things. 1. There is the end of a Christian life. 2. The next and immediate means to that end. 3. The remoter means, and further off. The end is *Gods glory*, and we cannot oversee that point, but that it is the first injunction which lies upon our Soul. The next and the proper end to that means are the strict words of the Commandments, and those, we cannot gainsay it, are a necessary part of *Christianity* : But as for the remote means, which are further off, there we boast that we do pay that which we did never owe, but supererogate with God.

O deluded Conscience ! hearken and consider, purity of body and soul is the scope of the *seventh Commandment*. The next means to avoid Adultery is in some men Marriage, in some the shunning of lascivious talk and lewd Company : there are means more distant to subdue the wantonness of the body, by strict Fastings, by Canonical hours of Prayer, to shun the very Country where bewitching Beauties tempt our affections. Should you tell me in this case that your Prayers, your Fastings, your Pilgrimages were more than measure, and above the Commandment I would tell you, you did lie against God and your Conscience ; against God who hath commanded all that you can perform by might and strength ; and against Conscience ; for whatsoever my heart tells me will give me advantage to serve the Lord, *consentia in eis est regula faciendorum*, and it is sin to omit it.

I appeal to a Jury of the Schoolmen : Why did Christ and his Angels vow no vow ? because they are the most perfect Creatures of reasonable essence, full of the noblest speculation : yet they keep the Law of God and observe it. Down then with that blasphemy, that the observation of the Law is but Milk for Babes, and Vows are left to try the vertues of an excellent and heroick spirits, greater Tasks for the Champions of the Militant Church. The Law is like the Passover which must be eaten ; Devotions of indifferency, when conscience doth prescribe them, are like the sower herbs to be eaten with it. If you think the Sawce better than the Meat, the Herbs more costly than the Lamb, they are *fermentum in Paschate*, and beware of the leaven of the Pharisees. You will say, was not this *res adiaphora* ? was it not in the power of the Rechabites to drink wine or refrain ? yes ; but when conscience had set it down before them as an excellent disposition to serve the Lord, conscience hath made that which was indifferent in it self necessary unto them, and their Task in this very thing to please the Lord. If this Chapter be not strong enough to convince our Adversaries, though they glory in the Example of the Rechabites, let them take the Cause. For although they restrained themselves to the poorest life of keeping sheep, and dwelt in Pavillions and drank no wine, yet it came not from these observations that they were acceptable to God ; no, God himself reduceth their good service to the fifth Commandment in the last verses of this Chapter ; *because they have obeyed their Father Jonadab in all things*, therefore there shall not want a man of that Race to stand before him for ever. And so much for the first condition of this Vow ; the observations in themselves are of indifferency and liberty, but yet *media remota ad preceptum*, they are reducible to the fifth Commandment.

In the second condition I concur with the Schoolmen, that a Vow must be possible to accompass, lest they that pass by shake their heads and say, *this man laid a foundation and was not able to build it up : non est votum sed ostentatio*, it is no Vow, but plain boasting and ostentation. They deal as certain of the Sect called *Druides* among the Gauls, that took much upon trust in this life, to pay their Creditors in the Resurrection. When St. Peter would trust his feet to walk upon the Seas to Christ, the waves surged, and had well nigh drowned an Apostle. A good Emblem for those who finding their affections calm and even, say to morrow will be as yesterday, and vow for the years to come ; but in time our heart loatheth this Manna, and what are we but Bankrupts unto God, and Peter sinketh. A true Votary, says Anselm, gives unto God the whole tree with the fruit, root, and branches, the works of the will, and the power of the will for ever. But if the Thistle should vow, and threaten to bring forth grapes, would it not be trodden down by the Beasts of the field ? as it is in the Parable ? But this Vow of the Rechabites may be discharged with facility. Of their Pastoral life they had many examples in other Countries of men living in Woods, as if they had been born of Trees : and of their temperate life they had an instance in the Nazarites.

But nothing is more feizable in the World than evil; therefore in the third place it concerns a Vow to be lawful. To resolve upon evil is a defiance against God; *omnis promissio mali est comminatio*: *Isaiah* calls it an agreement with Hell, and a Covenant with Death. *Lamech* that swore in his wrath to kill a man: the Mother of *Michah* who did solemnly dedicate her Silver for a molten Image; the Swordmen that vowed the death of *Paul*, these gave their faith in hostage to the Devil to work iniquity. Put to these the revengeful *Romanist*, that is sent to sea by his Ghostly Father, with a worse Devil in him than was in the *Gergasens* Swine, to set Kingdoms in combustion, and to destroy the *Lords Anointed*. There are also unlawful Votaries, but not so bad as the former, whose heart was right with the Lord in their Vow, but being rash and sudden, never considered that the issue might be dangerous. Thus *Jephthah* returning from the slaughter of the *Ammonites* brought a deliberate curse upon his own Daughter. And what justice was in the Oath of *Saul*, that swore every man should die that tasted food that day, as well he that heard the Law as *Jonathan* that did not. These are Vows like sharp arrows shot up into Heaven, soft enough while they are in the air, but the danger is whose head they light upon when they return again.

Well, I acquit the Vow of the *Rechabites* from any harm; to drink or spare is lawful; it is our freedom making no conscience. Not one Expositor of many but conceive that *Jonadab* and his Children took this penance upon them, because it grieved them to hear that *Sion* should be desolate, and *Jerusalem* an heap of stones. Let others feast it while destruction comes upon them unawares. There are such lovers of themselves, *qui mallent stellam de celo perire quam vaccam de armento*, who had rather Heaven should lose a Star than himself be endamaged a Sheep, the Vine will not leave his sweetness, nor the Olive his fatness, neither would put away private content for the publick good: but a zealous *Rechabite* is *νοῦνός ἀγαθός*, and leaves both the sweetness of the Wine, and all power for ever to plant Vineyards, the better to be prepared to pray for *Jerusalem*.

Lastly, *multa licent quæ non expediunt*: May it be done safely? that is some content: but is it fit to be done? *faciens ad cultum Dei*? is it profitable for holiness? that is the fourth Condition. Every act of Divine Worship well placed raiseth up our melody unto God in a higher note: the noise of every idle superstition drowns the Musick. When *David* vowed an Habitation for the mighty God of *Jacob*, *Arise O Lord into thy resting place, thou and the ark of thy strength*, then he fill'd Heaven and Earth with his Melody: *We heard of the same at Ephrata, and found it in the woods*. But that rude noise, *Templum Domini, Templum Domini*, to vow Pilgrimages, and gadding about to I know not what, it breeds no incensement of devotion: a meer *πολύλογος ματαιότης*, like an Artist more busie than well occupied, that made a Charriot for a Fly to draw it.

But that this Vow was of some moment in the practice of piety, it appears by Gods benediction upon them in the last verse of this Chapter. For as it was said of *Socrates* his goodness, that it stood the Commonwealth of *Athens* in more stead than all their warlike Prowess by Sea and Land, so that Religious life of the *Rechabites* was the best Wall and Fortres to keep *Judah* in peace and safety. Those that like *Thomas* the Apostle would put their finger into the world, and thrust their hand into riches, and see the print of their nails, or else they will not believe; these would make you think that they were Disciples of *Christ*, and yet indented to receive Tribute from him, as if he were their Servant: And almost who doth not follow *Christ* rather to be a gainer by him than a loser. *Ecce nos reliquimus omnia*, Behold we have left all and followed thee; that was the perfection of the Apostles, that was the state of the *Rechabites*; not simply all, every thing that belonged to the maintenance of a man, and so to live upon beggary, *sed quid velle debeant didicerunt*, they have learned to ask nothing but a Gourd to cover their head, a few Flocks of Sheep to imploy their hands, the Spring water to quench their thirst. They that must have no more, have cut off superfluous desires, that they can never ask more. And so I have declared that piety and a godly life were chiefly aimed at in the Vow of the *Rechabites*.

But admit it had all in one Vow which could be good in any; will it avail to license a Profession of Votaries in our Reformed Church; my Text casts this Question in the way, and I will remove it in a word. If any man would make a single Vow for his own person by this Example, let him go on and prosper. Advice is necessary in so great a business, and in the multitude of Counsellors there is safety. A

Vow

Vow of Private Devotion hath always been allowed in these cases following. First, when the heart of any humble Supplicant did earn to obtain some great mercy from God. 2. When a terror of some imminent judgment did hang over the head of sinners, and threaten destruction not to be forty dayes distance off, as in the case of the *Ninevites*. 3. It may be a caveat to check concupiscence, lest we sin over our enormous sins, not once, but often. Lastly, it kindles a frozen and benumbed zeal, and puts a flame into it as if it had been set afire by a *Seraphin* with a Coal from the Altar.

Now for publick Confederacy of many persons in one Order, it is as lawful, being well managed, as it is full of exceptions before the institution. Why may there not be holy Combinations to praise the Lord, as there are Orders for *Chivalry* and *Honour* in divers Countries? as the most noble Order of the *Garter* in our own Kingdom, the *Knights* of the *Golden Fleece*, and the like. I know not any well advised man that can take exceptions at the *Knights* of the *Sepulcher* instituted in a strict Collegiate life, covenanting to fight against *Pagans* for the *Christian Faith* upon their own charges, and bearing *Crosses* about their neck in remembrance of our *Saviours* five wounds: but if any other condition shall intervene to the affronting of Religion, *qua dederam supra repeto funemque reduco*, I will no more approve such knots of superstition, than I would allow of *Sheba* the Son of *Bichri*, and his Conspiracy against *King David*. And so much hath been spoken for the four just Conditions of the Vow of the *Rechabites*. 1. It was a thing indifferent, but reducible to the fulfilling of the Law. 2. Let it be possible in the Sphere of our own ability. 3. Let it be just and lawful. 4. Let it be full of weight and moment, to draw us to the fear of the Lord.

The third part of my Text I have destined out to shew unto you, that the *Romish Monks* whose strictness and devotion is so famous among our Adversaries, that their *Canons* are not built upon the imitation of the *Rechabites*. That any particular Church may have Religious Orders and *Votaries*, I grant it, That point shall break no peace between us. In points not fundamental our *Saviours* rule must hold, *He that is not against us is with us*: But Vows undertaken, wherein they do neither consult with the strength of man if they can be done, nor with conscience if they may be profitably done, nor with the Text of Scripture if they may be lawfully done; this cannot but break out into a quarrel. And in Essential points it is also a Maxim from our *Saviours* mouth; *He that is not with us is against us. whatsoever is in the world*, says *St. John*, *it is either the concupiscence of the flesh, the concupiscence of the eye, or the pride of life*. For the correcting of these three Tentations the *Friers* have propounded three Vows: The *Concupiscence of the Eye* is remedied by Monastical Poverty, say they; and why not as well by a contented mind? The *Concupiscence of the Flesh* is remedied by the Vow of *Chastity*, says the *Romanist*; I am sure experience doth tell us that Gods Remedy is the surest, the Bed of Marriage. The *Pride of Life* is remedied by Blind Obedience, says the *Papist*; and why not as well by humility and acknowledgment of our own unworthiness?

Wonder you so much that so many should retire themselves into *Voluntary Poverty*? Is this such news abroad? when you cannot walk the Streets at home but swarms of *Canthers* meet you, who will not live by the hope of their labour, but by alms and charity. The poor Artisan, the painful Plowman who cannot make his long days labour feed him and refresh him at night, doth this man I pray you look like one who deserves relief, or an obstinate *Mendicant*? a *Rechabite* that watcheth night and day to feed his Flock? or a *Capuchin* that trudgeth night and noon about the City to feed his belly? Did Christ descend of the seed of *Jonadab* and *Lazarus*? no but of *Abraham*, a mighty Prince. *Crates* and *Antisthenes* may cast their Silver from them, and retain their vices, true *Christians* give up themselves to God, and with themselves they give up all things. *Cosmus* and *Damianus* who grudged a Monk his *Christian Burial*, because he had laid up a little Silver in his Study, were too prodigal of their zeal, and mist our *Saviours* meaning. To leave Lands and Houses for his Names sake, was to beget an exercised mind for patience; to prepare Worldlings to be ready to cast away their Burdens for the flight of persecution. It is good for a man in some sort to depend upon Gods temporal blessings, lest we grow careless of Prayer. In *Egypt* where the River *Nilus* waters the earth, and fats the ground without rain, *nemo oratorum celos afficit*. Pray who will, they trust in *Nilus*. Then I may contest against the Sectaries of *St. Francis* and the like, that *Voluntary Poverty* is not built upon the foundation of the *Rechabites*; and those idle swarms of the *Cloisters* have not left the World but civility. But

But for the Covenant of perpetual Virginity, there they think to bear the Bell away, and that they only shall be the men who carry *Palm Branches* before the *Lamb* among the *Virgins*, *Rev. 7.* It is in weak man to afford *God* as much chastity as he pleaseth? Can our frail will cast anchor in the depth of concupiscence? and say unto the surging waves of lust as *Christ* did to the *Sea*, *Peace, be still.* So *Xerxes* threw chains into the *Ocean* to bind it; but trow you the *Tide* was the calmer? *St. Paul* durst not do so. He would admit no *Widows* into the strict *Orders* of the *Primitive Church* under sixty years of age. Yea, says *Leo*, the first of that name, rather than want a *College* full I will entertain them at fourty: nay, says *Pius* the first, what if they profess *Virginity* at five and twenty? And now the *Canons* have opened the *Market* a little more, every *Girl* may enter into a *Cloyster* at fifteen if she like them. As *Elias* set the *Sacrifice* on fire when the *Trenches* were filled with cold water round about; so unchast acts may get predominance of the will, notwithstanding all the spiritual *Scleragogie*, and exercise to tame the body. Fasting humbleth; Prayer is powerful; honest *Communication* apparelleth the mind with good thoughts; Watching tameth the flesh. All this is spiritual; but I am carnal. *Quoque magis premitur tanto magis aestuat ignis.*

Can. 16.

Is it not usual in the *Court of Rome* to grant *Dispensations* to supply the decay of *Noble Families*: but they are never granted to entangle an ensnared conscience. And do they love *Virginity*? In the *Council of Chalcedon* it was decreed, that there should be reserved for the *Bishop* αὐθεντία τῆς φιλοσοφείας the absolute authority of *Indulgence* to pardon a distressed *Maid*, who disaccording to her *Vow* had married. But such a *Marriage* by the *Romish* *Doctrin* now adays is esteemed worse than *Adultery*, and do they love *Chastity*? Finally, it was the *Discipline* of *Numa* against a *Vestal Virgin*, who had committed folly, to bury her alive. Such a fault in the *Roman Monasteries* is passed by, either with a full connivance, or with the smallest penance. For wot you why? it may be every mans case: and do they love *Virginity*? I am sure the *Rechabites* did honour *Marriage*, and propagated a good *Generation* to the *World*: They knew that the gift of perpetual continence is not a *Grace* of common course: and extraordinary *Dispensations* are not presumptuously to be arrogated to the use of every regenerate *Christian*, no nor for the command of any *Prophet*. Why should *St. Paul* leave *Trophimus* sick at *Miletum*? Why was *Bishop Timothy* his stomach weak? *Paul* could not help it. *Grace* allotted for extraordinary operations is not every mans portion; nor always at hand for them who at some seasons have a taste of it: and such is the *Rose* of the *Garland*, the gift of *Chastity*.

Finally, *Obedience*, which in our *Voyage* in this *World*, is like a sweet gale that fills the sails, and makes our *Vessel* fly swift upon the wings of the wind, yet as it is blind and *Monastical*, it is like a *Serena*, such a calm whereby the *Bark* can go neither backward nor forward, and it is not built upon the foundation of the *Rechabites*: not upon obedience to their own *Father*, but upon the sands of bondage and slavery. *Ubi desinit Phariseus ibi incipit Monachus*; the *Pharisees* if they took an oath upon the *Altar* not to relieve their *Parents*, thought it enough to say I know you not, to the *Grey head* which gave them education, and to the paps which gave them suck. *Philo* the *Jew* had it from hence when he concluded doctrinally, that a man was bound to provide sustenance for his *Parents* unless he had vowed the contrary. Not one jot more charitable are those shaven *Crowns* who afford their *Parents* no remembrance of their *Birth*, but to repent that they bore *Children*. Moreover what obligations did lie upon the *Rechabites*, but such as were calculated for common frailty. A *Shepherds* life, the drink of an abstemious man, the *Estate* of a *Foreiner*, to have neither *Lands* nor *Possession*, this doth neither press nor overload *Obedience*. But *Sulpitius* tells another tale for *Monastical* duty, *nullum unquam recusaturus quamvis indignum toleratu imperium*; to be commanded to sow the wind, and to reap folly, this is to abuse our *Creation*, which gave us bodies to do something; not to be set on work to lose good hours, and do nothing, to please a *Superior*. Besides, thus the *Rechabites* continued their life to follow the *Statutes* of *Fonadab*, that they might be accepted for their harmlessness and innocency as *Strangers* and *Pilgrims* in *Israel*. Are the *Jesuits* so? those undertakers of *State* affairs, who endenison themselves in every *Kingdom*, whose eyes, as one said very well, are like *Burning-glasses*, which fire all things upon which they look.

But this is their practice, to entitle the *Worthies* of the *Scripture* by the name of their own *Orders*, to whose conversation their life was nothing agreeable. *Baronius* makes

makes the *Mother* of our *Lord* to live a cloistred Virgin in the *Sanctum Sanctorum* until she was betrothed to *Joseph*, and there was fed familiarly with *Angels*: Do you not believe it? when she trembled to hear one bring that good salutation, *Ave Maria*. In *Nyssens* time this was λόγος ἀδελφότητος, a report that knew not the Author, and out of doubt a Fable. *John* the *Baptist* is tossed about in the Schools for the example of a contemplative *Anchorite*, because he lived in the Wilderness: But to be abroad in the Desert did no more make him an *Hermite*, than it made *Nebuchadonosor* who was mad seven years among the wild beasts. They presume also that *Philip* the *Evangelists* Daughters were *Nuns*, and had entred into some Covenant of Virginity, whereas in the third Book of *Eusebius's Ecclesiastical History*, and the thirtieth chapter, the story is upon record that they were all happily married.

St. *Chrysostom* conjoyns an *Eremite* and *Elias* in some similitude, but to what purpose? I would our Adversaries would heed it better: that although an *Eremite* were as devout as *Elias* in the Wilderness, yet he would prefer a *Bishop* before him, who in the Cities of *God* taught the Word, and dispensed the Sacraments. St. *Hierom* I find calls the *Rechabites* Monks in the 13. *Epist. ad Paulinum*; not as if the causes or institution of both their lives were alike, but because they concurred in some points of austerity. If there be such similitude between our Predecessors in the Law, and the Religious Orders of *Rome* now adays, methinks *Balaam* should carry these marks of a *Jesuit*. First *Balaam* died in Arms, *Jos. 13.* and *Loiola* was a Souldier in the Field. *Balaam* was a great comploter with the King of *Moab*, they are busy and factious in all Kingdoms of *Europe*. *Balaam* was ready to curse *Gods* Inheritance for a reward; this pernicious Fatherhood have laid their heads together to root out our reformed *Israel*. *Balaam* had the good gifts of *Prophecie*, but wanted grace; and so confer the Writings of the *Jesuits* and their practice, and you will say as *Isaac* did to his Father, *Here's a pile of wood, but where is the Sacrifice?* In like manner we may say here's a Volume of Divinity in our works, *learned Fathers*, but in your lives not an *ABC* of Religion. To conclude this point; Howsoever they bear the World in hand, that Vows of Monastical perfection are expressed in the Word of *God*; yet the alleged Examples are either such as never did vow, I mean the *Virgin Mary*, *John Baptist*, *Elias*, and *Ananias* says *Cardinal Cajetan*: or such as vowed rashly out of precipitant zeal like *Saul* and *Jephtha*: or such as made no such Vow as they contrive by the Pattern, I mean the *Nazarites*, the *Rechabites*, and St. *Pauls* widows. Who kept a College to entertain Disciples, and to tend the Funeral of Christians, like those Widows who waht the Body of *Tabatha*, *Acts 9.* If you will needs know from what Quiver they draw their Shafts, sift the *Pythagoreans*, and their captive obedience; sift the *Vestal Maids* and their Devoted Virginity; sift the *Pagan Philosophers* and their Obstinate Poverty: is not the very Name to be found, that *Cloister Lubbers* were called ἀσκηταὶ and φιλόσοφοι by Heathen appellations. Search the *Scriptures*, and search Pagan Education, and the case will appear on our side, that the *Romish* Votaries enter into Orders, not by the Door of the good Shepherd, but by the dark Entry of *Philosophers*. And so much I have spoken to shew that the Patrons of *Monastical Perfection* are much mistaken, though we praise the *Rechabites*.

The end and last part of all is this; That forasmuch as *God* was well pleased with these abstemious People that would drink no Wine, therefore promise unto the *Lord*, and do the deed; for that is my final conclusion, that a Vow justly conceived is to be solemnly performed. When we have breathed out *nunquam bibemus*, a resolved Protestation before *God*, it is like the hour we spake it in, past and gone, and can never be recalled. *Effudi animam*, says *David*, *I have poured out my soul in prayer*, as if upon his supplication it were no longer his, but *Gods* for ever. Surely if our Soul be gone from us in our Prayers, then much more in our Vows they are flown up to Heaven, like *Lazarus* to the Bosom of *Abraham*, they cannot, they should not return to earth again. He that changed his Sex in the Fable is not so great a wonder, as he that changeth any Covenant which is drawn between *God* and his Conscience: He that hath consecrated himself to *God*, doth, as it were, carry Heaven upon his shoulders. Support your burdens in *Gods* name, lest if you shrink the wrath of *God* press you down to the nethermost pit.

I admonish the *Friers* of *Italy* to look to this, they cast a colour upon their Vow of *Denten* fasting, but they lie unto the *Holy Ghost*; whereas their Vow is not to eat bread till toward the Evening, as if *God* knew not how the day went but by the *Church Saints-Bell*, they read *Even-song* before twelve a clock at Noon, that the *Clergie* may go to Supper. Right *Judas*; *quicquid facis fac citò*; he had his sop before his fellows, and
so

so was sent of his Errand. An old Wife in Greece was as crafty in this forgery as any Monk of them all : She vowed to drink nothing but water until she saw an hundred Suns ; *Centum soles de puro non nisi fonte bibam*. Well the reservation was that she lookt through the holes of a Sieve , and therein saw a thousand representations of the body of the Sun. *Per crebra foramina cribrum inspicit, & soles calida mille videt*. But will coufenage and equivocation serve to excuse a Votary, *absit*, God is not mocked.

I will spend no more of your leisure but to give a brief answer to one question. Is Christ so austere that he doth reclaim against all dispensation ? no, says Aquinas, you are loose again, if the thing in vow be either *simpliciter malum, inutile, aut majoris boni impeditivum* ; if it be sinful, nay if it be unuseful, nay if it cross the accomplishment of a greater good. This is good allowance, and well spoken. Hear then what another says. There is no dispensation for any Vow as it is a Vow, says Scotus : but take him right, and he means well. For as it stands not with civil peace, that any Law, as it is a Law, should be broken ; but it stands with wisdom to disannul pernicious Laws ; now, no man ever after breaks the Law because it is a Law no longer when it is disannulled. So the matter of an unlawful Vow being scanned , it is held fit by prudent Governors and Teachers that it should be a Vow no longer : then that which remains a Vow is always obligatory, that which is pronounced no Vow is not violated, but quite extinguished. Whatsoever Covenant Bondmen or Idiots, Children or Madmen cast themselves into, it skills not what they say, both for want of liberty to do what they would, and for want of reason to know what they should. But in a person both of liberty and reason, if that which was undertaken to give advantage to Devotion turn to be a snare rather than an help, *magis est corrigenda temeritas quam solvenda promissio*, says St. Austin.

For herein the things vary, and not the will of the Votary ; and so *ipso facto* he is free before God. The careful Pilot sets his Adventure to a certain Haven, and would turn neither to the right hand, nor to the left, if the winds were as constant as the Loadstone, but they blow contrary to his expectation. Suppose ye how a Rechabite protesting *non bibam ex fructu geniminis*, to drink no wine, had lived after the Institution of our Saviours Supper when He consecrated the fruit of the Grape, and said, drink ye all of this, would it pass for an answer at the Holy Communion to say we will drink no wine ? No more than if he had sworn before not to eat a Paschal Lamb, or any sower Herbs, quite against the Institution of the Passover. A most learned Bishop of our own Church resolves this Controversie thus, *potentius est Christi sacramentum quam votum hominis*. There is enough in this Chapter to stride over this doubt if you mark it. Jonadab indented with God, that He and his Seed should live in Tabernacles for ever ; and in Tabernacles they did live for three hundred years. Then comes the King of Babylon with an Army into the Country to invade the Land. It was dangerous now to live in Tabernacles ; there was no High-Priest, I assure you, to absolve them ; no money given to the Publicans of the Church for a Dispensation : but we said, *Come and let us go to Jerusalem for fear of the Army of the Chaldeans and Syrians, and let us dwell at Jerusalem*. The Vow was unprofitable, Tabernacles dangerous, and so the Bond is cancelled.

Yet, Beloved, do not take all the liberty due unto you, if I may advise you : there are two things which you may chuse to untie the knot of a Vow, *dispensationem aut voti commutationem*. The peremptory rejecting of a bad Vow, and that is lawful, and the changing thereof into some other Vow, and that is more expedient, that God may have some service done unto him *in eodem genere*, by way of a Vow. It is a satisfaction which is used in Civil Commerce between man and man. *Præceptum non habeo, consilium autem do* : I think it is the fittest to do so unto God. And so much for the Obligation of Vows, and the Dispensation, both proved by the example of the Rechabites, which by method propounded is the conclusion of this Text.

THE FIRST SERMON

UPON

JOHN IV. 13, 14.

*Whosoever drinketh of this water, shall thirst again.
But whosoever drinketh of the water that I shall give him,
shall never thirst.*



Here is not a more superficial part of Science than an Emblem, when a moral Lesson is delivered in the Riddle of a Picture, yet in those shadows of invention if rules of wisdom be not better understood, I am sure they are better remembred. My Text well conceived is but an Emblem, for your fancy must apprehend as if it saw two fountains, the one a deep Lake, salt, and unfavoury, which carries the transitory joys and riches of this world upon it, and they that lap at it are never content: The other a crystal stream, running with heavenly blessings, and those that taste of it their soul is satisfied. *Satan* shewed our *Saviour* all this world, and the glory of it in the twinkling of an eye, our *Saviour* hath shewn the woman of *Samarita* all the vanity, that is, the glory of this world, and the happiness of a better as it were in two Pitchers of water. The whole Scripture is a living fountain, and this Text is *fons in fonte*, a sweet spring running by it self out of that great fountain of life. It is impossible to match it with a better similitude, and I think, as the case stands, it would be hard to fit our selves with a more convenient: For the Similitude it self, it lays two contraries so fairly together, that it makes the good part shine much the better; and by setting the grace of *God*, which is the immortal seed in our soul, against the meat which perisheth, it invites the appetite, which is not altogether unrelishable, to the better banquet. To our selves it is thus proper, for several exhortations belong to the miserable times of persecution, and to the plentiful days of peace. When dreadful calamities are rife, men must be taught to be contented with their losses; when peace brings in abundance, take heed ye thirst not after too much, then men must be taught to be contented with their gains. I learn this difference from my Saviours mouth, *Mat. xvi. 24.* against the days of sorrow thus he prepares his Disciples, *If any man will come after me, let him deny himself, and take up his cross and follow me.* In the next verse against the days of peace and riches, *What is a man profited if he shall gain the whole world and lose his soul?* *Gregory* frames this clear Meditation upon it, *Persecutionis tempore ponenda est anima, pacis tempore frangenda sunt desideria*; In the time of persecution lose your life that you may gain Christ, (that Lesson, *God* be praised, is out of date with us) in the time of peace lose your vast concupiscence that you may gain content. Here comes in our part, who have leisure to gather great store, and peaceable security to enjoy and increase it; for that we may lay our desires level with a moderate fortune, it is fit above all things to know, that you shall never measure these earthly things to the bottom, and you cannot measure the joys of heaven to the top, so said our Saviour to the Samaritan as I have read it unto you, &c.

Now to bring on the division of the Text I lay this ground: Man is a most desiring, and a wishing creature; his heart doth reach it self forth so much to get and gain, that it resembles nothing better than an house with a deep Mote round about it: but for the most part the mote is full of puddle water, if that were cast

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In Evang.
Serm. 32.

out, which is the first part to be handled, a water which makes us always thirst, there is a sluice to let in better, which is contained in the second. For these two shall be the general heads to which I will refer all that I shall speak, the lading out of bad waters from our soul, and the letting in of better. I will not venture beyond the former of these two at this time; *Whosoever drinketh of this water shall thirst again.* And St. Austin preaching upon those words did thus divide them, *Et verum est secundum hanc aquam, & verum est secundum quod significat hac aqua.* It is true being spoken upon those waters drawn out of Jacobs well, and upon any other water; and it is true being spoken upon that unto which the Element of water did allude, that is, the riches and glory of this world; according to the very waters which our Saviour lookt upon when he preacht. I will speak to these three points: 1. *That all the refecti-
on of our body is commended in the phrase of drinking waters.* 2. *Heat consumes our moisture and makes us thirst, which is the punishment of our nature.* 3. *We thirst, and thirst again, which is the punishment of our sensual appetite.* According to the water unto which our Saviour alluded, I have three things more to observe. 1. *That all these worldly things are compared to waters which slide away.* 2. *Here is the greediness of our heart to be filled with them, we would pour them in, and drink them down.* 3. *Here's their emptiness, they will never fill us; for drink both much and often, yet whosoever drinketh of this water shall thirst again.*

And first a few words literally of that outward Element, which the Woman of Samaria came to draw in her Pitcher; upon which this is the former observati-
on, that all the refecti-
on of our body, especially that which cools our thirst, is de-
livered in the phrase of drinking waters. Indeed before temperance was perverted this phrase was well understood of all men to drink waters. From the Creation to the Flood, above sixteen hundred years, it is affirmed by divers, scarce denied by any, that the World knew not what belonged to Wine, or to any artificial li-
quor, the great Rivers of the Earth were all their Sellarage, and they filled their Cup from thence without cost or labour. Therefore in the first of *Genesis* God stint-
ed our first Parents and their Posterity what they should eat, namely the fruits of several Trees, all but one, and the Herbs of the Field; but they were not stint-
ed what they should drink, because their nature was inclined to nothing but to the Fountain Element. And Noah having never perceived the malignity and headiness of too much Wine, neither in himself, nor any other person, surely not out of in-
temperance, we may well excuse him that, but out of ignorance he became drun-
ken. It is too much perhaps to look back so far as before the Deluge, now we are sure that every Creature of God is sanctified by Prayer and Thanksgiving to them that use it well; it is the Lord that makes the Vine to swell with comfortable juyce, that men may take it for infirmity of health, and upon occasions of cheer-
fulness: yet the good Patriarchs would never lay down the primitive sobriety of the World. I will go no further to shew it than the verse before my Text. Says the Woman, *Art thou greater than our Father Jacob, who drank himself of this well, and his Children, and his Cattle?* The Flocks and Herds quenched their thirst with no worse than their Master did: according to which simplicity of diet, God in the be-
ginning allotted the same food for the Beasts that he made for Man, *Gen. i. 30.* *I have given you,* says He to Adam, *every herb bearing seed, which is upon the face of all the earth, &c. and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life: I have given every green herb for meat; and it was so.* We and the Cattle you see had once the same allowance, or there was very little to choose between our Pasture and theirs.

I will wind about no longer, the scope is to let you see the difference between the frugal institutions of nature, and the monstrous inventions of that luxury which at this time prevails among us. Why doth the Scripture express all manner of Be-
verage in forty places by the name of water, but to insinuate sobriety? Why doth Gods word in an hundred places call the whole repast of the belly by the name of bread, but to insinuate frugality? The Scripture makes but two words of that, whereof affected gluttony hath made twenty thousand. The Apostles did break bread from house to house, and eat their meat with gladness, *Acts 2. 46.* & τρώον, ἀλλὰ τροφῇ, *alimentum non delicias,* says St. Chrysostom, plain necessary nourishment is meant, which nature earns for, and cannot want; not piled dishes one upon another, to the intolerable scorn of God Almighty's first Laws, as if you did not set, but build a Banquet. Our Saviour will condemn you out of your own mouth if you pray his Prayer as you ought, *Give us this day our daily bread;* if the word be a *Synechdoche* one
part

part of sustenance for all *Gods* gifts, I know it is so, yet it circumscribes our desires to ask a little, and no excess: and if you pray with Christs words, and not with Christs meaning, *God* will not bless, but curse your supplications. As the Fable goes of *Dido*, that she asked no more Land than an Ox Hide would compass; but she cut that Hide into small thongs, and took in as much ground as to build a City: so it is a cheat to ask *God* for bread and water, and to mean all manner of superfluity. The *Morallists* and *Poets* of the *Heathen* were wise men, and when they character the best and happiest times of the World, I am not presumptuous, but confident of my knowledge, that they all insist upon this, that the men of that Age studied not for their Diet, but took the voluntary Offerings of the Springs and Mountains. Now we have left that praise and happiness to the Beasts and Fowls of the air, who take the next thing they light upon to satisfy their thirst and hunger. *Non fuit noverca nobis natura, ut homo sine tot artibus non possit vivere.* It is our own fault *Seneca.* that we consume our Revenues, and spend all our labour, as the Wise-man says, for the belly; Nature is not so much a Stepdame to us alone, that no less than two hundred Arts and Trades may be reckoned before his Table can be magnificently furnished.

This is the only conveniency of great sins, which are very expenceful, though not for the sin, yet for the charge sake they use to vanish away by little and little, I have the more hope my labour shall not be fruitless, to exhort you to fall back to some laudable measure of ancient frugality. Though it be a thing grown quite out of the constitution of your bodies to thirst for water, as my Text says, yet I would you would thirst less for wine: and as one said, though once our *Saviour* was so gracious to turn water into wine, yet it were happy now on our part, if he would infuse such temperance into us, as to turn our wine into water. See into what luxury we have sopt our Souls in the revolution of time: see how we are metamorphosed in our appetite; those Wines which were wont to be sold by the Apothecaries, for a Drug, are now become every Meals liquor at our Tables; and Water which was the ordinary drink of man, now it is never used but as a Potion, and for some Medicinal operation: So that which was our Phyick is become our ordinary Drink, and that which was our daily Drink is become our Phyick. *Satis est populo fluviusq; Ceresque;* though bread for hunger, and water for thirst are but a bare enough, yet such expressions from our *Saviour*, who knows what is fittest for us; will make the most of us I hope ashamed, when we compare it with an Epicures too-much. *Lucan. lib. 4. Pharf.*

But whether temperate or intemperate, whether the poor Beggär that drinks of the running Brook, or the rich Glutton that quaffs the bloud of the Grape, at sundry times they feel a scarcity, and want of moisture, it is an affliction upon our nature that all men have their thirst. The *Schoolmen* ask, and which is more, they contend among themselves, whether hunger and thirst had befallen Mankind, if they had never sinned against the *Lord*? The Controversy comes to this issue. This heavenly part of us which *God* breathed into the body it is both *Anima* and *Spiritus*, a Soul and a Spirit: and therefore it causeth both an animal life, which consists in the faculties of nourishment, augmentation of every part, generation, &c. and it causeth by *Gods* gracious gift a spiritual life, making this corruptible flesh of ours incorruptible, and transfusing many more of its own excellencies into this gross substance, and then it is a glorified Body. These by the Divine ordination were appointed after a large space to be one after another, so says *St. Paul*, *That was not* 1 Cor. 15. *first which was spiritual, but that which was natural, and afterward that which is spiritual.* 46.

It was necessary therefore while it was a natural body, that sustenance must be taken; and at such a time when man knew right well by his own constitution, that it was fit to repair nature (he could not err, and be deceived in that in the state of innocency) and at that time his appetite would call for it as a pleasant and wholesome thing to be taken; for you know what a loathing thing it is to take meat and drink into the mouth without an appetite. Here's the scruple plainly laid down before you, *whether hunger and thirst did provoke such an appetite in man before he fell into disobedience?* I answer that this Controversy is but a bare mistaking of a word. *Peregrin in Genes. p. 147.* If hunger and thirst be largely taken for that sense which a man hath, how the stomach must be replenish'd for the maintenance of life: so *Adam* before he fell had *sensum indigentiae*, a far more exacting feeling than we have, when nature was in indigency, and must be supplied: but strictly and properly hunger and thirst *habent adjunctam molestiam & cruciatum*, they come upon us with some molestiousness and torment, and so they are only incident to wicked man, where punishment is manifold

ways inflicted upon transgression. Where heat doth dry up moisture, and parch the juyce of the veins, there our thirsty soul doth gape like a barren and dry Land, that is, when one elementary quality doth feed upon another, and consume it. But before sin entred into the World: there was such an orderly mixture of all parts in us, that the Elements were at peace in our Body, no quality did seek to over-master another, and corrupt it: but the pangs and girds of thirst did ensue upon just revenge; Reason proved rebellious to the Law of God; the sensual appetite grew rebellious to reason, and the distemperature of the body grew rebellious to appetite. Shall I need to tell you how the *Israelites* in a sore thirst were ready to renounce God in the Wilderness? or how the strength of *Sampson* fainted, till the Jaw bone besmeared with the blood of his Enemies did run with water? or how *Darius* in extremity of drought was glad to drink of a most putrified puddle? Every man hath felt such anguish in himself at some time or other; every little scarceness threatens death, or is worse than death to them that want the friendship of God.

And as our appetite is never but sick of longing, so the body troubles it with a perpetual craving; that which it takes to day is forgot to morrow, as if it never had been, *Whosoever drinketh of this water shall thirst again*. That which nourisheth the Soul of man must be immortal like the Soul; but that which nourisheth a corruptible Body, it self is corruptible. One lean Harvest in *Egypt* made seven rich ones be quite forgotten: A short Fast will gnaw the bowels, though *Ahasuerus* his long Feast had gone before it. Whatsoever you taste the pleasure of it is not remembered in a minute, the strength and virtue of it is gone in a few hours. A man that is grown to the end of a full age, if he would reckon by measure and proportion, how much waste in threescore and ten years one Belly hath made, it would make him wonder, and say to himself, am I run on the score so far for my daily sustenance? is it not due that my Carcass should rot in the Earth, or in the Sea, since my flesh hath been the consumption both of Sea and Land? And again, since we are born to that care and distress, that every day must have his several necessity of hunger and thirst, be not luxurious upon one entertainment, as if at once you would spend all the brood of nature, and leave nothing for to morrow. To morrow must be cared for. You cannot say to your appetite, this is thy stint, and hereafter thou shalt have no more. It was but poor provision to send *Hagar* and her Child away with one Bottle of water into the desert Wilderness: when the Bottle was spent her desire did come again upon her like an armed man, for *whosoever, &c.*

Yet this is not meant altogether to throw us into affliction, that we must cater for the stomach every day: It makes us often cast down our eyes upon the necessities of the Poor; it makes us often lift up our eyes to the providence of our Heavenly Father; it compels the Societies of men to seek out many industrious Vocations, and to disrellish idleness. In these regards it was an extravagant Prayer which the Woman of *Samaria* made in the next verse, *Sir, give me such water to drink as I may not thirst, neither come hither to draw*. But in some particular persons Gods vengeance is bent sore to vex their appetite, where water nor wine, nor any liquor hath vertue to satiate their thirst, when that which they drink doth them no good, but it is as if they had taken nothing. As God gave bread to the *Israelites*, but sent leanness withal into their souls. So *Haggai* brought news of the Lords wrath unto the people, *c. i. v. 6. Ye eat, but ye have not enough, ye drink, but ye are not filled*. Some Heathen Lawgivers attempted to rate every private Family in their Cities what they should spend at their Board, and at last one of the wisest of them concluded, there could be no rule given in that case, because an heavenly hunger sometimes lights upon some men which devours in excess, and is not satisfied. It is the grace of God which gives meat in due season, so that health and comfort go together with it. I will borrow this Similitude to give it light. Sometimes when we go to *Physick* for any Disease, we are bidden to seeth such and such herbs in running water, and then to drink the water. We know it is not the water helpeth the sick man, but the decoction of the infusion. So it is not bread or drink consider'd barely in it self which doth nourish the body, but the blessing of God infused into it. When the Lord is pleased not to bless your victuals with his goodness, soak what you can into your skin, you shall thirst as if you never drank: and again, if He will let his power be shewed in our weakness, you shall have the gift to abstain from all manner of liquors, as if you never thirsted.

Spiritus sanctus aliquando supplet locum cibi & potus in corpore, says St. Hierom; the Holy Ghost is called our Food, not only in a mystical sense, but sometimes God makes his Spirit supply the place of bodily refection, that we shall not need to ask for it. He that corroborated *Elias* to eat nothing for forty days, could have continued that Miracle upon his Servant for ever. I will not reach for an instance beyond that Story which was the occasion of my Text. Our Saviour came hungry and thirsty to *Jacob's Well*, sent his Disciples into the Town to buy provision, in the interim demands drink of a strange Woman; yet falling into a Divine discourse with this Woman, forgets his hunger and thirst, and when food was come he did not regard it. And I am not incredulous of such Stories, which report of long continued Fasts in devout men, who spent their time so earnestly in Prayer, that they put their body to an agony, if not to an extasie: in these the Spirit did support the Fabrick of Nature, instead of corruptible things. *It is a good thing*, says St. Paul, *that the heart be established with grace, and not with meats*, Heb. xiii. 9. To conclude this Argument, God shewed in his Prophet *Elias*, that he can find out sundry ways to uphold the state of our flesh. One way *Elias* was fed by a miraculous multiplication of Oil and Meal with the Widow of *Sarephath*. 2. By the ministry of the Ravens in the Wilderness. 3. By putting strength into his bones; and marrow, forty days to need no reparation. And fourthly, by using the Creature with temperance and sobriety at his daily repast: so he did feel the continual urging of the appetite, as all men do upon the face of the earth, *For whosoever drinketh, &c.*

So far upon the Text literally, and upon no other waters, but such as the woman of *Samaria* drew out of *Jacob's Well*. In the Allusion Interpreters make it extend to all kind of worldly pleasure, wherein our heart rejoiceth. This one piece of nature's store, which gives but imperfect content, stands for all the rest, *qui unam naverit omnes noverit*: It is in every thing else under the Sun as it is in this one Creature, our thoughts are not quiet when they have enjoyed them, no not a day; you cannot gulp so much down of these earthly delights but ye shall thirst again. The first thing which must be noted hereupon is the ground of the Similitude, that all these vanities which we affect are justly compared to waters that slide away. Whatsoever those fancies be that ensweeten your affections towards them, they come unto you like that young Prophet, whom *Elisha* sent to *Jehu* to *Ramoth Gilead*: says *Elisha*, *Thou shalt anoint him King over Israel, then open the door, and fly, and carry* 2 Ki. 9. 3. *nor*. Salute him with good luck, and be gone. Good fortune, as we call it; sends no body of her errand, but they dispatch as suddenly, and fly away. If any man that loves this World expostulate with himself that his pleasures dodg him, as thus, When will my delights continue for a time? when shall I have rest from thirsting after more, and enjoy that which is past? O says the Tempter it will come anon, you shall see it by and by. Alas what a sickness is expectation, which is no better than a doting delusion. As the Mother of *Sisera* looked out at a Window to see her Son come home in triumph, and she speaks to her wife *Ladies* in *Debora's Song*, *why are his Charriot wheels so long a coming?* Look not after transitory delights, as if a thing which is always in fluxu could be made permanent, the Devil and all his Alchymistry cannot fix this Mercury. A River may be shut up by a Frost, and when the Sun thaws the ice, the stream runs his current again: So if you can attain to mortifie your heart, as I think old *Barzillai* did, whose affections to all worldly alacrity were Ice and Marble, he cared not, he said to *David*, for the pomp of *Jerusalem*, nor for the taste of Meats; nor for the noise of Musick; then your inward delights are a River shut up, the waters of comfort sit not out of the channel. But if you desire to have a Portion in this life, if you desire to taste a little of this honey, as *Jonathan* did, which hangs in the Trees round about you, *plenus rimarum effluvis*, then the River opens; your earnings, and your desires will break out in a thousand Sluces.

If a Chrystal Glas were durable, and not obnoxious to breaking with a fall, it would be as estimable perhaps as a Silver Plate, though the substance be not so precious. So the vanities of this World, which are but water, or rather froth that passeth away, had they been stable, and of long endurance, which God forbid (for then who almost could have withstood their temptation, as base as they are in themselves; I say, if they had not been so transitory, they had deceived many instead of that which our Saviour commends so highly, the water of Eternal Life. But there is not such a *terminus diminuens* in nature; not any word of more refection; than to say, they consume as fast as they are born; they perish in their making,

king, and come to a perpetual end. If I see a Meteor make a fair shew in a bright Evening I may take it for a Star, but if it once glide in a flake of fire like a swift arrow, I condemn it for a putrid exhalation; so Honors and Riches make a gay sight, but because they are as transitory as dreams and shadows, I despise them. Shall I moil my self like the *Grecian* Champions at *Olympus* for no more than a Garland of leaves that will wither before I go to bed, for a corruptible Crown as *St. Paul* calls it? How little did the recompence answer the danger? These men, you will say were fit to be laught at: As they lived in a silly Age, so they sped accordingly. But now the World's grown wiser, they do not aim at a few flowers, but at the whole Garden, as *Ahab* did; not at leaves, but at fruit I warrant you, and the trees that bear the fruit, and the Lands and Lordships that the trees grow upon, both to them and to their Posterity. This will come to some value, and not to be slighted like the labour of the Heathen for a Garland, or for a corruptible Crown. Yet for all this I will and must maintain, that worldlings deserve the application both of this, and of a worse Similitude. I confess that the Heathen in their emulatory Sports aimed at trifles, scarce fit to hang on the Posts of their Doors, and no way comely for their head: yet trifles, as they were, they engaged but a trifle against them, their limbs and body: but you venture your soul, the Divine part of Man, for things that may stick as little by you as a flower of the Garden: *Aut habebunt finem sui, aut finem tui*, either your pleasure, or your life, or the whole World may pass away in a moment. What a rotten pillar we lean upon, which is subject to the hazard of three imminent casualties? where lies the wit now? they hazard Grass for Grass, their Body against a Garland; you hazard Heaven against Earth, your Soul for Honours and increase of Substance: you stake the hope of Salvation, to drink in a few pleasing relishes of this World, which fall away like water that runneth apace.

Because time is as transitory as these fickle things of fortune which I speak of, therefore my discourse shall pass from this point without any longer trouble to you. Now *St. Austin* observes how the pleasures of our natural life are not simply resembled here to River waters, which you may take up with your hand, and are in every mans sight that passeth by. Our Saviour was now at *Jacobs Well*, and he that will drink of it, must draw it out from a deep bottom: *Et voluptas seculi est aqua in puteo, seu profunditate tenebrosa*: so our terrestrial pleasures are waters in a deep pit, with which if you desire to fill your Pitcher, (this Body I mean, which is an earthen Vessel) you must bestow your labour to fetch it up from a low *Abyssus*, from a dark profundity. They that plunge themselves into delights of all fashions and conditions, are not able to tell you how deep their own concupiscence is, nor how far it would descend into vanities. *Tiberius* the Emperor, I confess no common example, the worst not of men, but even of four-footed beasts. When he had run over all kind of pleasure that was known and common, then he puts down the Bucket into the Well to fetch up rarities of sensuality, and was so witty in nothing as to find out new studied pleasures, unheard of to all former impiety. *Novum instituit officium à voluptatibus*, says *Suetonius*, he created an Officer to reward such as brought forth new invented stratagems. Are you not afraid when you go so low into these vile earthly things, from one sensuality to another, deeper and deeper, I say are you not afraid that the next step should be into the bottomless pit? A fugitive Servant in *Plutarch* being well nigh overtaken, ran out of the way to hide himself in a Mill, and the Mill was in those days instead of an House of Correction to torment Runnagate Servants. O says the Master, *ubi te occuparem nisi in pistrino*? This is the very place where I wisht to find you. So shall the Lord speak to those Epicures that make a mystery of their pleasures, you are in the right way for my vengeance to find you out, when you run into the dark and secret corners of voluptuousness, as if you digged into Hell.

The deeper we reach into the Well, *Satan* knows we must stoop down the more. *David* complains what a snare it is, when a man is enticed to dive as it were into a large bottom for his vanity, *incurvaverunt animam meam, they have pressed down my soul, Psal. lvii. 7.* like Corn that's beaten flat to the earth with a violent storm, and when it is laid the Fowls of the air devour it. As the eye of *Cain* which looked down dejectedly upon the earth was a sign of desperation; is it not worse when the will and desire of the Soul tends downward to this base Element, and to these transitory joys. So it was with *Israel*, when the Lord had forsaken them, and left them to the dregs of their own carnal mind, *Es. li. 23. I will put thee into the hand*

of

of them that have said unto thy soul, bow down that we may go over thee. A certain Parable and a Story go together on this wise, Luke xiii. A woman had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her self. And a Fig-tree was planted in a good soil, which for three years together bore no fruit. Here's the double condition of our sinful nature, *homo nec fructum servat operationis, nec statum rectitudinis*, the rectitude of innocency is turned crooked in us; and then it is impossible we should bring forth the fruit of good works. The Soul stands upright when it desires to be with Christ, but it is bowed down with a spirit of infirmity when our treasure is upon earth. You know how Gedeon's choice Souldiers did Jud. 7. 5. drink of the Brook, putting water in their hands, and lapping like a Dog; but the rest bowed down to the River to drink upon their knees, ver. 6. Whereupon Gregory took occasion to shew symbolically, what different postures our spiritual and our carnal appetite have in partaking those things they love? *mundi aqua bibitur facie proma in terram, fons aqua viventis facie supina*; we drink the waters beneath with our face bowed down to the earth, we drink the waters of life with our face and eyes turned up to Heaven. To him that walks in a Valley every Shrub is tall that grows upon the top of a Mountain; so perhaps our pleasures seem aloft to us, and not to lie so low as the bottom of a Well, because we our selves do walk in the shadow of death, and in the valley of corruption. An ambitious man will scarce believe his soul is bowed down, when he seeks for honour, but rather that aspiring to a grand Title doth lift up his thoughts: O that you did stand upon a Pinnacle of faith, and from thence look up to *Jesus* the Author and Finisher of our faith, and you would then acknowledg that all these empty clouds did fly below you. Why do you not expect the grace of God, and pray often unto him, when wilt thou make good thy promise to me, O Lord, which thou hast spoken to me, O Lord, Gregor. Mor. Es. lviii. 14. *Thou shalt delight thy self in the Lord, and I will cause thee to ride upon the high places of the earth: Sustollam te super altitudines terra.* O that I could be exalted above the earth, then would I not bow down my soul to draw forth vanity from this deep Well, and nothing but the waters of bitterness.

You see what these waters are; there is no permanency in them, they flit away; and yet we draw them from the very depth of Hell, with much toil and carefulness, and it is disputable with St. Austin, which of the two be more commodious to man, *labor in hauriendo affligens, aut sitis crucians*, but after the labour of our body to draw them forth follows the greediness of our heart to be filled with them, we drink them down. All things were made for man, the pleasures of art and wit, the abundance of the whole World, the Myrrh and Frankincense of one India, the Gold and Silver of the other: Divinity must not deny you that which is your own. The great God is as liberal to us as He was to his own People, but he gave them the labours of the Heathen in possession, that they might keep his Laws. *Carnalis populus si parva non acciperet, magna non crederet*, says Gregorianus: As Caleb and Joshua brought a bunch or two of Grapes, to let the people see what a rich Land it was, which the Lord had promised; so a Modicum is allotted to us for our present use, that we may look for a real and more substantial treasure in Heaven. And indeed this is the purpose of my Text, to commend the Grace of God above all things, but not altogether to condemn his Creatures.

The Crime reproved is to swallow them down, like drink that runs in all our veins and is presently incorporated into our blood and spirits: as a learned Author says, that a greedy heart hath *animam triticeam*, not an heavenly spirit, but a wheaten soul; altogether projecting for outward means, it must have bread, it must have store, the Barn must be thwackt full, the provision must be able to serve many years; such wheaten cogitations make a wheaten soul. By such another Catechesis I may say out of my Text, that a greedy tipling desire makes a drunken soul: an unsatiated mind is as brutish a Monster as Job's Behemoth, *He drinketh up a river, he trusteth that he can draw up Jordan into his mouth.* David would not drink of that water which was brought from the Well of Bethel with the jeopardy of his Servants blood, therefore he poured it out to the Lord; but our desires fetch such things unto us which are brought with the hazard of that which is better than life. David hath shewed us the way what is to be done, pour them forth unto the Lord; if they be sinful pleasures, by repentance; if they be riches, by alms and charity: By all means pour them forth, lest they consume us like those waters in the Levitical Law, which the Priest gave to the Woman suspected for Adultery; if she were defiled the waters turn'd bitter, and did rot her thigh, and she became a curse among all the

the people. It is a prefiguration, I do verily think, of that diseased rottenness which doth oftentimes in these days befall Adultery. And as the rottenness goes before, so be sure the curse will come behind it.

I might be copious from this Allegory in my Text, that a wanton appetite is a drunken disease; but I will contract it by shewing one dissimilitude, he that pours any liquor into his body it is to cherish himself; but the most men drink greedily of worldly things, to make others swell, and heap up riches, that their children may gather them: So the Son often times vomits up that wealth whereof the Father surfeited: for you shall never purchase so much as your Posterity would sell away in the third or fourth Generation. The good *Father* thought he said enough to discipline an avaritious fool, when he bad him number his days which were very short, and therefore cut shorter his covetous desires, which were very long, *Longa nostra desideria increpat vita brevis*. Alas, says *Nabal*, I measure not my necessities by the span of my own life, but according to the breadth and length of all my Posterity, who must enjoy these things after me. I shall answer it with a Paradox, yet it is such a rule as I never saw many exceptions against it. If your children love gains as well as you have done, they will thrive though you leave them but a little: If they regard not Parsimony as you have done, they will break and decay though you bequeath them a great treasure. Lighten your self therefore of these superfluous burdens which you carry like a *Camel* for their sakes that will never bear them after you: And if *God* have given you a large Issue, be you more bountiful in Alms-deeds and Charity, as *St. Cyprian* reasons, *Pro pluribus placandus est elemosynis*; as *Job* offered Sacrifices to *God* according to the number of his Sons and Daughters: So must you offer up gifts unto the Lord to bless your Olive branches according to the number of your Posterity. Therefore to end this Point, drink your waters for your own thirst, and not for others, for he that deviseth to leave an huge mass behind him is sure he shall take nothing at all away. *Aeneas Sylvius* celebrates this Story among the actions of *Saladine* the Great, he knew his end was at hand, and therefore had a Souldier carry a winding-sheet upon the top of a Spear through all his Army, and proclaim with a loud voice, *Ex tantis opibus nihil aliud Saladinus secum tulit*; *Saladine* carried nothing away with him but that of all his magnificent fortune. O bewitching vanity therefore to devour the Fatherless, and the Widow, to swallow down ill-gotten wealth to drink so greedily of these stolen waters, and out of so many Lordships it is well at last if your Heirs will allow you an handful of herbs and flowers to carry you sweet to your grave.

I have shewed what a vanity it is in man to have a greedy desire to be filled with the vanities of this world: If you will be mocked, like *Tantalus*, you may dap at these waters, and always miss: you may suck like an horse-leech and never be satisfied; this I deduce from the last part of my Text, *terra inanis*, as I believe *Moses* means mystically, *Gen. i. 2. The earth is void and empty*, and all the joys upon earth have such an emptiness that they cannot fill, for *whosoever drinketh of this water shall thirst again*. Man disquieteth himself in vain, so *David* begins; and *St. Chrysostom* descants thus upon the complaint, the Seas are rouled about with a storm, and grow calm again within an hour: the Air is driven violently by the winds, and at last it is hush: the earth sometimes quakes and moves, and by and by it stands fast upon his Pillars: only the heart of man is never at peace, never but hunting for some new-nothing which it had not before. So *St. Chrysostom* runs over three of the Elements, shewing that their disquietness and troubles are composed again; now I had rather instance in the Element of the fire, which he omitted, than in any of the rest; a devouring fire, though it be as great as *Nebuchadnezzars* Furnace, goes out by little and little; and every man knows how, not by throwing wood upon the Pile, but by drawing away the combustible stuff, so that it shall have no matter to spend: so the appetite of man hath a hot fume, and a scalding fire within; will you go about to extinguish it as fools do, by throwing heaps upon it? Or rather by subtraction of all superfluities; and then it will go out of it self.

Will you attend to those reasons which the heathen hammered out, why you shall never take the heart of man without a new and a changeable Wish? One speaks *Astronomically* that the Planet of the *Moon* being the lowest doth most predominate over the composition of man, and therefore her continual increasings and decreasings do lead our heart, *Luna rursus nascitur, & impletur, sed impleta non permanet, sed rursus minuitur*. If this cause hit the nail right we should ebb sometimes as well as flow in our wishes, which is not incident to our continual thirstiness. Rather, says
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a second, such things as we desire, their substance doth not enter into our heart, but *simulacra & umbra earum*, their colours, and shadows, and a shadow or a fancy takes no room, the place is as empty for all them as ever it was before. A third makes this ingenuous observation, *Nemo nostrum se esse unum cogitat*; Every man reckons of himself to be more than one, rather to be a great Troop than a single Creature: And because he may be a Sire of many Generations, he wearies himself with wishing much, as if he would provide for a multitude that could not be numbred. But take these two Reasons in a Theological way, the greater part of men glut themselves with pleasures that stink in *Gods nostrils*; they creep into the advancements of honour by undeserving means; they grow rich by deceit and oppression, wherefore the Lord sends a disturbance upon their Spirit, that they take as little pleasure in that they have, as in that they have not: They drink the waters of bitterness, therefore they shall thirst the more and be tormented. But where there are moderate and lawful pleasures, well merited honours, just and godly gain, I dare say no such vertiginous vexation shall fall upon them. When God gives riches he gives quietness withal unto the heart; *The blessing of the Lord maketh rich, and he doth add no sorrows with it, Prov. x. 22.* Besides, since we refuse the Lord for the chief and principal content, his curse comes down upon all things else that they shall never content us. When *Julian* did attempt to build up the Temple of *Jerusalem* again, as many stones as were laid in the day were thrown down by God's vengeance in the night. In the day time every man is building a *Babel* in his own heart, and laying stone upon stone; after he hath slept, and is awake again, his heart begins to meditate upon new crotchets and devices, he vilifies all that he did intend before, unless he can frame it better, and thus every day brings new sorrows and imaginations to the Appetite.

The Prophet *Hosea* doth insinuate this similitude, that the heart doth itch after this delight, and the other, but never resolve it self where it will stay: As some Youngsters love to court and wooe their Mistris many years, but never to consummate a Marriage. So the Prophet, *Chap. ii. 7. She shall follow after her Lovers, but she shall not overtake them.* Alas, how can we overtake what we would have, when we set our selves no bounds, but run after every thing that is before us? It is like the Fable of the Hare and the Hedghog; the Hedghog challenged the Hare to run: And because the Hare was far the swifter, a thousand Hedghogs laid themselves in several distances in the way, and when the Hare had out-run an hundred, there were nine hundred still before it. So if our covetous affections do prick us on to over-take every Hedghog that runs before, we shall put our selves to an endless labour, and weary our souls with vanity. Set your self this short Stage which I shall tell you, and it is quickly run. Whatsoever the Lord gives me in this life my heart shall be contented if he will give me himself. I shall be satisfied with his goodness as out of a River; and he that drinketh of those waters which Christ shall give him, *He shall never thirst. AMEN.*

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THE

THE SECOND SERMON

UPON

JOHN IV. 14.

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These are the words, now read unto you, which wrought that great effect, and did pierce into her soul. And let me say of that weak Instrument, by whose tongue the Lord at this time doth make an offer unto you of that immortal Fountain, as sometimes *Gregory* did, when he exhorted many great persons to the contempt of the World, and invited them to eat and drink with Christ in his Kingdom, *Etsi ego ad invitandum indignus appareo, sed tamen magna sunt delicia quas promitto*; I am most unworthy to bid you come unto these waters, and drink; but the delicious Fountain which I promise to them that thirst after righteousness, is worthy to invite you. To handle it succinctly, and to your edification, there are four Branches of the Text to be propounded. 1. The Subject to which all is to be referred, is a water of a most different condition from that which is mentioned in the former verse. 2. Who is able to draw it? none but Christ, it is a water that he gives, and none beside him. 3. How it is to be taken, even as a sovereign and a delightful Receipt for the health of the Soul, and the very soul of health, it must be drunk. 4. The exceeding benefit and virtue, which amounts to that value, that the whole World hath not riches enough to purchase it, if it were to be bought; for whosoever drinketh of it he shall never thirst.

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sink down therefore like a valley to receive this water, for the *Lord resisteth the proud, and giveth grace to the humble*, 1 Pet. v. 5.

Secondly, The Spirit holds this Analogy with water, it washeth away all filth from the soul, and maketh the heart clean which was defiled. No superstition hath lasted longer, or spread further than one I shall name unto you: that an external fousing of the body in water did quite take away the guilt of all those sins which had been committed by the body. So *Euripides* as wise an *Heathen* as any in the pack, *ῥάλασσα κλύσει πάντα ἀνθρώπων κακά*, Dive but into the Sea and it would rense away all their iniquities: then the *Jews* incurred this error by that corruption which the *Romans* brought among them, especially the *Pharisees*; who if they had walked in the streets, or been in the Market, presently washt as soon as they came home, lest they had toucht, or been toucht by somewhat unawares which was defiled by the *Gentiles*. And if they washt all was well. No marvel therefore if the savage *Moriscoes* have a strong fancy to this day, how their filthiness is purged away if they bath in some river water every morning: It is more strange, that the *Russian Christians* in these times should attribute secret power to such an idle Ceremony: but most foppish of all, that the *Priests* of *Rome* would lead their whole Church into this delusion, that venial sins are done away if a few drops of an hallowed casting bottel light upon the gaping people: and many a shrewd knavery passeth under the name of a venial sin, as it is to be seen in their Cases of Conscience. Against all their errors, which I have recited, I lay my conclusion again, nothing but the grace of *God*, that water indeed which is above the heavens doth wash away all filth from the soul, and make the heart clean which was defiled.

The which will appear the better by noting this preeminence in their difference. Elementary water well applied takes away all impure soil that cleaves to a vessel: But can it add a brightness to the Vessel better than it had in the first making? No, you will say, that is not to be expected. I, but such is the operation of inward grace when it maketh clean; an earthen vessel is still no better than earth when it is rensed in a River: but if the Spirit from above abide within us, if it wash and sanctifie this Vessel of clay, it overlays it with Gold, and makes it more precious by far than ever. Then but a word spoken with grace, and in due season, *is like apples of gold with pictures of silver*, says *Solomon*. O how much have we need of it? We are all black before *God* like the Children of an *Ethiopian*, says the Prophet *Amos*. We have *Vultus adustus*, faces as if they were scorched with flames, *Jer. xiii. 8*. And of others whom *God* did begin to loath, *their visage is blacker than a coal*, *Lam. iv. 8*. Black will take no colour we use to say, there is no help for it, either by Art or Nature: but if the supernatural hand be stretched out upon us, then the *Blackmore* shall change his skin, and the *Leopard* his spots. As the blood of the Mother after the birth of her Child keeps not the colour of blood, but becomes milk in her breasts, so after we are begotten again by the Spirit, and bring forth the fruits thereof, our bloody sins shall become milk, and *though they be read as Scarlet, they shall be white as snow*, *Isa. i. 18*. Yea, the Prophet says of *Jerusalem* while it served the Lord, *her Nazarites were whiter than snow, purer than milk*, *Lam. iv. 7*. Doth not *David* promise as much unto himself, if the Lord would renew a right spirit within him? *Lavabis me, & dealbabor super nivem; Thou shalt wash me, and I shall be whiter than the snow*. As if by the Sacred Unction from heaven his soul should have a new beauty, which it never had before; a plain Transfiguration, such as our *Saviours* was in the Mount, so that no Fuller upon earth could make a thing so white. *Solomon* in all his Royalty was not cloathed like a Lilly of the field: But take *Solomon* in his repentance, (whereof I perswade my self) and his soul was much whiter than any Lilly in the field. This is a superlative vertue, wherewith the water in my Text is endowed, to cleanse that which was foul from every spot, and to make it surpass the whiteness which it had by nature.

Thirdly, Happy is the tree that grows by the Rivers of waters. No Plant can prosper unless sap and moysture nourish it: So Grace is that coelestial water which supplies the root within us, it makes the conscience abundant in good works, and without it it is impossible to bring forth the fruits of righteousness. Mark the rain which falls from heaven, and the same shower which dropt out of one cloud increaseth sundry Plants in the same Garden according to the nature of the Plant. In one stalk it makes a Rose, in another a Violet, divers in a third, but sweet in all: So the Spirit is a moistning dew which works rare effects in several dispositions, and all most acceptable to *God*. Is your Complexion Cholerick? Try thine own heart

heart if it be apt to be zealous in a good cause. If it be so, it is the fruit of the Spirit that works upon your constitution. Is Melancholy predominant? The grace of God turns that sad humour into devotion, and Prayer. Is your Temperature Sanguine and chearful? I can tell what that will do, if this living water feed it: the mind will be bountiful, easie to remit injuries, glad of reconciliation, comfortable to the distressed, always rejoycing in the Lord. If a man be Phlegmatick and fearful, there is a trial likewise what God can bring forth from such a nature. How wary will the Conscience be to give no offence? How pitiful? How penitent? How ready to weep over its own transgressions? Finally, in every Age of the life, old or young, in every condition of fortune, regal, honourable, or servile, this living water, where God pleaseth, incorporates it self into it, and makes it grow and fructifie, according to that use and purpose for which it was planted.

It is water then which doth increase and vegetate every Plant which our heavenly Father hath planted, but with much disparity from our common waters, as you may apprehend by divers instances. For first, pour all that you can draw from your fountain upon a tree that is quite dead, and your labour is lost, it will never spring again: but most wretched were the state of man if the water which Christ gives did not bring us to live again when we were quite dead in corruption. And *you being dead in your sins hath he quickned, &c.* having forgiven you all your trespasses, Col. ii. 13. All the Sons of Adam beside our earthly mortality are under the infliction of a double death by nature, it is a spiritual death to be bereft of grace: It is an eternal death to be guilty of hell fire. We are St. Judes *fruitless trees, his mortua*, once Vcr. 12. were enough, but we are twice dead, *pluckt up from the root*, yet if the light of Gods countenance shine upon us, we shall sprout again, and wax green like a Cedar in Libanus. What a sapless tree was Zachary before the Holy Ghost, *the Lord and giver of life*, as we do well call him in the Nicene Creed, did bring salvation to his house? You might as soon have squeezed water from a Pumy stone as charity from a Publican before his conversion; yet though he were dead in covetousness, as soon as He began to live in him, he scattered abroad, and gave unto the poor. As the Father said of his Prodigal Child being now come home into his bosom, *This thy brother was dead, and is alive again*: Luk. 15. 24. So let every penitent soul confess, my root was dried up, how should it come to spring again but by some influence from heaven? I was a withered tree that cumbered the ground, how am I exalted like Aarons Rod to bring forth Buds and Almonds? I was a senseless stone, and God hath raised me from thence to be a Child of Abraham.

Take another instance of diversity, in every Plant that lives water is the means to make it bear; but in every Plant it makes it bear such fruit, and no other, as was first grafted upon it; it causeth a Fig-tree to bring forth Figs, and a Vine to be laden with Grapes: But if the fruit were sowre and unpleasant by nature, water it while your arms ake it will never help it. But this water in my Text, which is so worthy of our Saviours praise, it will make you gather Grapes of Thorns, and Figs of Thistles. Indeed, it should do so, but our Preaching is no better with many than River water gushing upon a Crab-tree, the more we teach, the more you are laden with your own natural fruit. Pride, Luxury, Intemperance, Faction, Malice, and Incontinency are as rife as ever they were; nothing grows upon the stock for all the labour that is spent, but sowre Wildings that set the teeth on edge; it seems the chief ingredient is wanting, the blessing from above: you mind other things, and then the chief pipe of all will be stoppt, by which the Spirit should enter into our soul. There are some, and I would they were but few, that put in Bill and Answer, as it were against Gods plea, they urge their personal infirmities, and natural inclinations, and think that God can ask no more. I am dull of understanding, says one, and what I am taught I cannot bear it away: I am suddenly transported with indignation, and I cannot suffer; I am retentive of a wrong, and cannot easily be reconciled. All these are in the same tune with those ill manner'd Guests in the Gospel; we cannot come, I pray you have us excused. *Humilitas sonat in ore; superbia in actione*; To plead excuse is a form of humility, but in effect it is an open arrogancy. Spend this breath of excuse in Prayer and Supplication, and cry out often, and affectionately, drop down upon this heart O Lord, drop down upon it, and it shall bring forth fruit quite against the grain of your custom, quite against the bias of nature. The high-minded shall be humble as a Lamb: The implacable shall forgive his brother seventy times seven times: The Impostor shall make

make restitution: the Bravaries of the time shall confess, and amend their vanity. Loe this is an alteration which nothing can produce but living water, from natural sterility of good to supernatural fruitfulness. *Origen* confounds *Celsus* with this Argument, that the Christian Religion must needs be the power of God, and not of man. For in all Kingdoms where it had success, it did civilize the most barbarous Nations: It did mollifie and intenerate the most stony hearts: It brought in Justice and good Laws among them that lived by Rapine and Robbery. A strange fruit to be found upon such wild Plants. Could it otherwise come to pass than because they were watered from above? I think you will like this Doctrine best in the Prophet *Isaiah's* expression, Chap. xi. 6. under the Kingdom of Christ, so it goes before, *The wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid. The Calf, and the young Lion, and the Fatling shall feed together, and a young Child shall lead them.* All that place is noted by *Eusebius* for a Prophecie, to be meant of the conversion of the Gentiles, whose brutishness and savage life was changed into good nurture, and sweet conversation. Ye were darkness, but now ye are light in the Lord. O blessed are ye, when that which is natural and inbred to our disposition drops off, and grows no more: Then if ye be planted by the River of God, ye shall bring forth your fruit in due season; and look whatsoever you do it shall prosper.

Take a third instance of diversity. Our Elementary water helps a Plant to bring forth one kind fruit at one season of the year, and this is a blessing of *God's* left hand to fill us with the plenty of the earth: but the water, which is the blessing of his right hand, hath this excellency, to make the same tree bear all manner of spiritual fruit, and at all times and seasons, never unfurnished, never empty. A moral temperate man may be unjust: A moral just man may be carnal: A moral chaste man may be covetous: But if it be spiritual temperance, or spiritual chastity coming from the grace of God, it will be justice, and peace, and mercy, and all the whole swarm of virtues that can be recited. There is a difficult point in one of the Parables about a man that had not on a Wedding Garment. What is this Wedding Garment? One, will have it to be Faith; another, to be Good Works; a third, to be spiritual Joy; a fourth, to be repentance. Why *Origen* prevented all these controversies before they were moved, if he had been mark'd: Says he, *Vestis nuptialis est textura omnium virtutum*; The Wedding Garment is all these, and more than these, for it signifies that all virtue in the several threds should be woven into our heart. Faith, Hope, and Charity are fruits that hang all upon a stalk, three several divine graces, yet they have but one soul. Faith says there is a Kingdom prepared for the righteous, Hope catcheth hold, and says, it is prepared for me: Then Charity comes in for her part, and says, I will run to obtain it. They are like the three principal vital parts in mans body, the Heart, the Brain, and Liver. One is as necessary as all three together, for the decay of either is death without redemption. No stragling, single, solitary virtue which hath no fellows comes from this celestial watering. The spiritual service of God, says a learned Author, may be measured three ways: 1. Whether it come *ex toto corde*, from all the heart, from all the strength, and from all the soul. 2. Whether it be *Cum totâ plenitudine*, with all the confluence of good works as it were in one fortunate conjunction. 3. Whether it be *in toto tempore*, continually, and at all times alike. *Spiritus vivificat, Joh. vi. It is the Spirit that quickneth*, which makes a good man live, and fructifie at one time as much as another. It is no dead moisture which can do no good upon a Plant, unless the Sun likewise be in a fit ascension to cherish it, and make it spring. This is living water, *ἀεὶ κινητὸν πρὸς τὸ ἀγαθὸν τὴν ψυχὴν ἐργάζεται*, says St. *Chrysostome*; It impels the Conscience to be never out of motion in some spiritual exercise. The Son of God is called a living stone, and the Spirit living water, and man a living Sacrifice. Righteousness is the savour of life unto life; dead works are the savour of death unto death. A tree that always bears is a Plant of Paradise. Not a little Repentance, or a little Charity, once or twice a year at a Communion, and then shake hands with Mortification till the next *Christmas*, or *Easter*. Among other reasons why the *Holy Ghost* assumed the shape of a Dove this is reckoned for one, that it is a bird of a most teeming fecundity; whether any bird that flies lay oftner I am not certain, I believe not many; such fecundity there is in a lively Faith, it is never without some good Work, either the Tongue is Praying, or the Ear is Hearing, or the Heart is Meditating, or the Eye is Weeping, or the Hand is Giving, or the Soul is Thirsting for Remission of sins. And this is enough

enough to shew what fruitfulness is brought to pass by this heavenly moisture, and for the first part of the Text.

Yet it were an undervaluing, and a diminution to so great a blessing, to be called water, unless the second part of my text did hold up the dignity; let us come therefore to consider the rare vertue which is in it; for it takes away the molestation of thirst for ever: *But whosoever drinketh of the water that I shall give him shall never thirst.* Yet I will take in no more than the Text doth directly prove, and leave that which some would draw in *ex abundanti*, by the strength of their conjectures. There are those that make this verse a convincing argument, how a man that hath tasted the grace of God is never empty more, but assuredly full and satisfied to the end of his life. Which way soever the truth of that Controversie stands I wave it off, but I think this Text is not to be charged with that meaning, as if it proved it. 'Tis true, he that drinks of this water shall never thirst; but *quousque bibendum?* how long must he drink? let him drink all his days, while his breath lasts, and then he shall be satisfied with the goodness of the Lord as out of a River. Again, call to remembrance what is meant by this water; every good and perfect gift which enricheth the Soul descending from the Father of lights: but among all that heavenly Offspring perseverance is the fairest; *Nymphas supereminet omnes*, Perseverance must not be excluded from the Text. Then I have done with this rubb in a word, he that drinks of this water, and puts perseverance into the Cup, he shall never thirst.

He shall never thirst? Why then says the Son of Syrach concerning the wisdom which sanctifieth all things, *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty*, Eccles. xxiv. 21. and very certain none so greedy to have more grace, as he that hath some already; none so instant to get ten Talents, as he that hath received five. Let *Elisba* be inspired with a competent measure for one of the Children of the Prophets, and he will presume to ask that a double portion of *Elias* his spirit may rest upon him, if it be possible. Concerning all the fruits of the Spirit, this judgment of *Gregorie's* is undoubted, *cum non habentur in fastidio sunt, cum habentur in desiderio*; they Homil. 36. that have them not think vilely of them, they that have them do insatiably desire them. Please you for the true explanation of the words to mark, the Proposition must not be taken alone by it self, but respectively to the Comparison that went before. The water which the Woman of *Samarita* came for, it consumes, after you have tasted it, and it is missed as if it never had been. Therefore we call for Elementary drink every day, for as much as drought is a torment to nature: now when we are once made partakers of living waters we call for more and more, not because want and driness doth afflict us, but because desire doth please us. So that distinction used by many will be clear to be understood, *sitis ariditati, non desiderio opponitur*, he that drinks these waters of the Holy Spirit shall never after have a dry and a parched Soul, but he shall ever have a thirsty affection to drink his fill. The vertue therefore of the Spirit may be well drawn to these three heads. First it moistens the Soul that it feels no driness, like a barren Land which hath no natural humour in it, there is no such thirst in him that hath a lively faith; but it cannot choose but beget a thirsty affection, and a longing to add more and more unto it. 2. It makes us leave to thirst after vain delights by little and little. 3. He that satiates his spirit with it in this life, shall be discharged from all manner of thirst hereafter, when he changeth this life to live with God for ever.

The first of these Propositions begets this lesson, where sanctification hath moistened the inward man to the bottom, and to the root, there the heart is restless till it obtain a larger abundance of the spirit. After this manner a good Proficient gains upon Gods blessing step by step. Thou hast given me to know thee, O Lord, but confirm my faith also to believe in thee; nay, give me not onely to believe, but to suffer for thy Names sake, so shalt thou try and examine if there be any way of wickedness in me: or if thou hast not reserv'd me for the Cup of afflictions, yet prove me throughly by obedience, grant that my works may please thee: that I may do thy will on earth as it is in heaven. Make thy Laws sweet unto my mouth, sweeter than the honey and the honey-comb. Such a one is *Marcianus* the Anchorite chronicled by *Theodore*: One of his ancient acquaintance being in chase after his Game, found him alone in a Desert. What make you so far from your friends, says the Huntsman; and what make you so far in the Woods, says *Marcianus*, I am hunting for a Beast, says he, and I will not leave till I have taken it: and I am hunting for my God, says *Marcianus*, and I will not leave till I have found

found him. Such a one by *Procopius* his description was *Justinian the Emperor*, (and *Lib. 1. p. 424* such an Example was worth a thousand) *nulla honorandi Dei satietas eum cepit*, he was never cloyed to do *God* honor, he never thought his duty was enough in Religious service. The more we bend our affection to heavenly things, we shall be enflamed with more devotion: as devotion encreaseth the more help shall be added, the more help the more diligence, and the more diligence the more glory.

Nemo primo statim die ad satietatem potatur, says one of the Moderns; No man is made Christian enough in a day to go to the Kingdom of Heaven: unless it be in such a rare example as that was of the penitent Thief. It is a false spirit that says unto any mortal man, it is well if you can keep at this stay, and prove no worse. Yet I know the greatest part of indifferent Christians are so affected to the love of the World, that if it were possible to measure out to a dram, what quantity of righteousness would serve them to attain to salvation, they would reach so far, if the Grace of *God* would assist them, but they would seek no further. I say, if they knew the trick how to make just a Saint, and no more, they would spare a labour for seeking beyond that point, and for the rest sacrifice to carnal security. Certainly there can be no living water already, where there is not thirsting for more. Whatsoever you know or hear of, that any Saint living or departed hath done for *Gods* sake, it is a shame for you, if you do not covet to do as much or more than that; at least if you be not sorry that your frailties make you come short of the best. Speak thus to your own heart, Should any of thy Servants love thee better than I? should any of thy Disciples be more obedient than I? for none of thine Elect is so much indebted to thy Passion as I am, because none had so many sins to be forgiven? Thus your Soul must thirst to be the nearest that shall stand before the presence of the Lord; and count your self extreme lag in perfection until you desire to come equal with the principal Saints. Lord let me love thee as *Peter* did, Lord let me love thee more than these. Some cried *Hosanna*, and shouted for joy, when our Saviour went to *Jerusalem*; some cut down branches of Palms, that was a more real expression of his welcome; some spared their Garments from their back and laid them in his way: These were the formost in affection; and what a becoming thing it was to be the best of all those that ran forth to meet our Saviour? but as if one should wish always to be a Child, and never come to manly growth, so is a lumpish Christian, who persuades himself that a moderate competency of righteousness is best: let others, if they will, strive to be those green Olive trees that flourish in the House of the Lord. The learned among the Heathen love to talk of strange Creatures, and *Plutarch* tells of a Fish, of which to eat a little is hurtful, to eat it up all is medicinal. True or false be the Story, it comes fit to be applied. Christ promiseth no blessing to him that doth but wet his lips with this living water: a little spattering holiness will turn to hypocrisy; the vertue of it abides with those that drink deep for the preserving and cherishing of a spiritual life: and the thirsty Soul, the more it drinks up, the more it will cry out, give me ever of this water to drink.

The second Experiment is this; the water which Christ gives turns the edge of the appetite quite from this world, and makes us leave to thirst after all other delights: he that drinketh of this water, though concupiscence cannot quite be rooted out, yet he shall never long greedily after carnal lusts. He that doth not hate his own Soul cannot be my Disciple: is not this a Paradox? for, what shall it profit me to love all things else, if I hate it? well, love it as it is Christ's Soul, altogether ravished with the love of him: hate it as it was thine own Soul altogether ravished with the love of the world. *Tunc animam nostram benedicimus, cum ejus carnalibus desideriis non acquiescimus*, says *Gregory*; as a man seems to be ill affected to another, if he deny him that he sues for: so such heavenly resolutions by a *Catachresis* are called the hate of the Soul, when we deny it satisfaction in foolish and earthly inclinations. He that hath called promotion to honour, or the fatness of riches, or luxury, or any such thing, the darling of his heart, it was for want of this water in my Text. to cool the inflammation of his fever: but if ever he receive a dose of it, the new Wine is put in a new Bottle, and both shall be preserved. The grace of *God* doth supply the place of a *Cherubin* that stood with a flaming sword to keep *Adam* out of Paradise; so the Holy Spirit will give the watchword and cry out in the time of temptation, turn aside, and enter not into the paths of these pleasures, these are not the Paradise into which you should come; if you do, there is a Sword that will cut you in twain, and give you your portion with Hypocrites. *St. Austin* observes upon the sixth verse of this Chapter, that *Jesus* being weary

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Greg. hom.
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weary sat upon the Well, *quasi non alius fons esset quam ipse Christus*; as who should say, O ye *Samaritans*, what Well do ye come forth to draw at; that Pit from which ye drew of old is vanished, but here's a better sitting in the place, a Saviour which is Christ the Lord.

How ugly those things will appear to a regenerate man, which in the days of unhappiness, when sin did reign in his mortal body, were the pride of his eyes: how contemptibly he looks upon himself, remembring how he was ambitious: how high he thinks himself above the reach of fortune, when he thinks not of high places: The World would teach him wisdom, how he may save his own: the Gospel will teach him better wisdom, to lose all for Christ: before he could not see another glister, and shine like a bigger Planet, but he felt a gripe of emulation, and his heart said, oh that I were him or him: but when he can truly say, *Unto thee O Lord do I lift up my soul, my conversation is in heaven*, then he can see no man abroad with whom he would change conditions: and why all this? O but because the new Wine hath filled the Bottle, the Ram is offered up for a Burnt-offering, and *Abraham* hath his *Isaac* untoucht: *Isaac* is spiritual joy, which *Abraham* cannot lose, if the Ram, which is carnal concupiscence, be consumed instead of it, and burnt to ashes. Then *Matthew* leaves all his wealth, with more delight than ever he got it; then *Paul* esteems all the dignity he had in the Synagogue to be but dross for the excellency of the knowledg of Christ. And you cannot hear too often what the holy Father *St. Austin* says of his own conversion, that his fancy was in a good dream, as if it heard a voice saying, take up the Book and read; and he pitcht upon these words, *Rom. xiii. 13. Let us walk honestly as in the day, not in chambering and wantonness, not in rioting in drunkenness*. At that instant he felt a refrigeration within himself to cool the fire of lust, which is kindled from Hell: at that instant he laid his mouth to the Well of water, *nectareum bibit ore fontem*, and found it tempered with that ingredient of the Holy Ghost, that he did never thirst. It is a parabolical, but a pious application which *St. Austin* makes upon the 28. of this Chapter. The Woman of *Samarita* came forth with her Pitcher to draw water; by which are moralized the unstable vanities, that are as common as an open River. Well, upon some conference our Saviour reveals unto her, that he was the Christ. What's next after that in the story? the Woman left her water pot, and went away into the City. Now comes in *Justins* Parable, the Water pot is this Appetite of ours made of clay and dirt; with it we pluck up pernicious things from the hidden and dark pits of pleasure; but she that knows Christ must abhor this Appetite, and cast away her Pitcher: *qua credit in Christo renuntiabit seculo*: leave your filthy desires behind you, take them up no more; and then Christ will take you up into his glory.

Lib. 83.
Qu. 64

The third Experiment, and the principal which extols this sovereign water, comes now to be handled, and it will serve fitly to conclude all: 'tis thus; he that drinks of it liberally, and thirstily unto the end of his life, shall not only aswage the malignity of evil concupiscence now, but shall be discharged of all manner of thirst hereafter, when he changeth this life to live with God for ever. Burdens heat the spirits, and waste the moisture of the body, and parch the throat with driness more than any thing: Help a man that is so overladen, with a comfortable draught of wine; and you fortify and enable his strength to make him bear his carriage easily, that he shall not sink under it; but yet the burden remains upon his shoulders. So in this time of our Pilgrimage sin will ever be a sore burden upon us, and unless the spirit did comfort us it could not be supported; but we have a draught of wine mingled with mirrh given us now, to undergo the cross with fortitude and patience. And in the day of Gods last vifitation, when He shall take thy soul into his rest, thy burden shall be quite cast off, and the tediousness shall be no more remembered.

Among the manifold mercies of God, for which we are to bless his holy Name, the pleafantest of them all is this *Pfal. ciii. who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagles*. Surely there is much in joyning those two things together in that verse, *thy mouth shall be satisfied with good things, when thy youth is renewed like the Eagles*; which is a Paraphrase of the resurrection of the life to come. He that opens the door of his heart when Christ knocks to come in, he shall sup with Christ, *Revel. iii. 20*. And *Gregory* notes, that the grace which he will minister to us in the Kingdom of Glory is called a Supper, *quia post prandium carna refat, post carnem nullum convivium*: for after Dinner the stomach may look for another Meal, but having supd, it looks for no more repast that day, but is satisfied. So in

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this life we dine with Gods grace, and look for an other Banquet; in the next life we sup with Gods grace, that's the *hidden manna* which is food for ever; *qui credit in me non sitiet in aeternum*, he that believeth in me shall not thirst for ever.

Then to drink of this water is to believe, the reason is because faith swallows the hidden mysteries of salvation, without chewing or biting upon them with the unsanctified tooth of humane reason; *fides sine difficultate intrat in animam*, it goes down like drink into our bowels with great facility: Believe therefore that this water will suffer no thirst to possess your soul when you shall enjoy the presence of God, and be it unto you according to your faith. We ought not to trust so much to that which we see, or feel, as to be confident of the fulfilling of Gods Promises. *Lazarus* shall no more thirst at the Rich mans Gate, but the rich unmerciful man shall thirst for a drop of water to cool his tongue. Therefore let him that is in misery say, I take my turn to want for a little while, I shall be full hereafter, the hungry shall be fed with good things, and the rich shall be sent empty away. Fret not therefore at the prosperity of an unjust man: Would you take his gains, his honors, his pleasures told ten times over with his losses and afflictions to boot, which he shall sustain hereafter? I am sure you like not the bargain. The Silk-worm begins to live in silk at this time, and continues but for two or three months: the Ground-worm will not change conditions with the Silk-worm, who may live longer in the dust of the earth. Why, he that is sanctified in Christ shall bequeath his body for a time to the dust, but his spirit shall return to unspeakable glory. Therefore envy not these Silk-worms, which shall flourish for a short time, perhaps for less than a month, perhaps for less than an hour, and then they shall howl, and thirst for ever. Say thou with *Philip*, *Offende nobis patrem & sufficit*, let these things pass away, *shew us thy Father, and it sufficeth*.

And as faith is sure of Promise, so it is hot in Prayer: *tanto instantior in prece quanto certior in promissione*: because God is sure to give, I will be sure to ask. If thou wouldest ask of me, says our Saviour to the Woman, *I would give thee living water*. The Holy Ghost is *donum ex dono*, given to us not at the first hand, but because Christ is given, the gift of another gift, because God gave his only Son unto the World. As it is the natural condition of water to ascend as much as it descends; so Christ descended with this grace of living water unto the earth, therefore it will ascend again from the earth, with us, where Christ is gone into Heaven. Behold I have set before you in the former verse, and my Text, vile waters and precious; a terrestrial Globe upon which you might study the vanity of things beneath, and a celestial Globe to study heaven, and the things that are above. The former verse begins like *Solomon's Ecclesiastes*, *Vanity of vanities, and all is vanity*: This I end as the same Book doth, *The end of all is fear God, and keep his Commandments*. Will you mind earthly things, or is your conversation in Heaven? *Philip.iii. 19*. Lo the Fountain of righteousness is open, all that thirst by faith come and drink, especially in the Supper of the Lord with humbleness: and because we have not a Pitcher to draw, and none can help us but Jesus Christ, let us turn unto him in Prayer, that he would open our mouth wide, and fill it with his hidden grace, that we may never thirst after the delightfulness of our former sins. **A M E N.**

THE

THE FIRST SERMON

UPON

JOHN VI. II.

And Jesus took the Loaves, and when he had given thanks, he distributed to the Disciples, and the Disciples to them that were set down, and likewise of the Fishes as much as they would.



YOu can turn almost to no part of the whole *Gospel* but you shall light upon a Miracle. They are well called the bright *Constellations*, which shine in the *Orbs* of the *New Testament*. Yet all Stars are not of the same Magnitude, have not the same influence; so the Miracles of our *Saviour* have not all the same remarkable lustre, work not all alike upon the understanding and the conscience. My Text is the main share of one that hath no little excellency in it. Perhaps I may prefer it before the most, or equal it with the best. *But I revere the Word of God*, I dare make no such comparisons. This I may affirm, preserving modesty, and observing safety, that it is of great containment. It made the *Divinity of Christ* most conspicuous, his power above *Moses* and the *Prophets* notorious, and his tender compassion most gracious. The Disciples were much edified by it, the People greatly satisfied, and, which is the aim of all, *God* was highly glorified. It is not usual with our *Saviour* to upbraid his *Apostles* with his mighty works: yet he did with this. *Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Mat. xvi. 9.* It is not usual for all the *Four Evangelists* to enter the same Story into their sacred Writings: yet their Pens have all concurred to recite this miracle. Commonly that which is recorded by one or two is omitted by the rest. Or if three have entered the same thing, the fourth leaves it out, (saying about the Passion, and the Resurrection, which are the Pole-stars of our faith) and this wonderful multiplication of the Loaves and Fishes the *Spirit of God* hath inspired them all to make it most famous, being unanimously represented in all the *Gospels*. Thirdly, It is not usual to have the wonderful works of *Christ* anticipated in heathen Prophecies: But the *Sibyls* have prenuntiated in exprefs terms all the circumstances of this miracle, *ἐν ἄπτοις ἀμὰ πέντε καὶ ἰχθυοῖσι δύοισι, ἀνδρῶν χιλιάδας ἐν ἐρήμῳ πέντε &c.* that the *Son of God* with five Loaves and two Fishes should feed five thousand in the Wilderness, and twelve baskets should remain of the Fragments. You will say perhaps this is a little too explicite in all points for a Prophecie: It hath been doubted of, I confess, in all Ages. And he was a learned man that thus censured these *Sibylline Oracles*, *Quo apertiora sunt eo mihi suspectiora*; The more clear they be, the more to be suspected. Yet *Lactantius* had no such jealousie of them, but admires them that they so exactly foretold all the occurrences of my Text. Yet in case those Verses were not the *Sibyls*, but an interlineation of some *Christian Poets*, it argues strongly that the Interliner thought this Miracle to be a glorious note of the *Kingdom* of our *Saviour*. Finally, It is not usual with the *Jews* to bear a Testimony to our Lord that his works did shew him to be the promised *Messias*. Some things that he did, made them say that he was *Elias*, or *John the Baptist*, or to defend him that he was a good man. Other actions forced them to a demur, *When Christ cometh will he do more miracles?* But their judgments were quite captivated with this

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deed, for they determine upon it in the fourteenth verse of this Chapter, *This is of a truth that Prophet which should come into the world.* This Scripture therefore made so notable by the finger of Christ, by the Pen of all the *Evangelists*, by the Oracles of the *Gentiles*, by the Confession of the *Jews*, this is it which I propound unto you, and out of these particulars I shall draw forth my doctrine upon it. Here are two things chiefly to be attended, a preparation to a Miracle, and the Miracle it self. The preparation is Bodily and Ghostly: Bodily, in *accepit*, *Jesus took the Loaves, and likewise the Fishes.* Ghostly, in *gratias egit*, or *benedixit*, *he gave thanks.* The Miracle consists, 1. In the distribution, that was Christs Act, *He distributed to the Disciples.* 2. In the subdistribution, that was the Disciples Office, *The Disciples distributed to them that were set down.* 3. In the reception, that was the Peoples part, *They did eat and were all filled, they had as much as they would.*

A better preparation to a Miracle cannot be imagined than this *accepit*. If *Jesus* take the work in hand, look for a round dispatch: *For the Father loveth the Son, and hath given all things into his hand, Job.iii.35.* Had he laid his hand upon it, or but touched the bread, vertue would have gone out of him, if he had pleased; but to grasp the Loaves, or to hold them in his Palm, it was a full signification that his power and liberality were eminently met together: for it is that hand which openeth and filleth all things. The *Apostles* knew where these Loaves were forthcoming, but they set not their mind upon them, they would not meddle with them. The People were an hungry, and far from home, in a desert place, where there was nothing but grass. Two hundred penyworth of bread perchance would have staid their stomachs, and *Philip* thought that would be too little. Howsoever they had not the money to buy it. Five barley Loaves and two Fishes were all they had in store, and who durst take them forth and shew them openly, lest they should scramble and quarrel for them? The People were ready to stone *Moses* and *Aaron* in the Wilderness when they were pinched with scarcity of food. Therefore some gave counsel to send them away betimes, certainly suspecting a mutiny. But here is an *accepit* which runs cross to all their imaginations. Christ betakes himself to those means which they contemned; instead of dismissing the Congregation, he calls them closer together: instead of referring them to the Villages round about, he contents them amply in that barren place. Instead of the Tumult which was dreaded the issue came to great applause and admiration. In all their days they had never seen such a Feast as this Table in the Wilderness, where every Crum became an Handful: Great things became vile, and vile things became great by the dispensation of Christ. In his own Person *the stone which the builders refused became the head of the corner*: and in his own hand the Loaves which the Disciples refused became such a Banquet as never was prepared. *Lord* take it first into thine own hand, whatsoever we receive, and then it will increase and prosper. Give us our daily bread, and if it be thy gift for no more than one day, the vertue of it will last a year. Labour not then so much to have good things, as to have them of *God*. As *David* did quickly cast up a chearful account of all his estate, *O Lord my God* all the store that we have it cometh of thine hand, *1 Chron.xxix.16.* whatsoever drops from his fingers is *sweet smelling Myrrh, Cant.v.5.* but all false ways he utterly abhors, and whatsoever comes in by fraud, by extortion, by cavillation, it will consume away as fast as ever the Loaves and Fishes increased.

But surely the whole quaternion of *Evangelists* have set down this Preamble to the Miracle with such joynt consent, *He took the Loaves*, that it cannot choose but have some depth of observation in it. *St. Chrysostome* hath reacht it so far that great numbers follow him, namely, that our Saviour did impatronize himself thereby to the work which followed, and published himself from thence to be the Author of the Miracle. It was alike easie to his Omnipotency to say the word, and to make bread of nothing: Or to take a little into his hand, and to amplifie it into a great quantity. Depend upon this, what we have he can increase, and what we have not he can create, it is all one to him. But by handling the lump, and so giving vertue to the augmentation, the People might behold him as the Fountain of all Power and Majesty, and say with the *Lycaonians*, *God is come down unto us in the likeness of man.* Hear what that Father says more unto it, *Ἰδοὺ πρὸς σὺν ἑαυτῷ ὅτι παρὰ τῆς πατρὸς ἐστίν, καὶ ὅτι ἰσὺς ἐστίν.* It was very expedient that the People should be taught these two Articles of their belief, that Christ came from the *Father*, and that he was equal with the *Father*. The one must be proved by power, the other by holiness: The one by *taking the Loaves*, the other by *giving thanks*: The one by doing all, the

the other by calling upon God, when he did all. Put the case he had looked up to Heaven, and furnished them with satiety of victuals out of nothing, what would the multitude have said? why, this comes from above, this is *Gods* doing, and this *Jesus* is a Prophet that's come from God. O but can humane reason be brought to no better opinion of him? 'tis true, whatsoever can be done, they that are unbelievers may gain-say it, yet to subdue all contradiction in them that are willing to obey the truth, he took the bread; and took the glory to himself to make every loaf content a thousand, that they might cry out with the Centurion, this is of a Truth the *Son of God*, and it is no robbery to say he is equal with the Father. So at *Cana in Galilee* he did not create wine when they wanted, and supplied them out of nothing, but he turned water into wine, water of their own fetching, as this was bread of their own bringing, a pre-existent matter, whose substance they knew to be vulgar and natural: he wrought upon these sensible things before their eyes, that they might impute the transmutation to his own Divinity. Unto which of the Prophets therefore can you liken him in this Miracle? *Moses* obtained Manna from Heaven by prayer and supplication: Christ did this by his own hand. The Widows Barrel of Meal did not waste, nor her Cruise of Oyl fail, it was *Elias* his prediction, not his immediate operation. *Elisha* had his Servant set twenty barley loaves before an hundred men, and they did eat, and left thereof; yet for his own part he did not meddle with it, because he would have the children of the Prophets ascribe all to the Word of the Lord: they did according to that spirit upon them, which was circumscribed and limited. God had lent them a tongue to declare his noble acts, but the hand which did all was far above, the hand of power was radical in Heaven: therefore this is a distinctive note to know the Master from his Servants, *he took the loaves.*

2 Kin. 4. 44.

He took them indeed; but for justice sake it is fit to ask, *unde habuit?* from whence he had them. A mean question many times hath found a grave resolution: it may prove so in this. Whence he had them? Why, some say the Disciples did own them: for they answer him, *Matt. xiv. 17. We have here but five loaves and two fishes.* The words bear it as if they were theirs, because their Master was wont to carry them into desolate places, and to detain them there all night, it was their wonted providence to carry some small refecton with them in their journey; as it appears *Matth. xvi. 7.* When our Saviour had them beware of the leaven of the Pharisees, and of the Saducees, they reasoned among themselves, saying, it is because we have taken no bread: Then they had not, yet usually they do not forget it: and it may be this was their provision for the present season. But the votes of them are more that conceive they did belong to some other. In the ninth verse *Andrew* says, there is a Lad here which hath five barley loaves and two fishes, that he did belong to him and his fellow Disciples, 'tis neither in the Book, nor in the nearest likelihood. *Baronius* says that it is descended by Tradition that this Lad was *St. Martialis*, who became an holy Martyr, and was Bishop of *Limoges in France*. Whosoever the party was, if it be yielded, as no man can refuse it, that these Viands were his own: how came they into Christs hands without bargain and sale, for ought we read? When *Offer-tories* were frequent in the Church, every Sunday a voluntary oblation presented to the Lord by all that could give, then the answer to this scruple was quickly understood. If this were *St. Martialis*, piety revealed it self in him in his tender years, for I may safely say, he surrendred these things up unto Christ as a willing Offer-tory, as soon as he knew that our Lord did ask for them. No offices of Religion will vanish away insensibly so soon as those that be chargeable. For can any man tell how free Oblations are quite laid down, and disused among us, unless it be at some Solemn Festivities, and Magnificent Funerals? no reason, but that two much thrift hath marr'd our thankfulness. *Abel*, and *Noah*, and *Abraham* did not forget it in those Sacrifices which they offered up unto the Lord, *φυσικῶς νόμος κινῶντες, ὡς Lib. 6. c. 20. γυναικὶς ἐυχάριστος.* The Law of nature egg'd them on, gratitude provokt them, say the *Clementine Constitutions*, to which I can give no less than the antiquity of the fourth Century. The *Israelites*, beside their Tithes and First-fruits, and other Ceremonies to which they were taskt, were left to their own discretion for the *Choice Vow*, and the *Freewill Offering*; and they perform'd it sumptuously, knowing that it was a glory due to the name of the Lord to bring an offering into his House of their own accord, *Psal. xcvi. 8.* The lights that shined in this piety under the Gospel was the poor Widow, that cast her two Mites freely into the *Corban*; *Mary Magda-len* that poured a Box of Spicknard upon Christs head of great estimation: beside the

Ibid. 4.c.5 the *wise men of the East*, that cast their *Gold and Myrrh* before his Cradle; and *Nichodemus* that dedicated his hundred pound weight of Aloes and Spices to his dead Body in the Sepulchre. It were ostentation of reading to point to free Oblations out of *Antiquity*, for there was no Age or Church without them. Happy was he whose life was accounted so unreprouable, that the *Bishop* would suffer him to bring a Gift to the Altar. Sycophants, Drunkards, Whoremongers, unjust Judges, all scandalous persons were turned back disgracefully with their Oblation in their hand, and it would not be taken: *κακῶν προσφορὰι μωραφαί*, but such as possessed any substance by lawful increase, they did voluntarily bring a Portion to the Lord, to acknowledg their Tenure, that they held all from him, and their debt, that they owed all unto him. And this is pressed unto you by putting the case, if *Jesus* took the loaves by free donation.

But what shall we say if he commanded them before they were offered to him? *Bring them hither to me*, so he speaks in *St. Matthew*. By what Title did he require them be brought unto him? or by what authority did he take them, if another had the right possession? even by that authority wherein he was invested in the dominion of all earthly things, by that Prerogative whereby he sent for the *Ass* and the *Colt* when he rid into *Jerusalem*: *Bring them unto me, and if any man say ought unto you, ye shall say the Lord hath need of them, and straight way he will send them*. By that propriety which he had in the *Gadarens* Swine, by that right which he had in the Figtree which he cursed: manifest signs that he did dispose of all things as he pleased, without asking leave of the owners. Belike, say some *Papalines*, there was a temporal Sovereignty in our Saviour over all things here beneath, and this did rest upon *St. Peter* after him, and is now immanent in *St. Peters Successors*, all the Kingdoms of this World are theirs, *nec Constantinus dedit quicquam Sylvestro*, in strict justice *Constantine* gave nothing to Pope *Sylvester*, for he was Lord of all before: a poor plea for so proud a purchase. And surely *Pilat* was more just in this point than those flattering Canonists. The *Jews* exclaimed against our Saviour that he made himself a King; *Pilat* could find no such fault in him, but pronounced him innocent. And well he might, for all things were given unto him by the *Father*, yet not by ruling all things like a King in his Kingdom, but by uniting the humane nature to the Godhead; and that ye doubt it not but that he had power over all Creatures as he was Man by the influence of that hypostatical union, he had a name written on his thigh King of Kings, and Lord of Lords, *Revel. xix. 16. super femur*, mark that, upon his thigh, that is upon his humane nature. Now what should I call this Dominion of Christs, whereby he was made Heir of all things, *Heb. i. 2*. Surely it surpasseth all description, and it hath no name. But I am sure he held it not after a Regal way, as *David* and *Solomon* were Kings in *Israel*. It was transcendent above humane Majesty, commanding Men and Angels, Heaven and Earth, Quick and Dead, things sensible and insensible; yet withall he was most subject to Rulers, paying Tribute to *Cesar*, and refusing to divide a small Inheritance between them that were contentious. A mystical Kingdom, and not to be exprest: ruling over all, and yet most obedient to Magistrates, commanding every thing under Heaven, and yet ministering to his Servants; seized of no Inheritance, yet having right in every Inheritance, *quod de suo non habuit, sumpsit de alieno*, says *St. Austin* of these Loaves, he had not bread of his own, but that which another had became his own; there was a justice paramount, wherein no mortal Creature succeeds him, which gave him interest in all things: Therefore without offence or injury to the owner he took the Loaves.

But if he had them from his Disciples, *amicorum omnia communia*, then he might usurp them without any litigious brabble moved against his power; and that the possession was theirs may be as true as the contrary: the truth inclines rather to that side, as I conceive, because our Saviour said unto them, *date vos illis, give ye them to eat*; and they, and none else, took away the twelve Baskets of that which remained. And was this the purveyance which they had made against hunger, *five barley loaves and two fishes*? little enough, and coarse enough, God knows: *φιλοσοφία τῶν μαθητῶν πῶς κατεφρότεν τρυφῇ*, says *St. Chrysostom*, this was the Philosophy and austere temperance of the Disciples, they abhorred luxury and superfluity: Yet do you miss nothing to make up the Meal? where was their drink? the fish is called *ὀψάριον* by our Evangelist, it had been dried before the fire; now that and bread made of Barley had need to be washed down. But what said the Roman Captain to his Army, *Nilum habetis & vinum queritis*? they that had the whole River of Nile before them need not complain of thirst: so they that were near

neat to the Sea of *Tiberias* took no thought for any other *Beverage*: it was a Lake of wholesome and fresh water, which after the custom of the *Jews* is called a *Sea*, if it be large and spacious; and with that they were contented to quench their thirst. Our *Saviour* furnished them once with wine at the joyful Solemnity of Marriage; they lookt not for the like at every occasion: ἡδυστάσιν οἶνον ἄφ' οὗ τῆς γάλας, it is a pleasant liquor says the *Poet*, but it is the *Milk of Venus*. They declined all incentives of lust, and lived almost after *Daniel's* rate with pulse and water. When *Christians* lived among the *Heathen*, they were detected by their parsimony and moderation of diet: though it were to save their lives they could not gormandize like *Epicures*, *Nos olevis comas nos siliqua feta legumine paverit innotuit epulis*, says *Prudentius*; by temperance and fasting they got the mastery of the concupiscence of the flesh. But above all *Christians* especially sobriety descended from the *Apostles* upon *Ecclesiasticks*; it deserved a censure in them to exceed in delicious fare: the *Canons* are extant; and the proofs are authentique, that the great and solemn Fasts of the *Church*, well known to us, were observed by them a good while before they were admitted by the People. None know better than we, says *St. Austin*, that when temperance directs us to deny our selves those things that are lawful, we are the better instructed to shun the sinful works of the Devil, which are altogether unlawful. The *Apostles* are our Forerunners in this frugality, or rather austerity of food: and yet to see, that for all this they were scandalized for riotous libertines. *Matt. 9.* The imputation against them according to *St. Matthew* is this, *that they did not fast* Ch. 5. 33. *when the Disciples of John did*. In *St. Luke* more palpably spiteful, they tell our *Saviour*, that his *Disciples* did eat and drink: why not? would they have them moderate themselves with wilful famishment? but could envy it self lay excess or intemperance to their charge? I would we were as clear from the fault as they? we that abuse the fertility of our Land to rankness of gluttony; we that pay more to the belly than we owe to the whole body: who almost is not an *Apicius* that can maintain it? what sin did ever grow up in any State to a more prodigious extremity? but if the droughts of three years successively threatening dearth and scarcity will not affrighten this sin from our Table, it is not a piece of a Sermon that will beat it down. Yet I pray you remember that sharp *Epiphonema* of the Parable; *These three years have I come and found no fruit, cut it down*. Nay God defend. Why then expiate your surfeitings with *Apostolical* abstinence, and forget not what a thrifty pittance they had in store, *even five barley loaves and two fishes*.

And was this all? and were they pleased that *Christ* should take that little from them, and give it away to strangers? yes it appears by *Andrew's* answer they did not grudge it. We have no more, it is as good as nothing to feed such a multitude. This implies as if he spoke the rest, they shall have it all, and much good do them, if that will content them. And was he so willing to part with that which was necessary for his own sustenance, he had no more? And will not we bestow our superfluities upon them that want? Every luxuriant Vine must be largely pruned; and he that hath much must scatter bountifully. The Vine doth not miss the redundant branch, and a rich mans Purse is like a River, that doth not fall for a spoonful of contribution. But when a poor man conjoins heartily to any pious use, his faith is proved, as well as his charity is exercised; for it is a sign that he believes that God will sustain him, though he have emptied himself of all his substance in a small Oblation. There are three things says *Gregory* that are most holy Sacrifices, *castitas in juventute, sobrietas in ubertate, liberalitas in paupertate*, liberality in poverty, chastity in youth, moderation in plenty. And *St. Chrysostom* infers it from the readiness of the *Disciples* to part with all their homely Viands, ὡς ὅτι ἐξ οὗτος προέβη δὲ τοῖς δεσφείοις, maunder not that you are scanted, and have but little, he that hath any thing hath somewhat to spare to lend to the needy. When the *poor Widow* had conferr'd two Mites, no less than all her living, unto the godly uses of the Temple, *Christ* avouched it in her praise, it was more than all the rich ones had bestowed: That is, not by absolute, but by proportionable quantity, as *Aquinas* states it: not measuring the magnitude of the Gift, but the sincereness of the Charity. *Non perpendit quantum, sed ex quanto proferatur*, says *Bede*. God doth not estimate how much was given, but out of how much it was taken. It was more for her to give two mites, than for *Zachew* to give a talent: So it was more for these *Disciples* to surrender up their five loaves and two fishes, than for another to keep open house for all the poor in *Jerusalem*. And these shall be the limits of the first point, our *Saviours* bodily preparation to the ensuing Miracle; accepit, he took the loaves.

And

And what more beside *accepit*? For the Miracle came not off without another preparation, and that is Ghostly, *Postquam gratias egisset, after he had given thanks.* Best take it with the full allowance as the other *Evangelists* have enlarged it, that beside giving thanks he *looked up to heaven and blessed.* So then before he brought the sign to pass he glorified his *Father* three ways; with his Eye, he *looked up to heaven*; with his Tongue, he *gave thanks*; and with his Spirit, he *blessed.* If you will scan the value of an action by the rarity of it in *holy Scripture*, and by the incidency upon none but great occasions, then both these do concur in this, that *Christ looked up to heaven.* I call it to mind that it hapned three times, (that is not often) now at this instant, when he was about the miracle of the Loaves: Once again when he raised *Lazarus* to life, *Joh. xi. 41.* And once more when he began his Prayer to his Father, but a few minutes before he was apprehended to be crucified, *Joh. xvii. 1.* And the Tradition is of long continuance, that he lifted up his eyes to heaven the fourth time, when he consecrated the Elements at his Last Supper. The *Liturgies* ascribed to *St. James*, and *St. Mark* do remember it, and upon the credulity of the example the *Canon* of the *Mass* in the *Church of Rome* commands it. At all times, you may observe, they were high attempts when the Son of God did use this Ceremony to look up to heaven. It came from a good principle, it tended to a good end, and very good use is to be made of it. The first good principle or impulsive cause is mercy: He saw a great Multitude in want, and destitute of sustenance, and that was the provocation to make him fix his eyes upon the heavens to call down relief. Our *Evangelist* in the fifth verse of this Chapter notes that he lift up his eyes; meaning that he did affectionately behold a multitude of People all bescanted of food, and that was the preparative to make him look higher, to look up to heaven. *Σπλαγχνίζομαι* is his own word in *St. Mark*, My bowels yearn to provide for this people in their extremity of hunger. These entrails of compassion make us bold to look up to God, compassion is that Optique Nerve that draws up the eye lid, and encourageth us to seek for grace, because our eyes send forth the visual rays of Charity. Better it is to want Eyes, and Legs, and Arms, than to lack these entrails of Pity. You may carve the proportion of a man in Stone, or cast it in Brass, a fair Figure it shall be, but it hath no Bowels: So he is no better than a Lump of Brass or Stone that hath not the Affections of Clemency, an Idol that hath Ears and hears not, that hath Eyes and sees not: but he that hath the tender heart-strings of mercy in his bosom, he may have confidence to look up to heaven. Secondly, It is Devotion which draws up our looks to God. It is a sign that the interior contemplation is directed thither, when the exterior glances fly aloft. The Eye cannot refrain to fix it self upon that object which the mind doth passionately desire. Therefore it is become an act of *Latria*, or religious veneration to advance the eyes to heaven in the fervour of Prayer, *Unto thee lift I up mine eyes O thou that dwellest in the heavens, Psal. cxxiii.* And to look up to Idols is all one as to worship Idols in the Phrase of *Ezekiel*. Cast your eyes therefore to the Throne of God, when you address yourself to Prayer, that Love and Zeal may be struck out of the fire of the Eye. I do not press it as inseparable Ceremony, for the humble *Publican* did well, when he thought so abjectly of himself, that he durst not lift up his eyes to heaven, says *St. Chrysostom* like an Orator, lest he should find the Catalogue of his sins written in the Firmament to accuse him. Yet a perpetual affectation of winking, or covering the face in Prayer seems not to me so laudable; for why should we debar our selves to praise God with our most heavenly sense?

Next of all it carries us along with it to know what end Christ had in working this Miracle. The root of all was above, and he work'd downward, he set his *Fathers* glory before his eyes, and he directed this, and all his actions to the propagation of it. To feed such a scattered Rout so liberally, so unexpectedly, you may be sure it would spread his renown far and wide, they would cry him up for a bountiful Lord in all places. This was the fashion of the rising men in *Rome*, about the time that Christ lived, to fill the People with congiaries, and Feasts, and win their applause by cramming their belly: But our *Saviours* conceit was above this earth, he had none but celestial intentions. And therefore when the People out of admiration would have prosecuted it to a most honourable issue, and have made him a King, he shifted away into a Mountain, that he might not be found, at the fifteenth verse of this Chapter. He neither began this work for temporal glory, nor would let it end in temporal glory, for he looked up to heaven. Whether it be in sustaining the poor, or in any other Christian work that flows from charity, do it that

that ye may have honour of *God*, and beware of the leaven of Ambition, that you have no flat sinister thoughts in it, or humane policies. Popularity is like a thief in a Candle, it makes it blaze much, but it quickly wastes it. He that doth good, and looks up stedfastly to *heaven* makes *God* his Debtor: he that looks askint to the praise of men shall be paid with ignominy.

You know now out of what Principles Christ did this; you are sure for what end he did it. From both we have this Lesson, Let our eyes look unto the eyes of our *Master*. When he looks upward, let not us look downward, but let us mind heavenly things. The frame of our bodies heaves us thither, *Ereſtos ad ſidera tollere vultus*, it bids us look to *God*; and that way should our soul turn, it came from thence, and thither it should draw again. The composition of Nature therefore would not have us to be Moales rooting into the earth, but grace goes further, and would have us to be *Eagles* flying above the Clouds. *Aquila nidum ſibi in arduis conſtruit*; Job xxxix.27. The Eagle builds his nest on high. It is the Emblem of a Christian, whose Spirit is so transported with the meditation of a better life, that he walks as it were among the Stars. The soul is not where it lives, but where it loves. Therefore St. Paul ſaid, that his whole Negotiation was *παλιτενμα επερεθιον*, a conversation which was in *heaven*. Here is hunger and thirst, there is indeficient satiety: Here are Envyings and Seditions, there are sweet Hymns and *Halelujah's*: Here are Worms and Corruption, there are Angels and Immortality. And what a joyous thing is it to have a pledge of this happiness by looking towards it before the time be come about that we should possess it? Most willingly therefore will I ſend up mine eyes as Harbingers before me, to make room for the whole man, both soul and body. Laertius ſays of *Empedocles*, that he answered one that asked him what was the end of his life, *Ut cælum aſpiciam*, to view the heavens. What could be the meaning of this Philoſopher? To pore upon it like a Star-gazer? I cannot but imagine more acuteness in him, that he diſcerned the felicity of man was laid up in thoſe ſupernal places. *God* is every where; We circumscribe him not in *heaven* when we look up thither. It is not the Throne of his Preſence, but of his Glory: But because we should have narrow and groſs cogitations, if we ſought him only in theſe fading things: Therefore for our Hope ſake, for our Conſolation ſake, eſpecially for the elevation of our mind, we turn our eyes towards him in that place where there is no mixture of mutability. Exalt your Spirit, that you live as fellow Citizens with the Saints, and of the houſhold of *God*, Eph. ii. 19. Ascend up on high as belonging to that Church, which hath the Moon under her feet, Rev. xii. 1. Fix your nest in the top of the Rocks with the Eagle; if you make your nest on the ground, the foot of man and beaſt will tread on it. If you contrive it within the reach of the arm it is eaſily plucked down: If within the boughs of a large tree it will be pelted. Build high enough, as the Eagle doth, and then you are ſafe from wracks and injuries. In all the whirle and revolutions of fortune this is our magnetical reduction, look up to *heaven*.

And give thanks together, as it follows to be handled. From hence we have all that belongs to the being, and to the well-being of Nature. Whatſoever we want, whatſoever we dread and fear it comes from above. Frost and Snow, Rain and fruitful ſeaſons; food for the body, grace for the ſoul, *heaven* ſupplies us with all theſe, with more than we can ask or think. How properly therefore doth this holy Office as it were take up the train of the former, and come after it? Firſt, he looked up to *heaven*, and then *ευχαριſτεω*. he gave thanks. In one of us I confeſs they piece well together, in the perſon of a mortal man that lives by penſion and allowance from the Lord, in the perſon of David, as it is *Pſal. viii. when I conſider the heavens, &c. what is man that thou art mindful of him? Or the Son of man that thou viſiteſt him?* But it is a ſtrange word in the mouth of Chriſt. He give thanks? Who hath obliged him by any favour? Or to whoſe benignity is he beholding? All his works praise him, and his Saints give thanks unto him: but he is engaged to none, there muſt be one firſt cauſe that communicates it ſelf to all things, and receives of nothing, and that is *God of God*, very *God of very God*, the King of glory, *Jeſus Chriſt*. To take off this Objection with reaſon, firſt, *Beneficium accepit in humanâ naturâ*; He took the form of a ſervant upon him, and in that exinanition he was capable of a benefit to be done unto him. Therefore he thank'd his Father that he would bring that to paſs by his Omnipotency, which he was purpoſed to effect by his Humane Nature. Nay, he did not divide himſelf from his Father in this giving of thanks: But

the Son of Mary, that was flesh of our flesh, gave thanks unto himself, as he was God Eternal. It is so through an ineffable Dispensation. An Eternal Decree was ratified that Christ being made man should be glorified in working this Miracle, for which Decree he gives thanks unto the Godhead, for so it was decreed that Thanksgiving should precede before the Decree was executed. And yet note it further, because the fulness of the Godhead dwelt in the Manhood bodily, Christ did not go about his work *precario*, he did not pray that power might be given him to multiply the five Loaves into five thousand portions; that was not to be craved now which was inherent in him from the beginning, but being certain to effect that which he undertook, he gave thanks before the effect was produced.

Secondly, *Beneficium accepit in membris*. It was a gracious Donative which was now about to be bestowed upon the People that were gathered together, and out of a fellow-feeling to those that were his own, our Saviour gave thanks for the kindness shewn to his Members. And well I may say he made this grateful acknowledgment to his Father for their sakes that pertained to his body: for there is not that tender-hearted man that comforts a poor Christian in his necessities but he will say as much to him; *In as much as ye have done it to one of the least of my brethren, ye have done it unto me*. The Prophet David hath spoken of his love after the same manner, whereby he united himself unto us, *Psal. lxxviii. 18. Thou hast led captivity captive; Dona accepisti in hominibus*, so the Vulgar Latine; and it is so verbatim in the Original, thou hast received gifts in men. He gives all, and he takes all; for he takes that to himself which is distributed unto all. As it was the foundation of the Spartan Commonwealth, *Ne scirent privatim vivere*; To live rather for the advancement of the publick than of the private Weale: So it is a corner stone of Christian Brotherhood, *Ne scirent homines privatim gratias agere*; Not to pinch up their gratitude into that narrowness, as to bless the name of God for no mercies but such as are conferred upon themselves. *Quomodo idiota dicet amen?* Let me apply that of St. Paul in a Parody, he that is all for himself is that Idiot, that when publick Thanksgiving is made knows not how to say Amen. But as Christ gave thanks for the Members, so must the Members one for another: For in the Union of Faith, and in the Bond of Charity all blessings diffused far and wide upon our brethren are our proper benefits.

Thirdly, All Writers that handle my Text strike upon this Key, that we are taught from hence to make some holy Preface, to say Grace, as we call it, before we feed our body. When we sit down to meat, *Quasi ad beneficentia Dei concionem accedimus*; we are presented as it were with a Sermon of Gods benignity, not in word, but in deed, and therefore it is *Decorum* that we should begin with a Prayer. So did the Jews very anciently, the young Maidens, whom Saul met told him so much, that the People would not eat till Samuel came, *because he doth bless the Sacrifice, and afterward they that be bidden eat*. We Christians have sufficient from St. Paul to make us diligent observers of this Ceremony. Says he, *Every Creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God, and Prayer*, 1 Tim. iv. 4, 5. It is not sufficient, says Theodoret upon it, that the Creature of God is good, but it must be sanctified also before we eat it. That which was good by nature the name of God invoked upon it makes it wholsom and holy. Either our body may fall into some distemper, or our soul into some fearful sin, unless we begin and end our refection in the name of the Lord. But the Apostle chargeth us *ex abundanti*, that the Word of God and Prayer be conjoyned to it, that is, says Vatablus, to attend to the reading of sacred Scripture beside the ordinary Benediction. So it is in use to this day with them that lead a Regular and a Scholastical strictness: and was not omitted of the very Heathen, that had a grain of Philosophy in their disposition; So Cornelius Nepos commends Pomponius Atticus, *Nunquam sine aliquâ lectione apud eum cœnatum est*; He never supped but somewhat was read out of a learned Author before him. His mind did ruminate upon Knowledge, while his teeth did chew his bread, lest like an horse his head should be only in the Manger. And those natural men began from Religion whensoever they feasted, for before they tasted any thing they did offer or sequester a first fruits to their Gods, as Plutarch says in his *Symposiacks*. But as for Christians, though it were no Feast, though their Fare were most course and slender, yet says Tertullian, *Non prius discumbitur quam oratio ad Deum prægustetur, aequè oratio convivium dirimit*. And Gregory tells us, (it is in his *Dialogues* indeed) that a man that eat but a few herbs, and

and blest not God before the eating, was possessed with a Devil. I will not say upon so poor a Repast, but where there is a full Table, I will say it with *Origen*, that Lib. 3. in there is a kind of bewitching in meats and drinks, a kind of luxurious devil that Job 2. dances in the Dish: Which made holy *Job* offer Sacrifice for his Sons and Daughters, when they had spent some days in liberal entertainments. For though I may charitably suppose that the Children of so Venerable a man were educated in Sobriety, yet it is an hard thing to be confined within an unblameable temperance. *Quis est qui non aliquantulum rapitur extrametas necessitatis?* Says St. *Austin* in his Confessions, and yet a man of admirable abstinence. Who is it that doth not pamper himself with more than that which is barely necessary? And therefore all men had need to protect themselves with Prayer against excess and superfluity. If Christ thought it meet when five thousand were to be fed with five Loaves and two Fishes, what need have we to be munitioned against Luxury? Where Quails and Manna are but homely fare in respect of our condited delicates; *Seria, ludicra, verba, jocos trina superna regat pietas*, says a sacred Poet. You may be serious, you may be frolick at Table, and mirth is more befitting than sadness at that season, yet begin all in the name of God, that seriousness may not turn into melancholy, nor mirth into scurrility. Fie on their corrupt ears, that love to be tickled with lascivious Ballads while they are pampering their belly. *Penelopes* Suitors were great Gluttons, and Minstrels they had meal by meal, but blind *Homer* says any new Song would please them, *ἦ τις ἀκρόντισι νεώτατι ἀμειψέμεται*, yet these were *nebulones Alcinoique*. Now a days it must be obscene, or it is nothing. O these that abuse both the sustenance of the Body, and the sweet delight of the Spirit, they are neither worthy of Meat nor Musick, but are reserved for howling and gnashing of teeth.

Now I shall come to an end for this time. For I have done with that word of sacred and ghostly preparation which St. *John* useth, *εὐχαρίστω*, he gave thanks, the other Evangelists use the term *εὐλόγησε*, be blessed. That you may learn that to bless and to give thanks are words convertible, says St. *Cyril*, that signifie the same thing, he makes no more of it. And it is true that at some times they are *synonyma*, as 1 Cor. xiv. 16. *When thou shalt bless with the Spirit, how shall he that supplies the place of the unlearned say Amen at the giving of thanks?* There they must be the same, but here they must be divers, for Christ gave thanks unto his Father, but *εὐλόγησεν αὐτὸς*, says St. *Luke*, he blessed the bread. To give thanks was the Piety of his Humane Nature, but this blessing came from the vertue of his Divine Nature. He did infuse a new miraculous quality into the Loaves, and imparted a seminal power unto them of increase and multiplication. I know not what ailes some Interpreters, I think they are afraid of *Magick*, that they do so avoid this word, and turn it from the right signification when our Saviour is said to bless any outward matter that was before him. But saving their Criticisms, wherein they are most laboriously impertinent to confound it with Prayer and giving of thanks, I find a threefold blessing of the Creature in the Gospel, *Communis, Miraculosa, Sacramentalis*. First, at a common Supper, (for so I conceive it) Luk. xxiv. 30. *Our Saviour blessed bread*. Not as if there were any impurity in the Creature, especially there could be none to him. *Deo artificis tam mundus est porcus quam agnus*, says St. *Austin*. But it teacheth us to invoke Gods goodness, that those things which we use may be salutiferous unto us. And herein I cannot deride them, that have a Ceremony to bless their Honey and Eggs on *Easter day*, their Pastures on *St. Stephens day*, their Wine on *St. Johns day*, their Orchards and Gardens on the *Assumption*, as they stile it, of the *blessed Virgin*. There is no vanity in these common Benedictions. Secondly, There is a blessing of the Creature with a mighty hand when a Miracle is wrought. So these Barly Loaves were blessed, exalted to an enlargement above their nature; and this is to be adored, and not to be imitated. If you would have it inquired into, whether this blessing was executed with any outward Ceremony, I have no resolute answer for it: Whether Christ did use some set form of Prayers or words, or used the imposition of his hands, or the gesture of his body in some remarkable Figure I cannot tell. One of these are not unlikely, because the Passengers that went to *Emmaus* knew him by his blessing and breaking of bread. It may be they had been at the spending of these five Loaves in the Wilderness, and knew the form of his customary Benediction. *Cajetan* puts it off with a trifling conjecture, that he was used to break bread with that evenness, as if it had been

cut with a Knife, and that discovered him. It is more likely, I take it, that he was known by a decent and outward Ceremony of Benediction. Lastly, There is a *Sacramental* Benediction of the outward Elements: So the water of Baptism is sanctified to be the Pool of Regeneration. So our *Saviour* did not only give thanks, but he blessed and consecrated both the Bread and the Cup which he divided among his Disciples. No doubt in the beginning of the Supper, before they fed of the Lamb, he had blessed the Table. That he did as the *Son of man*: But afterward he began an eximious and singular Benediction for a new work as the *Son of God*, he exalted them thereby to be the lively Sacrament of his body and blood, *Et non sunt quod natura formavit, sed quod benedictio consecravit*, says St. Ambrose; They are no more that which Nature hath made them, but that for which then Christ, and since we in our Priestly Benediction do consecrate them. The hand of *Jesus* is with us in our work, and the blessing, &c.

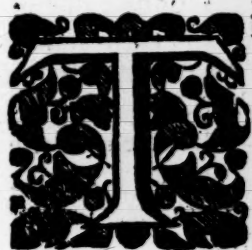
THE

THE SECOND SERMON

UPON

JOHN VI. II.

He distributed to the Disciples, and the Disciples to them that were set down, and likewise of the fishes as much as they would.



His is the second time; I take leave to remember you of it, that I have propounded this Text before you. To treat upon a Text of multiplying and increase, it may be it hath some influence upon the words of the speaker. Or if not so, yet it being a branch of a famous Story out of which our Church hath compiled *three several Gospels* (observe your Common-prayer Book, and you will find no less) I say that which hath supplied us with *three Gospels*, may easily afford us occasion of *two Sermons*. It is so circumstanced with mysteries, that as twelve Baskets did no more than contain that which was left of five loaves and two fishes, so when I have spoken once and again upon this Theme, the remainder which I must omit, will be manifold more than I shall be able to deliver. It came to pass at such an opportunity, as in reason you may be confirmed that our *Saviour* meditated some great matter: for setting all occurrences in right order, *John the Baptist* was newly beheaded, and his blood yet warm, *Matth. xiv.* It was as the Devil would have it, the *burning Light* was put out, the Forerunner cut off, the mouth of the great Witness was stopt, he that divulged Christs glory over all *Judea*. Now his fame will be less bruited abroad than it was before: not a whit; for immediately as it were on purpose to supply the place of that mighty Prophet, Christ amazeth the people with this Table that he spread in the Wilderness; the rumour of it filled *Jerusalem* and all *Judea*: so that *Satan* might say with *Herod*, *this is John the Baptist that is risen from the dead.*

And it hapned to the greater glory of the *Son of God*, that all parties were never so generally pleased with any wonder that he did. In this *Gospel* of *St. John* he healed a man that had been infirm eight and thirty years: It liked them not, because it was done on the *Sabbath day*. He told the *Pharisees* their secret sins, they told him he was a *Samaritan* and had a *Devil*. He gave eyes to one that was born blind: but who durst confess it? for he that did was sure to be excommunicated. He raised *Lazarus* to life after he had been dead four days. This made the High-Priests broil with anger, that they concluded in their Council it was expedient to put him to death. Onely this Miracle was taken with the right hand, and for ought appears, escaped all malignancy and sinister interpretation. If it sped so well with them, that observed no more from it, but that they did eat and were filled. (I speak it upon good authority, the Lord rebukes them for it in this Chapter, ver. 27. *That they laboured for the meat that perished, and not for meat that endured to everlasting life.*) If these had such liking to it, how much more considerable is it to us, who may collect the highest mysteries of Religion out of these lowly figures. First you may discern in this the communicableness of charity, which passeth the good things of fortune from hand to hand to those that need, as these barley loaves were derived from the Fountain to the River, and from the River to the smaller Brooks. Secondly you may see no less than Christ and his Church knit together by
fit

fit junctures and sinews, his influence moves in his *Apostles*, the *Apostles* dispense his gifts unto the people, which is the harmony that keeps all in tune in the house of God. Nay thirdly here is the very Sacrament of the Sacrament : As the bread in this Miracle was blessed from Christs lips, and drew vertue from thence above its nature ; so in the Lords Supper the Word infuseth it self into the Element, and it becomes a Sacrament. These things without peradventure the Jews did not wot of, but we have light enough to discry them from this Story, *He distributed to the Disciples, &c.* I am constant to that partition of the whole verse which I delivered heretofore, a preparation to a Miracle, and the Miracle it self. The preparation as I noted I dispatched it, was bodily and ghostly, bodily in *assumpsit*, *Jesus took the loaves* ; ghostly in *gratias egit*, or *benedixit*, *he gave thanks*. The Miracle consists plainly of these three Members. Here is the distribution, which is Christs act, *He distributed to the Disciples*. 2. The subdistribution, that was the Disciples Office, *They distributed to them that were set down*. 3. Here is the reception, that did belong to the People, *They did all eat and were filled, they had as much as they would*. Distinctly upon these three in their order.

There is but one giver in the Text, the rest that are mentioned are all borrowers ; to him therefore as to the Patron of the Miracle give we the precedency in this Narration, *He distributed*. That Pronoun and Verb together make a rich conjunction, and yield such an ample Revenue as the whole earth cannot receive : For all the wealth of this World, and our Portion of glory in the Text is lodged in the room of these few syllables, *He distributed*. But to lay hold of it with the right hand, and as it belongs to the matter which is before me, I consider it as it conducts us to the two regent Attributes of the Divine nature, *Power* and *goodness*, or in terms as easie to be remembred, as a Miracle, or as a Benefit. First as a Miracle : If the *Son of God* had communicated all that was before him, and no more, as far as it would reach, the Company that was with him had barely seen his courtesie ; but since it pleased him to increase the loaves more than a thousand fold above their natural quantity, it was an argument of his Majesty and Omnipotency. Mighty things are those which thou hast done O Lord, and who is like unto thee ? What a memorable Feast was here set forth out of an handful of meat ? Was ever hunger conquered with such small provision ? Were ever five thousand persons tabled at so cheap a rate ? nothing was made ready, and yet nothing wanted, no Ovens were heated, yet they had their fill of bread without scarcity ; no nets were cast to drag the Seas, yet fish abounded with them to their utmost satiety. In brief, a Child did keep and carry all the food that was among them, and yet here was an open House for all comers.

Julian that great *Apostate* studied *Magick*, and all secret unlawful Arts under that great Sorcerer *Jamblichus* the *Philosopher*. His desires were to make the *Scriptures*, and in them the *Miracles* of our *Saviour* suspected or despicable. Well, when he and his infernal Partners had tried all their cunning, what could they produce correspondent to this unquestionable increase of five loaves and two fishes ? why it was too manifest to be impeached, and too great to be imitated. Cast seeds of corn into the ground, and we look for an augmentation, but with many conditions, and after much leisure. First the bosom of the earth, after it is well manured, must take it, the dews and rain must liquor it, the Sun must cherish it, the seasons of the Spring and Harvest must give it blade and mature it : but Christ had all these in the palm of his hand *eminenter*, he took a fragment of a barley loaf into his hand, and to teach his *Church* that his grasp had in it the fecundity of the earth, the moisture of the showers, the influence of the Sun, the comprehension of all times and seasons, and the excellency of all power, as he broke it, it enlarged it self far beyond those goodly ears of Wheat which *Pharaoh* saw in his Dream, and every crum became an handful, *quinque panes erant quinque semina, non terra mandata sed ab illo qui terram fecit multiplicata*, says *St. Austin* ; the five loaves were after the manner of five seeds of corn, not fructifying in the earth, but multiplying in his hand that made the earth. But because all kind of pulse and grane, yea though it were *Manna*, it self that came from Heaven, is of that condition, that it must run through much art before it be made bread : but that which Christ brake and gave to his Disciples was bread in the first existence and production : therefore *St. Hilary* had rather compare the loaves that swelled thus by Christs blessing to a River, whose fountain supplies one wave to run after another with an indifferent succession, and whatsoever the Cattle drink riseth again out of the Spring, and the channel is al-

ways filled: so the loaves received no diminution by the portions which were broken off, *sed quicquid aufertur usurario quodam meatu reparatur*; nay the principal was not only repaired, but it was requited with interest.

Having stood at gaze a while to behold that which was done, shall we walk round about it as it were, to observe, if we can, after what manner it was done: he that takes upon him to search into the *modus*, how a Miracle was effected, must beware of two rocks in his way, that he do not distrust and say in his mind how is it possible to be? and that he do not circumscribe the Divine power and say, necessarily thus it must be. Steering my self by these advisees, I say, first, Christ could amplify that little portion of bread into those great exceedings, by creating some new substance, to eek out that which was in his hand before, *qui sine seminibus operatur semina*, he spake the word, and the first seeds that ever grew came out of nothing: nothing is not removed at such vast distance from his power, but that it may be made something, because he is infinite in doing all things. Secondly, He that turned water into wine, with the same vertue could turn the adjacent air into the substance of Bread and Fish. Which sudden alteration in a thin and a fluid body unprepared to take such an impression, was an action proper to God, and no less transcendent than the principal Creation. Thirdly, Though growth be the affection only of a living thing, yet he could make every fragment of those victuals to grow in an instant of time, as the dry stick in *Aarons* hand did shoot out Leaves and Almonds. Fourthly, If he pleased it was not difficult to him, but that he could distend and widen that small matter into a far broader substance; as when a little water is rarified, and boiles over a Cauldron when it is vehemently heated, or as the Rib which was taken out of *Adams* side was extended to make a Woman, which surpassed it self an hundred fold in magnitude. Finally, I may miss in all these, for the ways of the Lord are past finding out, and some other means may be used, upon which the eye of Philosophy did never open. You may as soon tell the number of the Stars, as reckon in what divers fashions such an unwonted augmentation should come to pass; and my Text is read in some old Copies very consonant hereunto, that our *Saviour* distributed of both species, Bread and Fish, not *quantum volebant*, as much as the five thousand desired, but *quantum volebat*, as much as he would. Whatsoever his will affects his strength effects, or else there were not only impotency, but contristation in the Divine Nature; but his goodness is not bounded by our imperfect desires, nor his truth by our weak understanding. In which title the Apostle had reason to glorifie him, *Eph. iii. 20. Unto him that is able to do exceeding abundantly above all that we ask or think, unto him be glory throughout all ages world without end.*

The report which *Pliny* makes of the *Lioness*, that she whelps but once in all her life perhaps is mistaken, yet the principle toward which he lookt in that report is a good one, that great births and great effects fall out but seldom. Christ did not make many such distributions as this was, and yet it was not like *Plinies Lioness*, once more he brought forth the like. First, He shewed what strange things his Divinity could command among the *Jews* (for first he was sent to them.) Soon after, and in the very next Chapter, after the order of *St. Matthew*, he fed four thousand with seven Loaves and a few Fishes near to *Decapolis* among those of *Tyre* and *Sidon*, and they were *Gentiles*. If Miracles would prove infallible means to convert sinners (commonly we think so, but it is our ignorance) if they were natural nourishment to beget sound and wholsom Faith, they had seen them oftner. But to lay it open to you that this Miracle, upon which I preach, did not take with them as it deserved; the very same persons that had eat of his Banquet expostulate with Christ in the thirtieth verse of this Chapter, *what sign shewest thou that we may see and believe thee? what dost thou work?* See what it is come to. That which was done but the other day was forgotten; and a Sign they ask for, as if they had never seen any before. Nay, before the end of this Chapter, Ver. 66. Many of these whom he had engaged unto him by his miraculous benefits they dropt off like withered Leaves, from that time many of his Disciples went back, and walked no more with him. No better came of his great work done upon the Loaves and Fishes; no better came of Manna in the days of *Moses*, which was every morning spread about their Tents. And yet we are perswaded if God would shew such tokens among us, it would make us such earnest, such thankful Christians that the kindness would not be lost upon us. And doth that conceit hold you, that to see five thousand fed with a few fragments would do your Faith and Conscience such a pleasure?

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pleasure? Why then I tell you, you see a greater Argument of *God's* infinite power every day in the year. Millions of People being in the world, as many as there be drops in the Sea, yet all these have their daily bread, and the celestial benignity is never exhausted. This is customary indeed, but much more than the other, *Et insolita stupendo vident quibus quotidiana viluerunt*; Lesser things are admired which happen rarely, the greater works of *God*, because they are frequent are heeded carelessly. Say not now but ye see cause enough why Christ did actuate this Miracle of the loaves no oftner than twice, he would not stretch his Creatures beyond their natural size to please their idle curiosity. And yet I will tell you of a miraculous multiplication, but I do not wish you to believe, that is done *toties quoties* as they think fit that have the Relique in their custody. It is the Cross on which our *Saviour* was crucified, (you must not question the Story but that *Helen* found it in an heap of rubbish at *Jerusalem*) many did desire Chips of it out of their devotion, and though innumerable slices of it were cut away, yet it kept its just magnitude, and never varied. The thing was divulged by some, but none of the famous *Doctors*, one thousand three hundred years ago. One of them that is said to write extemporary Catechisms when he was a young man, compares the Cross which wasted not for all the shivers that were borrowed from it to these Loaves and Fishes. Another says out of his credulous good meaning, that it got this solidity because the blood of him was spilt upon it who saw no corruption. And to this hour, say such as get their living by this craft, this holy wood is not consumed, though it be abundantly imparted. Is this credible that Christ did dispense this power unto any to work a Miracle when they would, as if there were an Office erected to do signs and wonders? *Qui Barutum non odit*, he that hath so strong a stomach to digest this, let him swallow such an other; that out of three or four nails that pierced our *Saviour's* hands and feet, the *Friers* can direct you to Churches and Religious Houses where an hundred instead of four are exposed to adoration. What though the Beam of the Cross did not diminish for the portions cut away, yet which way did the Nails increase? Did one Nail spawn another as big as it self? None is so frontless to defend it. But to cut off further process upon the matter: It is best to bind the Legend how the Cross and the Nails have multiplied into volumes, and believe them together. But the sure way is not to parallel the glorious works of our *Master* with such *Apocryphal* fictions. There is a great difference between Juggling and Miracles.

2 Cor. 8.9.

Hitherto touching the Act of his power in producing this admired work, go onward to the next Point, and we shall encounter his goodness. Our *Saviour* did not use to do tricks to shew his skill, but that some might be the better for him, therefore his power was joyned with Beneficence, *Ut potestas non terreat, sed amorem excitet*, says *St. Austin*; That he might not astonish them with his greatness, but endear them with his liberality. Leaf gold is drawn out a great way, and then it is fit for nothing but Ostentation: So the multiplying of the Loaves and Fishes had served barely for the pomp of the eye, but that the wonderful encrease thereof concluded in a benefit. And first I note, though the love of Christ to mankind was excessive, strong unto death, yet going in the Tract of reason, they had little cause to look for this at his hands. Alas, he had no home to entertain them, no Revenues wherewith to feast them, no Olive yards or Vineyards to bestow upon them. Could five thousand look for a Supper of his bestowing? *For our sakes he became poor, that we through his poverty might become rich*, that is, says *Nazianzen*, he put on the poverty of my wretched flesh, that I might gain the riches of his glorious Divinity. They that followed him had not their wages in Meats and Drinks, in Silver and Gold, but in Sanctity, and Justification, in peace of Conscience, and in the earnest of the Spirit to be heirs of Salvation. And he whose Profession it was to open the Treasures of Heaven to his Disciples, and to possess naught of Earth, no not so much as to set his foot upon, doth he strain himself to give entertainment to so many in the Wilderness? What was this, but to yield as it were to the time, to be beneficial to the *Jews* in a temporal way, that by all means he might win their love. He had fed their Spirit with the Word of life, and satiated them, one would think, with the promise of eternal Joy and Immortality, if they believed in his name; but he knoweth whereof we are made, he considereth the Worm in our corruptible appetite which is always craving. He remembered that a little in hand goes a great way with them that cannot abide to have all their state in reversion, therefore he distributed unto the necessity of their body, though his

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Errand for which he came into the world was to be the Saver of Souls, as you would say, he stept a little out of his own way to bring them into the right way. I cannot but revolve it in my fancy that the Jews were more transported with this curtesie of our Saviours than with all that had preceded. Hereupon they cry out, This is the *Messias*, this is he that should come into the world, *Let us take him up and make him a King*. How ignorantly and unequally doth flesh and blood set a price upon the works of God? I durst almost say, that this was one of the least good turns that ever he did them. When a Miracle came off graciously indeed, it had such a tang at the end of it, as *Son thy sins be forgiven thee*, or *This day is Salvation come to thine house*. This had no such heavenly adjunct, but was a frank Feast among a promiscuous company, as his rain falls upon the just and unjust. Well, though the grudgings of this disease are become natural to us all, to like the heavenly offices of the Gospel the better if Christ befriend us a little with these corruptible things, yet carnal Companions are most odious to apprise things momentary before coelestial. How much better doth *Solomon* distinguish? Length of days, meaning endless days, are in his right hand, and in his left hand riches and honour. Wherefore *David* describes evil affected men, that value earth before heaven, that *their right hand is a right hand of iniquity*, because they grasp transitory things in their right hand, fixing their chiefest complacency in them, which are favours of much later digress, and to be received in the left. And the same Metaphor is prosecuted in another sacred Song, *Cant. ii. 6. His left hand is under my head, and his right hand doth embrace me. Sinistra capiti non praponitur, sed supponitur*, says *Bernard*. The left hand which bestows Loaves and Fishes must be under our head, not above it, as if it were the top of our desires: but the right hand should compass us about at the very heart. To this Point but a word more. Christ produced this Amplitude of sustenance even out of his penury, when he had nothing, and possessed nothing. *Quid factura sunt ejus divitiae cuius paupertas nos divites fecit?* says *St. Austin*. What great thing will he confer upon us out of the riches of his glory, who made such generous welcom to so many thousands with his poverty?

May this suffice to unfold our Lords goodness in this distribution with respect to himself, and his own humiliation. Lay the present condition of the people in another balance, to whom he opened his hand of liberality, and you shall find him *that faithful Steward, that gives the portion of meat in due season to the Family, Luk. xii*. The people were many, thousands of men, beside women and children. These had given diligent attention to Christs Doctrine from morning to night. It was in the Spring time, much about the Passeeover, when the body is most lusty, and the appetite most sharp, and yet in all that space none of these, no not so much as they of the weaker Sex, and the tenderer Age, had taken any refection. As the Poet made a fancy of it, that while *Orpheus* touch'd his Lute the Deer listened, and had no leisure to drink or graze, *Neque amnem libavit quadrupes, nec graminis attigit herbam*. So the throng that pressed about *Iesus* hung at his lips, and hungerd so much for grace, that they forgot the refreshing of nature. The *Disciples* being not ill advised that faintness and infirmity must ensue upon it, out of instance and passion command their Lord, *send the multitude away*, and their Allegations indeed are pitiful, this is a desert place, it affords nothing, these good men and women are unfurnished, and have brought nothing to eat. Dismiss them to seek their Supper in the adjacent Villages, there is no other way, and ten to one such poor Hosteries had nothing in store to entertain them. With their leave, this was counsel, but no charity. *If a brother be destitute of food, and one of you say be filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?* *Jam. ii. 16*. Yet to purge the *Disciples* from such luke-warm love, I profess in their behalf, *Ipsa sumpsit* they did to their utmost what they were able. All the commiseration on earth, set *God* aside, could not just at the nick afford what they wanted; the distress was such, that it did as it were make an out-cry to all the world, Is there any one that can relieve you? I may say it truly without lightness, this was Christs qu to come in, and no opportunity like it, it is his manner to be most propitious in an extreme plunge, *τὸ τοῦ ἰδίου τῆς θεῆς ἐν ἀνθρώποις ἐμπόρεον*, says *Philo*, this is proper to *God* to be strong in weakness, to abound in scarcity, and to be most comfortable in a desperate necessity.

If things feasible or facile were only brought to pass, Infidels would say, Who could not do this? Therefore *God* doth reserve his power and his rescue for hopeless miseries. And *David* calls it articulately the time wherein he may be found,

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Psal. xxxii. 7. As he called out to *Abraham* to stay his hand in the latest minim of the moment, when there was not an hairs breadth between *Isaac* and death. As the *Israelites* were disappointed of *Manna* till they were weary of their life, and made that dismal moan, *Would to God we had died in Egypt.* And as *Elias* had no answer from heaven, nor Ravens to feed him, till he was at the pitch of discontent, *It is enough Lord, take away my life, for I am not better than my Fathers.* When these immediate natural causes, which work strongest upon our senses, when these fail, and can cast no influence of succour upon our afflictions, then *God* acts his part alone, and arrests our Faith, and challengeth it to give thanks to nothing but to his Omnipotency. So he preached to *Gideon*, *The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me, Judg. vii. 2.* Let them be reduced to three hundred, and their paucity will confess that it is the Sword of the Lord that got the victory. But nothing more proper to illustrate this, than my Theme in hand. Christ could have led this people forth far from a Defart, into a wealthy place where the fields were laden with fruits. This is his usual way, as he made man of the dust of the earth, so to feed him with the fruits of the earth, that she which was our Mother might be our Nurse likewise. But so long as Nature is free and peremptory in this course, we sacrifice to our own seed, and our own labour. Again, he could have staid their appetite, and prevented all hunger and faintness though they had gone away empty from the Wilderness. I would not say it of this people, I know some that would have grown insolent in such a case, upon the merit of their fasting: But best of all that they wanted, and had not till Christ provided them a Table. For lest we should forget *God*, if we had not special use of him, he hath laid extremities upon us, such as these, to make us remember him. And as his glory doth triumph in helping his Creatures at special need, so it captivates the Soul of man to very moderate contentation, and brings it low like a weaned child. When we wallow in abundance, and have all manner of store at our command, we are so wanton in our choice that the best will not please us; but thrust us into the Defart, where we are begirt with hard necessity, then we grow supple, and indifferent to any thing if the Lord will help us. Our Saviour need not study to satisfy any mans licorish longing in this extremity of hunger, he found five barley Loaves to break among them, and he made them no better, he did not turn them into sugar-plates, or Marchpane. Wherefore if any man find himself voluptuously transported, let him pray to *God* that his prosperity may go a little backward, like the Sun upon the Dial of *Abaz*; let him wish that he were come to the exigence of some extremity, like the Prodigal, that he were fain from the honey-comb, to the husk which the Swine eat. The *Syrian Paraphrast* intended this, I believe, in the *Lords Prayer*, when it framed our tongue to supplicate on this wise, *Give us this day the bread of our necessity.* Now this Point for an upshot shall thus expire. Our soul is in the same plight as their bodies were, that had come a far journey, and continued with our Saviour, and had not one fragment of food to content their stomach. So our Soul is streightned, and wants blessedness, it passionately longs to obtain it. This world is a barren Wilderness, there is nothing but grafs in the place, and that which fadeth like the flower of grafs. We are far from him, as this people was, and we seek a Country in the heavens. What are five Loaves and two Fishes, the poor pittances of Nature, to procure us felicity? Some say, send them to the next Village for succour, to the intercession of *Saints* and *Angels*. No sweet Saviour, but as the eyes of a servant look unto the hands of his Master, so our soul waits upon thee until thou have mercy upon us.

Nor did our Saviour distribute his Largefs only to stop the gap of necessity. For had they been runnagates *David* doth award them to be unpitied, *Let them continue in scarceness:* but *flagrante pietate*, when their hearts were set upon zeal, and their ears attentive by the space of an whole day to hear the Doctrine of the Kingdom of Heaven, then this Miracle falls out as a reward of their Piety. For even as the *αγολοιαι*, or Feasts of Charity were wont to be celebrated among the Christians in the Primitive Church, immediately after the divine Mysteries had been solemnized: So when these *Jews* had lent their patience to a good Sermon, I am sure (for never man spake like him, by his enemies confession) the close of it was, *that they eat bread together joyfully with singleness of heart.* And I do not amiss to say, that this diligence to hear and learn, did attract his love to do this for them; for did they importune him by Prayer? Did any one, among so many, beseech him to shew his power, and pity

pity them? no, but they had done enough to open his bowels, though they held their peace: for first seek the Kingdom of Heaven, and the righteousness thereof, and all these things shall be added unto you. Hallow his name, advance his Kingdom, and do his will, and that which follows comes in by course, you cannot fail of your daily bread. In this Assembly that sanctified the whole day in the Desert to wait on Christ, you may imagine there were sundry of them that lived by their sweat and labour from hand to mouth: Will not these be much damnified by their godliness? The night was come, they had earned nothing by their labour; they may go home and starve: yea, nothing less: they that had committed themselves to his providence like the fowls of the air, shall fair as well as the fowls of the air. *For the Lions do lack and suffer hunger, but they that fear the Lord do want no good thing, Psal. xxxiv. 10.* The Apostles, not long before this accident in my Text, were sent abroad without Scrip, without provision, without change of raiment. *Lacked you any thing,* says our Saviour? the Heathen could not say that the Christians were the poorer for not working the seventh day: your Trade is increasing while your shop is shut up on Holidays, if you serve the Lord. *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.* We had Brethren *in diebus illis*, in those noble times, that came near to the Apostles, who durst urge the Lord upon his word, in the face of Infidels, that the soul of the righteous should not famish. In the year 176 *Marcus Aurelius* was ready to give battel to the *Marcomans*, but the day was so hot, and the drought so sore, that his Army fainted, and could not strike a stroke. The Christians that served under him, to shew the glory of their great Master *Jesus*, the Son of God, joyned their Prayers together, and instantly obtained so much rain as refreshed all the *Roman Legions*, and so much thunder as consumed the *Marcomans* with fire and lightening. I make not the Doctors of the Church my Authors for it, but *Dion Cassius*, an Heathen, confesserth the accident, and *Xiphiline*, another of the same, ascribes it to the Christians: and that Legion which consisted of Christians was called from hence *νεφέωνος*, the thundering Legion, long after. The blessings of the Lord they are not *viscera beneficia*, they do not hang in his fingers like birdlime, when his Children need them, but they drop like an Honeycomb, without straining.

But men are so apt to object against this, as if they stretch their wits to make God a liar: they will tell you that they have known and heard of righteous men that have been forsaken and destitute. *Digitis terebrare Satinum contentus perages, sic cum Jove vivere tentas*; Poverty ever was and will be the obloquy of honesty: *Neither is bread to the wise, nor riches to men of understanding, nor favour to men of skill, Eccles. ix. 11.* Well the knot is soon untied, if you do not over-reckon with God, and extend his word to a greater proportion of temporal blessings than he hath promised. There is a Son that grudged at his Father, *Luke xv. quia nusquam hadum dedisset*, he had never given him a Kid to make merry with his friends. Must every one that is a Son look for a Kid, and for enough wherewith he may be merry and voluptuous? no, no, if you have *pabulum & latibulum*, any thing to stay hunger, and a Cave to put your head in, God is not in your debt, and you may do as well as they that have the Kid; for life is oftner lost by surfeiting than by starving. Every Levite that serves faithfully at the Altar must not think to wear a Mitre like *Aaron*, as St. Hierom speaks of *Prætextatus* that would be baptized, and become a Christian, if he might be Bishop of Rome. All men must not look to be requited like *Valentinian*, that refused the Tribune-ship of *Julian* upon condition of Idolatry, and became an Emperor: They that gape for so much, tender Gods promise to the stretch of their own greediness. First, They seek dominion, and wealth, and think the Kingdom of Heaven will come into the vantage. Miserable souls, that do not fear lest their dignity should be their total recompence, and all that ever they shall have for their service. They that put themselves upon Gods providence, as these men did in the Desert, they shall not want: but remember then that they must accept of barley loaves for current payment. *Peter* and *Jabn* had neither silver nor gold, yet they had food and raiment, and for the most part the most fortunate are they that be no such Camels, but they may pass through the eye of the needle.

I will work out of the point but this little more; these five hundred men that waited upon Christ had kept their Fast to the full Canonical time, they had eat nothing until night, therefore he distributes the loaves, dissolves their fast, and would not suffer them to continue it any longer than might do them good. A man in the fervour of his desire will pursue that he desires so hard, as he will quite forget his

meat : so *Eſau* felt no hunger when he was in the chafe a hunting ; but as soon as that was over he longed for meat upon any terms : so during the whole day that our *Saviour* preached, the time was so well taken up, that they minded not the emptiness of their body, so their ears were filled : but when these raptures were over, the tortures of hunger must needs ensue ; then our *Lord* supplies them with a moderate refreshment, to teach us, that religious Fasting should be used as the friend of Grace, and not as the foe of Nature. Many have put themselves to the pain of long abstinence to subdue their carnal desires. *Palladius* and some legendary Authors will give you the report of some that took no sustenance for three whole months, and forty days : I had rather believe such an Author as *Hippocrates* in this subject, he says, *Where natural heat is weak, and phlegm abounds, upon which the heat may spend its force, a sick man may continue long and eat nothing* ; but such as are of sound health cannot preserve life above seven days without meat : therefore *St. Austin* keeping himself to the modesty of truth, tells it with admiration, that some mortified Christians would taste neither meats nor drinks for three days. Yea, this is credible : but the *Church*, which would not over-lay mans weakness with severity, did never in her Canons prorogue a Fast longer than the Evening of one day, adding, that the Supper should be frugal and without all delicacy : so in my Text, here was an abstinence kept for an whole day, then followed after *St. Hieroms* Phrase, *Cibus vilis & vespertinus*, a crust of a barley loaf, and a little fish. Whether the worship of God may consist in Fasting, taken single by it self, I dispute it not : all will agree that it is *medium cultus*, a good disposition to Gods service, because it removes the impediments. Now mark how our *Saviour* limited this Fast, and take heed of excessive macerations : Make not that which is ordeined for the Handmaid, to be the hinderer of devotion : fasting doth as it were bring the Bow to ejaculate prayer with the greater force ; now, that Fast is frustrate of the due end, which brings such infirmity upon the body, that it is unfit for prayer. The *Church* therefore hath always provided, like a tender Mother, so to circumscribe the strictest Fast, that no man should put his life to hazard, nor his health to prejudice : and he that shortens his days by such immoderate penance, is as much to be blamed, as if he would offer a Sacrifice, and play the thief to compass it. It is *St. Hieroms* similitude, and this to boot, in an Epistle to *Leta*, whom he chid for that fault ; *Experientia didici assellum cum in via fessus fuerit diverticula querere* ; the body over-pined with fasting, is the Ass that being tired too much will never keep the high-way, but turn aside into every Lane and Corner. To dispatch this, for I think we need not a Bridle in this kind, I would we did. *Maior*, the School-man, could say, that we were never such scrupulous fasters in this Island, as in the neighbour Kingdoms ; but for the truths sake, the summ is, Fasting is not to be preferred before Charity, and it must be proportioned, that it may not stiffen our devotion, but make it more limber for Prayer and Piety.

And so far, that this distribution of our *Lord* came from his manifold goodness with respect to the convenience of time. The same goodness takes us along into a fresh consideration, respecting his Instruments by whom he wrought, *he distributed to his Disciples*. A Feast, where there were five thousand Guests, could not be served without many waiters, and loe the Twelve were ὀπίσθοι δεσποῦντες, those diligent Ministers that did the office for them all, or you may say it doth very much resemble a *Maundy*, and the *Apostles* were the *Maundy-men*. And because the time will not suffer me to insist long upon it, I will give you the substance of it in short particulars.

First, The latest motion that came from the Disciples was an hearty good wishing to this poor people : *Sir, send them away, and let them go to the Villages* ; as who should say, I would they were in some courteous place where they might rest, and be refreshed. There was brotherly affection in this charitable wish of theirs, and behold Christ promotes it to bring forth fruits, and turns their Optative Mood into a Potential ; as who should say, do you moan their necessity, and long to see them better provided for ? It is well done, go your ways, and with your own hands deliver them as much as shall suffice them. There was none of the holy Race that did so much bewail the oppression of the Israelites in Egypt as *Moses* did, many time his mind did run upon it when he kept the Flocks of *Jethro*, instantly God made his vows and wishes grow up into a solid substance ; *Come, says the Lord, I will send thee unto Pharaoh, and thou shalt bring forth my people out of Egypt*. If you see any thing that wants the blessing of the Lord to help it, or reform it, at the

the least send forth the desires of your soul for a gracious time to mend it, and you know not whether God will give your own arm ability to effect it.

Secondly, See what Christ hath done, *miraculi gloriam quasi à se in Apostolos transfudit*, he made his Disciples sharers with him in this Miracle; which was more than the most ambitious among them did ever ask; for it was not so much to sit at his right hand and at his left in an earthly Kingdom, as to be partners with him in such a grand exploit, which was wrought by the puissant finger of his Diety: But, which is most of all, Christ did as it were convey the glory of this Miracle from himself to his Disciples; what he did himself was not before the eyes of the Company, the Twelve received all, and gave all to the People. Why, what if they had got all the honour by it? be it so, if it hapned so, he had lost that which he never sought for, the *praise of men*. They that love to have their memory feather'd with applause and fame, will rather entitle themselves to other mens beneficence, and rather encroach upon the glory of other mens deserts, than part with their own: as the gibe went upon a Roman, *Vide quam liberalis sit qui non solum, sed etiam aliena largiatur*. But when the Holy Spirit is in that plenty as to work a Miracle, nothing that the Actor doth will ever smell of boasting or popularity. *Elisba* would neither receive from *Naamans* Purse, nor from his Praise; would not come before him to be known by face, but sent him word by a Deputy, what he should do to be healed. But still take Christ for an Example rather than any Prophet, he restored a sick man to health, and he that was healed wist not who it was, for *Iesus* had convey'd himself away, *Joh. v. 13*. He did not this work in the light to be seen, because he would not be haunted with the shadow of glory.

Thirdly, He distributed to the Disciples, and assumed them into the same works which himself did, save only in the work of our Redemption: but when he was acting that part, either they fell asleep, or run away, as when he was laid hold upon to be crucified: it was an exploit above a mortal man to assist it, and would admit of no associate, *I have trodden the Wine-press alone, and of the people there was none with me, Isa. lxiii. 3*. But the power of doing Miracles was communicated unto them for the edifying of the body of the Saints, and that before a great Congregation, where there were many witnesses, that there was such virtue given to men; as if Christ had said before them all, these are they that shall work signs and wonders in my Name, when I am gone to Heaven. These are they indeed, but to do such mighty things was an Heritage which they could bequeath again to their Sons, and to their Sons Sons in all descending Generations. As a Conqueror enters, it may be, in triumph into a City which he hath taken, but when the Solemnity of the triumph is over, a plain working-day fashion serves for after: so the Gospel entered with triumph into the World by the power and pomp of Miracles, overtopping all false Religions, and captivating all imaginations; but would you have Christianity to hold on its triumph when it hath vanquished both *Judaism* and *Idolatry* 1600 years ago? Not so, but as there is a time to every purpose under Heaven, so there was a time to glorify God by Signs and Wonders, and a time to believe though Signs are ceased. But now was the season to communicate some share of that mighty virtue to the *Apostles*, as well to prepare them to know their office, as to prepare the People to know that those were the Dispensers of the *Mysteries of God*.

Lastly, The *Disciples* received the Blessing immediately from Christ, and they went between Him and the People to feed them with bread, to teach us, that it is for his Saints sake that the earth hath plenty of all things. It was not unto them which murmured that God gave water of the rock, but unto *Moses* that cried unto him. It was to *Elias* that God gave rain after three years drought, and not unto *Ahab*. Forget not therefore which way all temporal Blessings come about. There are holy and mortified men among us that spend the greatest part of their life in penance and devotion, these make intercession for you that your Table may be furnished, and though they do not give it you with their hand, as the Disciples did in our present business, they give it you with their Prayers: when others revel it, and waste their stock in vanity, these grovel upon the earth with their bended knees, that the Lord would not be angry. As *St. Austin* said to such a purpose, *Quando ipsi latantur nos pro illis gemimus*; when others pamper their genius with marrow and fatness, these do macerate themselves with abstinence to avert famine from the Land. A devout man whose zeal is free from faction, and his heart clear from malice, that drives not his private prosperity, but every day

In Psal. 43.

spends

spends some Canonical hours most strictly for public blessings, it may be hath nothing himself, and yet procures all; as the *Apostles* took bread from Christ not for themselves, but to give away to the multitude, or if some little came to their share they enjoyed it not without the envy of those that were the better for their benefit. For when they had distributed their *Masters Maundy* once and again to so many folk, yet they grudged them that which a Nest of Sparrows would make bold with, when they pluckt a few ears of corn, and rub'd them in their hands. Well, the World will never reform this ingratitude, and yet the *Lord* doth not repent him that his *Saints* are so precious in his sight, that they obtain riches, health, and peace for those that hate them and persecute them. Such a poor

Luk. 2. 37. Widow as *Anna* that continued in Prayers and Fastings day and night in the Temple, in part *Cesar* did owe the prosperity of his *Crown* unto her, the People were beholding to her that they had their Traffick, the *Priests* that they had the exercise of their Religion, they of the City that they had their health; they of the Country that they had their Harvest. May be there were Blasphemers, Extortioners, Adulterers that were filled with this Feast which Christ made : so it shall be while good and bad are intermingled every where. But do you mark it, Christ committed the bread at the first breaking to the hands of the Disciples, for faithful and good men are the Conduit-pipes of all the Blessings which the earth receiveth from the *Father of mercies* : to whom be glory for evermore. *A M E N.*

THE THIRD SERMON

UPON

JOHN VI. II.

He distributed to the Disciples, and the Disciples to them that were set down, and likewise of the Fishes as much as they would.



It will not be denied, but, if I share this Miracle between those that had their finger in it, two parts, to speak with the least, must be given to Christ. If therefore there be double as much in Christs act, *that he distributed to the Disciples*, as there is in their act, who distributed to them that were set down, it was as due required to put the Bucket twice into the Well to draw waters from the former, and with half that labour, *uno pede stans*, that is, at this once and no more, to dispatch the latter.

And now I shall put it unto you, that this Miracle is come down as low as it could descend. The divine incomprehensible nature was the Origen of it, and therefore Christ used that Ceremony when he took the Loaves into his hand to look up to heaven. Our Saviours Humane Nature was the next Vessel into which the grace of the Almighty was poured, *for the Father had given all things into his hand, Joh. xiii. 3.* The next, and underneath his feet were the Apostles, they had their Power and Commission from him, *As the Father sent me, so send I you, Joh. xx.* The last of all to whom the Apostles communicate their gift are the People, and there the gift abides. The Dove, that is, the Holy Spirit, doth use to fetch this compass about before he lights. O glorious Hierarchy! O most beautiful degrees of strength and Majesty! O golden Chain, whose uppermost Link is fastned to the highest heaven, and the nethermost part toucheth the lowest earth! Thus doth our blessedness descend step by step, from the Father to the Son, from the Son to the Disciples, and from the Disciples to all those that are nourished with the words of Truth, and of good Doctrine, *1 Tim. iv. 6.* So then we hold of God as the Author of all Grace, of Christ as the head of the Body, which is his Church, of the Apostles and their Successors as his subordinate Ministers. And aptly do the Fathers make that of David comprehend this whole mystery, *Psal. civ. 13. He watereth the hills from above, and the earth is filled with the fruit of thy works.*

Having declared with much facility by what degrees this Miracle descended, it was to let you know, that I am come to the last stair, and draw out now from the lowest vent, and that in these two parts, the sub-distribution, and the reception. Or if you will take the Points rather in the concrete, they are those of the last order of givers, *the Disciples*, and their correlative the receivers, *the discumbentes, they that sate down.* The former, namely, the Disciples, shall be considered two ways; Either according to the extraordinary power of God upon them, whereby the bread and fish did multiply in their hands likewise, as it had done in our Saviours: Or according to the ordinary dispensation of grace, wherein you may look upon them two ways: As *boni viri*, and *boni pastores*; first, as good men that gave liberally of what they had; Secondly, as good Pastors that fed the Flock over which they were appointed. Then the Receivers for whom this Table was provided, the *Discumbentes*, the Miracle gains honour out of them in two respects, in *multi*, and *multum*: 1. How many did partake, *five thousands, beside women and children.* 2. How much they had,

had, even as much as they would. And though that be wonderful, yet that is a *Meiosis*, and modestly set down, if we scan the truth, for they had more than they could spend.

Now I make my entrance to the Points of Doctrine, and at this I begin, that as Christ had distributed to the Disciples, so they did the same office to them that were set down. A main consideration, and perhaps the very first thing in Christ's intention; for when a motion was made that he would conclude his Sermon, and send the People home; no, says he, *Give ye them to eat*. Therefore his purpose was that their hands should expedite the Miracle, and they should distribute. And yet the Vulgar Latine, which is held by the *Romanists* to be the *Paragon* of Translations, makes no mention at all of the Disciples in my Text, that either Christ gave to them, or that they did give to others. It is not in their Copy, and it is never like to be: For once ill with them, and you may be sure it shall never be better. See what a misery it is to challenge unto any thing, wherein mans labours or passions have an interest, that it is absolute and inculpable, for though it be never so much depraved, it shall never be mended. They fly at us for leaving *Apocryphal* Scripture out of the *Canon*, we have more cause to jerk at them for leaving *Canonical* Scripture more than once out of the *Gospel*. But not to lose my self in their negligence, we have the warrant of all ancient *Greek* Copies that the Loaves and Fishes were in the Disciples hands after they had been in Christ's. Nay, we have good authority to countenance it, that they multiplied in the Disciples hands after they had multiplied in Christ's. It would have been a double labour, and a wearisome delay to the People, if the *Apostles* had awaited till Christ had made it out into five thousand parts, and then the *Apostles* to have fetcht those portions, and have served them one by one to the multitude, this would have took up the better part of an whole day to dispatch it. But there was a nearer cut than so, that the time might not be tedious, and the Miracle more illustrious, after Christ had blessed the bread it began to grow in his hands, and as the Disciples plucked away from it to give to them that were set down it grew the faster: *Subrepunt in frangentium manibus quadam fragmentorum procreationes*. The Disciples were not only eye-witnesses, but they did also feel the vertue of the Lord. As a Sponge being crush'd up in the fist will dilate it self when the hand is open, so the Bread which they held did rise up to a prodigious quantity, they felt it wax and grow greater, that which could be held between two fingers at first, was so big in two moments that they could not hold it in their Palm. *Euthymius* says, it did not only multiply in their hands, but it retained that vertue when they put up the remainder in their baskets, *Ut sicut manus ita humeros testes haberent hujus miraculi*, that as their eyes had seen, and their hands had handled, so their very shoulders might feel the weight of the power of God. I am sure that which came to their share in the process of this work was so notorious and palpable, that the place where it was brought to pass carries their name to this day, for that spot of the ground where the Feast was kept, being in the Tribe of *Nephthali*, over against *Bethsaida*, is called by the Inhabitants of the Holy Land at this time *Apostolorum Mensa*, not Christ's, but the *Apostles* Table, says *Adricomius*.

I must go further, and fall into a comparison, which I will qualifie by and by; the Loaves and Fishes increased more in the Disciples hands than they had done in Christ's, because it lay upon their Function and service to deal them unto more. *St. Chrysostom* had such an intensitive eye to the success which their labour had, that he writes as if he thought there was no increase of the bread till they broke it before the people. I will not take his part in that opinion, but that it shall up to the increase of thirty fold in Christ's hand, and to an hundred fold in theirs, or to some such proportion, I submit my suffrage to that conjecture; But is not this a Paradox? Was it ever seen that the borrowed light was clearer than the natural? That the Pitcher held more than the Well? That the Disciple was above his Master? This Objection is soon pressed under, if we keep the rule of faith which *St. Peter* preached to the *Jews*, *Acts* iii. 12. *Ye men of Israel why marvel ye at this? Or why look ye so earnestly on us, as if we by our own power and holiness had brought this to pass?* They did it not of themselves, but in *recognitione Christi*, as the other great *Apostle* says, in the person of Christ, *2 Cor.* ii. An honourable man may array his Page in richer cloathing than he wears himself. The Lord loseth no reverence by this from them that are wise. Though the Servant exceed in bravery, yet it is at the Masters cost, and he exceeds in authority: So Christ put his blessing upon the bread, and his

his Spirit upon the *Apostles*, with his assistance he let them superabound, and as it were go beyond himself, but the glory returns to the Fountain, for they that cannot add one Cubit to their stature cannot add one crum to a Loaf, but that they plowed with his Heifer. Nay, but what if perverse men should mistake hereupon, and not discern the *Apostle* from him that sent him? What if the *Lycaonians* are so ravished with the actions of such Instruments, that they acknowledge no God but *Barnabas*, and bring forth Sacrifice to offer unto *Paul*, and not to Christ? Why, there is no remedy against wilful blindness. There is a beam as big as the whole earth in their eye, that will look about them, and not above them. Choose you whether you will be dazled with that vertue which our *Saviour* hath given to his holy Servants, but this is the tenure of their Commission. *Joh. xiv. 12. He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.* That is multiply Loaves and Fishes as I have done, and multiply them more than I have done. Are you scandalized at this? Truly, I confess it is a word of no easie digestion, that any Saint or friend of God should do greater works. *Majora*? If Christ had not said it, who could have heard it with patient ears? He doth not mean the works of the Law: for no man ever did the like, because none but the unspotted Son of God fulfilled the Law. He doth not mean the works of Redemption and Salvation, they were so proper to his own person, as the *Angels* were not good enough to have any fellowship in them. He means his Miracles most certain, they were called works and none but they by the popular estimation. For without them all that had been done beside to their palates, had been impertinency or idleness. But how shall we measure one by another, that greater Miracles were brought forth, than those which he effected? Well enough, says *St. Austin*. For was it not more for the sick to be cured by the shadow of *Peter* passing by, than by touching the hem of our *Saviours* Garment? And again, our Lord did cure diseases by speaking the word, and laying on his hand, yet the world was more amazed that evil Spirits were cast out of the Possessed, if but an handkerchief was applied, which was brought from the body of *Paul*. And another *Father*, it is *St. Hierom*, puts it home, that mightier things should be brought to pass at this day than ever were seen since the Creation, if there were any just cause to declare the glory of God by such wonders. If you say, where is the promise that a Fig-tree should wither away, and a Mountain be removed into the Sea when a strong Believer should say the word? Did any *Apostle* or *Martyr* make trial and accomplish it? Nevertheless, says the Author, the Promise is in force, and if there were just occasion to pray unto the *Father* it should be executed. Such things are not unproduced, as it were upon emulation, because the story of Christ, you may think, hath nothing to parallel such vast Miracles. When the hour shall come to glorifie the Gospel, such works shall be brought to pass which are apted for that end, perhaps less, perhaps greater than in former Ages. Finally, if it should be brought to pass at this day, that twenty thousands were fed with one Loafe, you should not say true if you affirmed it were a greater Miracle than Christ did, for *Jesus Christ* yesterday and to day is the Author of that very Miracle. So *Theophylact* hath a subtil note upon that Text of *St. John*, that Christ did not say, *He that believes shall do greater things than I*; How was that? Not of themselves possible, when they did nothing of themselves but by him and his Spirit; but thus, they shall do greater things than these, viz. when I assist them, and they pray unto the Father.

Acts 19. 12.

So let us honour God in his Saints as that we rob not the Lord of his honour. When he that is mighty hath magnified his Servants to do great things, give unto the external cause all moral veneration, but give unto the supernal cause all religious adoration. None did distinguish upon this with a more singular dexterity, and unanimity than these five thousand that were fed so marvellously in the Wilderness. What they received was from the Disciples, and from none beside; and that which they received if it swelled miraculously in Christs hand, it exceeded much more in the hands of the Disciples, and yet the People were so prudent in taking the right way, that they baulked the Disciples, and glorified *Jesus*, they found out the Founder, and discerned him from his Instruments. As it is a Proverb in *Nazianzen*, *Vestem consuit Istius, ceterum induit Aristagoras*; *Istius* made the Coat, *Aristagoras* did but wear the Coat: So Christ made the Miracle, the *Apostles* were no more than the representers, or the publishers of the Miracle. This was espied not by one or two, but by the whole Assembly that had met in the Desert, and they pick out Christ from the herd of the Disciples, him they proclaim to be the

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Prophet that should come into the world; they worship him; they design him to be their King, and nothing that appears was devised to gratifie the Disciples, for they were not the primary Agents in whom supernatural power was immanent and habitual, but *Baliffa Spiritus Sancti*, the Engines of the Holy Ghost, that uttered forth such vertue as they received by his infusion. As the gift of Prophecie is not born with the soul, but comes by inspiration; Or as the *Peripateticks* say, that the *Intelligences* assist the *Orbs* of heaven, and move them about, but they do not move by a soul that informs them: So it was not a native and ingenite quality which the Worthies of the *Primitive Church* had to speak with Tongues, and to effect Wonders, but an adventitious vertue, according to the pleasure of him that distributes where he pleaseth. In *Christ* the power is absolute, home-born, undependent, in his Ministers it was but borrowed, derivative, dependent; in him that was the brightness of his *Fathers* glory it is original and essential, in his Servants it is gratuitous and accidental: in him it is without measure and infinite, in theirs it is limited and finite. Far be it from us then to think that it gave the Disciples any precedency, no nor equality, no nor the least degree of comparison with their *Master*, because when they distributed to them that sat down the Loaves increased in their hands more abundantly than they did in *Christ*s.

I am now past the first Point, the extraordinary grace that descended upon the Disciples, but we that would walk in their steps according to the ordinary grace of God, shall make more use to look upon them as *boni viri*, and *boni Pastores*: First, As good men that gave liberally as God enabled them. And the former grace would bear no price at all if it wanted this. *Though I have all faith, so that I could remove Mountains, and have no charity, I am nothing*; but with this it makes a propitious conjunction. As fast as *Christ* gave unto them, they gave unto those that were in need. *Tu vade & fac similiter*. There is a semplar how such as have great heaps should disperse them. It had been a churlish and an envious act in the Disciples, if when lump upon lump succeeded in their clutch they had piled it all up in their own baskets, and reserved it for their own belly, most ridiculous you will say, they could never consume it. Believe it, their Parsimony is no less odious than gather, and purchase, and fill their Treasures without all Christian communication; nay, without remorse of humanity to them that are oppressed. If the poor are hungry and naked it is not *God*s fault, the Rich have enough for all, and if it stick in the Misers hands, as the Stone stops the passage of the Urine in the bladder, let him take heed of the torments to come by that similitude. It is worthy to be attentively heeded, that it being our Saviours purpose to give his *Apostles* exact breeding in all works of Piety, he did steale into them this wholsom Lesson, while their minds were exalted in doing Miracles, to do good and to impart out of all the substance that was poured upon them. It hath all the conditions of a good Alms so absolute, as it were in a figure, as it may well sway with the conscience as much as any Precept. It was performed chearfully, without excuse, without grudging, *Judas* was not so bad at this time to oppose it with *Quorsum perditio hac?* To what end is this waste? 2. It was distributed with a frank and a generous hand till every one had as much as they would. 3. It came before it was ask'd, *Non expectat petentem, sed praecipuat*. 4. They were not such as did distrust that their store did spend too fast, for it was verified in them, that their left hand knew not what their right hand did. 5. It came to pass that they had a gracious reward in eodem genere, for when they had dispatched their Dole, and had left to give, they had more remaining than when they began to give, that is the use that our *Church* hath collected out of this Miracle in the Collect before the Gospel, *That we plentifully bringing forth the fruit of good works, may be plentifully rewarded. Gaudeat indigens de dato tuo, ut gaudias de dato Dei*, it is *St. Austin*. Let the needy be comforted with that which you give, and you shall be more comforted with that which *God* gives. The Lord did bless all the store of his people *Israel*, and put much into their hands that they might send to the poor, *Deut. xv. 9*. The abundance of *Corinth* is endebted to help the want of *Macedonia*, *2 Cor. viii*. The *Christians* of *Antioch* no sooner heard that there would be a great famine in the days of *Claudius* but presently they sent aid to the Brethren in *Judea*, among whom, says *Orosius*, most memorable was the bounty of *Helena*, *Queen of the Adiabeni*. Nay, the very Ravens, what *God* did put into their mouths they brought it to *Eliza*: if the Prophet had lived among the Rooks and Ravens of these days, they would rather have taken all away than have brought him any thing. But the Instruments which obey *God*, not only rational, but sensible, insensible are all for distribution, as for the proper use of their Creation.

creation: He made the Sun to give light, the Fire to give heat, the Water to quench thirst, the Sea to give fish, the Earth to give fodder, the Cattel to give milk and wool; and surely think you that he hath made any man so un-uniform to all his Creatures, that he should take and gather, and give nothing? *Artaxerxes Longimanus* plaid up- Plut. in Apoph. on his own infirmity, that he was born with the right hand longer than the left, that his right hand, which was fair and large, might give magnificently, and that his left hand, which was short and shrunk up, might receive but sparingly. What he inferred out of the infirmity of his natural birth, may better be applied to every of us out of the sanctity of our regeneration. But *Artaxerxes*, though an Heathen, yet he had moral justice in him: What say you to *Julian*, the most profligate of Sozom. lib. 5. c. 15. Idolators, yet you shall hear as good a passage from him: he was desirous to transplant some of the best and most plausible Vertues of the *Christians* into the stock of the *Pagans*, and he wrote a Letter to one *Arfacius* the chief *Pontif* of the Superstition of the *Gentiles*, to borrow three things from the practice of the Christians.

1. To sing sweet Hymns and Psalms when they assembled together as we did.
2. To appoint some *Canonical Penances* for Delinquents, as we had.
3. To provide for the sick, the decayed, and such as were in misery, in Hospitals, and Mansions of charity; for, says he, I blush that they should provide for their own Poor and for ours, and we are not compassionate to help our own.

Well might *Julian* smell the sweet odour of the Christians charity, but he and his could never imitate it. It is not Philosophy on which he doated, but Faith, which he had renounced, that teacheth us to love God and our Neighbour with our own detriment, which instructs us to wash away our sins with tears, to wipe them with alms, and to dry them up with fasting. *Julian* and his *Seſtaries* had the Vein seared up which should open to give alms, because they did not believe in the reward to come. The reversion of an hundred fold for that which is given in this life, is that which visits Prisoners, redeems Captives. For if the Heathen, as *Pliny* says, canonized Tyrants that were bountiful, and made them Gods, will not the Lord do glorious things for his Servants in that Title, and make them Denisons with the Angels? But would you drink of the Brook in the way, and not await so long for the futurition of a recompence? Why, look into the business we have in hand, *Quanto plura dederis, tanto plura largius confluent*; the more the Disciples distributed to them that were set down, the more they had to distribute; they spent so well, that they fared the better, and abounded. *Avaro semper aliquid deest*, a pinching sordid wretch is always whining, and somewhat he wants that he would have; for the Soul is of that capaciousness, that it is made to receive God, Flor. lib 6. c. 7. and not this World, *capacem Dei quicquid Deo minus est non implebit*, says *Bernard* very well, nothing which is infinitely less than God, can fill that which is capable of God. Therefore a griping *Chremes* must needs be indigent, whereas he that is merciful and free-handed shall have sufficient to content him for the present, and a portion to spare for the time to come. Some Monks that are good at telling Tales have jobb'd in an odd Story upon the occasion of my Text, that *Pope Hadrian* the Second brought out forty pieces of silver to give to so many poor that were at his Gate, and when he had dealt to every one to a penny, there were more remaining in his hand than he had taken out of his Coffers. Yes, if the old man were not purblind, and knew not what he took out, I accept their good will that relate it: somewhat they have imagined like to this success, of eternal memory, touching the five Loaves and two Fishes; while the owners possessed it to themselves it was but a handful, when they fed the hungry with it, they found themselves Masters of Gods plenty. Says *Solomon*, *There is that scattereth, and that increaseth*; that's consonant to my Text: *and there is that holdeth more than is meet, and it tendeth to poverty*, *Prov. xi. 26.* This is a riddle to Unbelievers, that bountry should make them rich; and yet an Heathen confessed it in that saying, *Hac habeo quacunq; dedi*; and that Parsimony should make them poor, and yet a thousand examples confirm this, where the blessing of the Lord hath subducted it self from the niggard. One instance is as much as a Volume, which *Ensebius* hath in the life of *Constantine*. Ab. Lib. 4. c. 29. *Ablavius* was a principal Officer both in the Palace, and in the Army, every where much esteemed by the Emperor, his main fault was, he had amassed up an infinite treasure, craved perpetually; and lived most sparingly; upon a time as he pressed his Master the Emperor to obtain a suit that would bring in no small sum, *Constantine* with a Spear in his hand drew the proportion of *Ablavius* his body upon the ground, and, says he, *when I have given thee all I can, this is all that thou shalt have at last, if thou*

Prov. 16. 10. *getteth so much.* That if was a Prophetical word, and there was a Divine sentence in the lips of the King, as *Solomon* says, for at last *Ablavius* was torn in pieces by the rude multitude, and not an handful of his body was left to be buried in a Sepulcher. The sum is, the state of him that is gripple and cruel will be improsperous to himself, much more to his Posterity. But as alms and charity thrived extremely with the Disciples, so it shall be with all those that remember the afflictions of *Joseph*, and the Sun of comfort will shine upon those clouds above, that drop their fatness upon the earth beneath.

And I am yet within the compass of the first part of my Text, till I have delivered unto you, not only what the Disciples did as good men, but also as good Pastors, they distributed unto them that were set down, that is, they fed the Flock which was committed unto them, to feed the hungry, to see that the fatherless and Widow have sustenance is an Ecclesiastical care; I, an Episcopal duty in no small degree. The Apostles, though they gave themselves wholly to prayer, and to the Ministry of the Word, yet they took order how the poor should be relieved, *Act. vi.* But it is a greater matter that this Miracle points unto, not so much how the hunger of the body should be refreshed with charity, as how the soul should be fed with the Word of Life. So the ancient Doctors do commonly allude to those words which were the Introduction to this great work, *Give ye them to eat*, that our Saviour appointed the Twelve to sow the seeds of wholsom Doctrine among the people, that there might not be a famine of the Word, but to give them meat that endureth to everlasting life. And in all likelihood this is the true cause why Christ, when he had blessed the bread, gave it over unto them to part it to the Assembly, to shew that a Disciple is *magnus animarum æconomus*, as *Nazianzen* said of *Athanasius*, his Lords Steward, to provide for souls; nay, that one man should be as it were a God unto another, *ἐπιθεὸς ὁ Θεός*, a terrestrial God to bring him salvation. To the conveyance of divers benefits God hath called to himself divers Instruments, and joyned them by a great condescension of his glory as Partners to himself, as our Parents in the work of our bringing forth, our Teachers in our training up, Kings and Magistrates in the preservation of our lives and peace, but the Ministers of his Word and Sacraments for the erudition of our souls. The Omnipotent needs no such assistants as we are: What is Man who could not keep the possession of a pleasant Garden upon earth, that he should procure a celestial Paradise for the remnant that shall be saved? And yet that we may be disciplined in the way of eternal life by such means as are familiar and connatural to our own infirmities, *we are labourers together with God*, *1 Cor. iii. 9.* Reason is a strong adversary against this, and will say that it is too excellent a function for one that consists both of clay and sin, to preach the Mysteries of the Kingdom of Heaven. What! would you have the Lord to speak out of the clouds with his own voice? O you know not what you ask; you that shrink at the roaring of thunder, would run into the dust for fear of his Majesty, if he should speak. The Cherubins and Seraphins can scarce endure it, but they hide their faces when they hear the Trumpet of his glory. An Army of five hundred thousand men interceded with *Moses*; *Speak thou with us, and we will hear, but let not God speak with us lest we die.* Well, if his Majesty make him too awful to be the Prolocutor of his Word and Testimonies, yet would not the Angels be far better Ambassadors than Men to deliver the things pertaining to faith and godliness? no, nor they so fit: For first *Satan* cannot now revile Gods justice, that he is not repulsed upon equal terms; as he overcame, so is he vanquished again: Us he tempted to disobedience, and we are the mouth of the Lord to teach repentance and obedience. Secondly, better to have a Priest taken out among men, than among Angels; for men are compassed with infirmity, and can have compassion of the ignorant, and of them that are out of the way. Thirdly, since Christ took our flesh to make our Attonement with God in this nature, this nature is the fittest to continue the working of that grace unto the end of the World. This is ratified by an instance not to be controuled, *Act. x.* An Angel comforts *Cornelius*, that his Prayers and Alms were remembred before God, medles no further, but transmits him to the holy Priesthood of the Church. *Send to Joppa for one Simon, he shall speak words whereby thou and thy household shall be saved.* The upshot is, our Saviour could have finished this Miracle without Coadjutors, and have given the portions of bread to the hungry with his own hands, but to teach us, that such as he delivers his Commission unto (at no hand any others) that they shall intercur in sacred Offices between him and his People; *The Disciples distributed to them that were set down.*

And

Exod. 20.
19.

And these were faithful Stewards that kept nothing back, freely they received, and freely they gave. They were taught in this Negotiation what manner of Teachers they should be: First, To be diligent in their *Apostleship*, that all that were commended to their cure should be sufficiently provided for, and have enough. Nay, though immoderate replenishing be naught for the Spirit as well as for the body, yet let them abound rather than want: and though *πᾶν ἀναίετον ἔστω* that which is *unseasonable is unreasonable*, yet he shall make a better account before God that hath dropt somewhat out of season by affected supererogation, than he that hath done too little in season, and hath neglected the gift which was given him by imposition of hands. *Alexander*, the Predecessor of *St. Athanasius*, Bishop of *Alexandria*, returning to *Alexandria* after the *Nicene Council* was dissolved, was so much a Pulpit man, that for a long space he would suffer no man to preach in that great City but himself, lest the Faith concluded lately at *Nice* should be mistaken by any other Doctor. I think I may say he took too much upon him, yet certainly it was a fault on the better hand. It pleased our Saviour that his Disciples should feed their Guests rather with superfluity than scarcity. Another Parable gives them a character that they were *nummularii*, those that put Gods Talents to the money-changers, that he might receive his own with Usury, not as if Usurers were countenanced by the similitude, but because as that gain is boundless, so we should drive Gods trade extensively, indefinitely, without pause, without measure, and increase upon increase will require labour upon labour. Says *Gregory*, the old Law required of a brother that survived to marry his Relict, and to raise up seed unto the Brother that died without issue. The Apostles, and such as have taken the like Office upon them by their Ordination, are the Brethren of our Lord, he calls them so himself; our Lord departed as it were without issue, because they were very few that believed in him when he ascended into heaven. The Law therefore calls upon his Brethren to raise up Sons and Daughters unto him. And though his heavenly Off-spring be grown innumerable at this day, yet his Brethren are tied in as great conscience as ever before to tend the increase, because the Church is not yet called, at least the number of the Elect is not yet accomplished; and if you would eat bread your selves in the kingdom of heaven, distribute what ye have received, that the people may eat.

I say what ye have received, for beside diligence there must be sincerity. The Disciples set of no other before the multitude but that which Christ brake, *Sic et tantum proponamus Ecclesiis que Christus precepit*. So propound nothing but that which Christ taught, and speak with no other tongue but as the Spirit gives you utterance, and thou shalt save thy self and others: But if you shall shred the wild Gourds of your own gathering, with that which grows in Gods Garden, the Children of the Prophets will cry out, *O thou man of God there is death in the pot*. Men that obtrude their own Traditions upon the Church, are they aware of their high presumption? The Prince of the evil Angels went no further, *Then I will be like the most high*, and he that says my truth is no less Orthodox than that which is written in the *Trophets* and *Evangelists*, what difference is there between him and *Lucifer*? Are they aware of the consequent of their new Doctrine that it creeps like a Gangrene, and hath such a contagious quality to infect that which was sound, that the truth which once they professed will be quite stained with innovation? Or are they sensible of the threatnings of God? *Rev. xxii. 18. If any man shall add unto these things, God shall add unto him the Plagues that are written in this book*. It is unspeakable to say what a storm a man raiseth to toss the whole world in, that invents a new Article of faith, or enforceth the consent of Christians to that which is not indubiously the Word of God. Be very choice to examine what it is with which you feed Christs Lambs, and see that you take it out of Christs own hand, *I have received of the Lord that which I also delivered unto you*, says *St. Paul*, *1 Cor. xi. 23*. And so *Lyrinensis*, a judicious exploder of all novelties, *id est proprium Christiana modestia, non sua posteris tradere, sed à majoribus accepta servare*. It is a token of Christian modesty, not to vent what we broach out of our own brain, but to keep that which was committed of old.

One thing will cast me back a little before I conclude this Point. Shall we look upon the Twelve feeding the multitude with the Loaves and Fishes in the capacity of good Pastors? Then belike we must take *Judas* into the number. Yes, says *Chrysostom*, *Et ille habuit suum cophinum inter reliquos*; he took up a basket full of that which remained as well as his fellows. And as long as he fed the People with the same which he had from Christ, it was not to be despised because it came from him.

him. Let men be as they will be, the sin of man shall not make the power of God to be of none effect. It troubles not us therefore that *Judas* was one that distributed, as well as *Peter*, let it trouble them who think their sacred things are all marred or disappointed if the Priest be in a mortal sin. An Hypocrite may play his part notably upon such an occasion, as if he suspected the validity of the outward work, where there is not inward sanctity. Thus the *Donatists* in their first quarrel made head against *Cacilius* Bishop of *Carthage*, because they pretended that he was ordained by *Traditores*, by such as had delivered the Scriptures to *Diocletians* blood-hounds, that they might burn them: So the *Luciferians* fell off from the unity of the Church, in opposition to Hereticks, who returned again into the right way, but those censorious *Pharisees* would allow of nothing they did in their Priestly Function. And this was maintained sundry times by rugged irreconcilable natures; and revived again, if some say true, in the days of *Wickliff*. The stone of offence at which they stumbled was, that the Church, as we observe it well, pronounceth after Christ, that *Bishops and Priests receive the Holy Ghost in their ordination*, but such as are spotted with grievous sins & heresies have quenched the *Holy Ghost*. Yea, but not that *Holy Ghost* which they received in their *holy Orders*. That is a grace conferred for the dispensation of divine mysteries, and no other. It is a grace whereby they are become Conduit-pipes of grace to others. It is not a grace whereby they save themselves, but whereby they save those whom they baptize, & comfort, and teach, and absolve; in a word, not the grace of an holy Life, but of an holy Calling. Be not therefore shaken with scruples and suspicions, what operation the Offices of the Church have; when *Judas*, and such alas as are very scandalous dispense them. The Carpenters may make an Ark for *Noah*, though themselves were drowned in the Flood: An Iron Seal can imprint a stamp as well as one of Gold. The Seed may come up, and do well, though the hand were leprous that sowed it. Be comforted therefore, that although such as *Hophni* and *Phinehas* are unworthy of their *Ephod*, that make the Offerings of the Lord to be abhorred, yet the High Priest *Jesus* is present, not for the workmans sake, but for the works sake, at those Ordinances which himself hath constituted.

I have now dispatcht the two great Limbs of this Miracle, the distribution, and the sub-distribution, the Givers principal and less principal: I will touch upon the Receivers, and then no more. And first, Their posture, they sate down, is not put for a Cipher into this business, to portend nothing; neither did Christ use to command any thing in vain, but in the verse before my Text he bids the Disciples *make the men sit down*, and they did so. And that did intimate a great branch of their Pastoral dignity, I think. To break the Loaves and Fishes among them, was *Boken*. to feed the Lambs, an act issuing from their power of order, but to make them sit down was *comulative*, and betokened their power of jurisdiction. And happy were they that being appointed by their Lord to look to good order, to make the men sit down, did light upon those that were so willing and ready to do as they were bidden, no replications, or non-conformity I warrant you among them all, but instantly *they sate down in ranks by hundreds and by fifties*, *Mar. vi. 40*. And they that sat down with so much obedience to eat this bread, would have kneeled with no less obedience, if they had been appointed, to eat the bread of life. But wherefore did they take their places in ranks thus upon the grass? You cannot impute the Spirit of Prophecie unto them, that they could guess what would follow. Me thinks some *Jesuit* should say, that this is even the same, which they call by that inauspicious term, *blind obedience*. When a Novice surrenders up his judgment to the will of his Superiour, and examines not the quality of the thing which is enjoined, but with undiscourfed allegiance stoops to the Authority of him that commands. If he be bidden to water a dead stake in a hedge, or set his shoulders to remove a Castle, or tell the number of the Stars, he undertakes it, obsequiousness hath devoured his judgment, and he controverts nothing that is commanded, though he sees no reason for it. The more Ideot he to extinguish the light which God hath given to his soul, and to follow frail men in their dark paths, who may lead him into precipices of confusion. For to pierce no farther into this mystery of iniquity, than into the instances I named even now. Shall any man be excused before God that spends his time in trifles, to no use? He that will require an account of idle words, will he not require it of idle and vain actions? Doubtless, he that allows a mortal man an absolute sovereignty over his understanding, to stoop to any thing he bids him do without examination of the fact, puts him into that privilege which is due to God alone. Therefore these that sate down in my Text are not

not of that Livery with those blind obedient. They received a Precept in Christs name, to whom they owed the Abnegation of their own Judgment, and they put themselves into that order which he appointed. They had seen the proof of his Power so often, that they durst not dis-believe, but if they waited patiently they should see the glory of God in his mighty works. Their eyes were fastened upon him, and though they saw nothing to feed so many ranks of men, yet now they were confident they should not be dismissed without a taste of his liberality. We furnish our Tables usually, and then sit down, but these did first sit down with nothing before them, and afterward Christ did furnish the Table.

O how the unbelieving *Pharisees* would have jeered them if they had sate down and got no sustenance as they expected. *Ἀλλὰ οὐκ ἔμελλεν αὐτοὺς ἐκείνους ἐκείνους ἐκείνους*, says *Homer*; it is an ignominious thing to wait long, and be sent away with nothing, Rom. 5. 5. but the hope of a good man is never fruitless, it never makes ashamed, for since these sate down with such patience and obsequiousness, they had as much as they would. As *David* says, *The meek shall eat and be satisfied, they shall praise the Lord, Psal. xxii. 26.* It is *St. Hilaries* conjecture, that this food which enlarged strangely first in Christs hand, and then in the Disciples, multiplied the third time in the hands of all that received it. It is true which that Father says, that then as many as were present might discern the Miracle the better; and it holds with reason, that the bread should stretch out bigger, according as one mans appetite was sharper than another. I will not contend for this, that every one in the ordinary throng should be so happy as to promote a miracle, For *Jesus I know, and the Disciples I know, but who are ye?* This I shall obtain without contention, that they had as much as they would. Look upon the number of the men, about five thousand, the Women and Children mentioned indefinitely as if they were numberless, and all these had refection to content them with that which one glutton would easily have devoured. O stupendous! the old scoff was that there were no *Friars* among them, there were of all Ages, Vigours, and Complexions, and yet no lack. Nay, says *St. Austin*, *Panes sufficient, homines deficient*; They gave over to eat before the bread gave over to increase; and as *Pliny* said of them that got much by *Trajan*, their own modesty circumscribed their desires, not his benignity, so these that sate down did leave to feed, before God did leave to give. The Wine which Christ supplied at *Cana in Galilee* it was not *modicum*, but enough to feast a Prince, *who giveth us richly all things to enjoy* says the *Apostle*, *1 Tim. vi. 17.* And though the quantity of his gift be ample, yet the quality is more than it, for it makes the appetite acquiesce and lie still that it asks no more. All that have store in abundance are not content with their share; all that are filled to the brim do not think it sufficient. But the condition of this meat which Christ blessed was, *That they were all filled, and they had as much as they would.* Therefore when you meet with such as are well pleased to have their honours stay at a growth, and to wax no higher; to have their riches hoopt within a moderate size, and to swell no bigger, you may say they have eat some of Gods Almightyes Loaf, they have as much as they would: But when you light upon such, (and they are not hard to find) whose ambition is pained like a woman in travel, till it bring forth a bigger fortune; who covet forty that it may beget an hundred, and drive on an hundred till it make a thousand, and so forth, you may say that these have lickt of the Devils honey, and if they might have their own will they would burst their belly.

Now to conclude all. To say that this Wilderness-ful of people had as much as they could eat out of two or three Omers of corn, out of a little that a poor Lad perhaps had gleaned, it is marvelous in our ears. Yet take all, and it goes much beyond this, for the Fragments which remained did fill twelve Baskets. Yea, says the *common Gloss*, there are Speculations of Divinity, with secret Traditions which the rude unlearned people cannot digest, these the *Apostles* and their Successors keep close in their own baskets, it may be this note is of that kind, therefore I pass it over and let them reserve it to themselves. The plain truth is, that was done, 1. *Ad miraculi evidentiam*; it could not have been evident that all were filled, unless somewhat had been left. 2. It was done *ad miraculi claritatem*, to make it exceed above any thing that could be compared. It was beyond *Manna*, that would not keep if any of it were laid up, this did. It was beyond the meat which the Ravens brought to *Elias*, he had but a morsel at once to serve necessity. It was beyond the Widows meal, and her oil, they increased no more after the rain fell, but here was an increase after an universal satiety. 3. When this miraculous Feast was done a great deal

Nicph.
lib. 7. c. 49.

deal superabounded, to admonish them they must not think to live always upon Miracles. 4. As the beginning of this noble work was a lesson against covetousness, and thrust us on to distribute, so the end of it is a lesson against Prodigality, and bids us lay up that which remains. 5. Let them to whom it belongs do the due work of Evangelists, and though they earn but little here, the remainder will be great which comes hereafter, God will give to each Apostle a Basket full, nay, a Barnful in the Kingdom of Heaven. Both Cedrenus and Nicephorus, take them as they be, relate what precious Monuments these baskets were in after Ages, it is thus. Constantine, intending the splendor of his own City, brought from Rome the largest Pillar of Porphyrite stone. Upon the top he set an Image of Brass, praised for the best Piece in the world, it was the Statue of Apollo in old Troy; In a Vault under the Base he laid up as his choicest Reliques an Axe with which Noah made the Ark, and these twelve Baskets in which the Fragments were carried away of the Loaves and Fishes. Why these more than any other Reliques? Nicephorus says nothing to it; you shall have my conjecture, He chose the Relique belonging to the Ark rather than any other to preserve the City, standing upon the Sea, from Inundation: He chose these twelve Baskets as a deprecation against Famine. I will dispatch. Other mysteries I could enumerate upon this which was over and above all that was eaten. One thing I must not omit, which hath busied divers to no great purpose, that when five thousand eat of five Loaves and two Fishes twelve Baskets remained, when four thousand eat of seven Loaves and a few Fishes but seven Baskets remained. What is this to us, if Christ would shew the riches of his Liberality unequally where he pleased? But what if it cannot be decided for all this at which Feast most was remaining? The twelve Baskets are called *κόφινοι*, they were such as you might dandle in your hand, the Jews carried them under their arm in the days of Juvenal the Poet. The seven Baskets are *σπυρίδες*, as big as Panniers. There is a large difference between Amos his little basket of Summer fruit and the basket wherein St. Paul escaped out of a Window at Damascus, that is called *σπύρις* in the Acts. Now you see that seven Doffars may come to more than twelve Hand-baskets. But I determine nothing, mighty was the power of our Lord Jesus in both, and his Liberality never to be forgotten. Nay, the increase which he gives us year by year is so plentiful (as our latest harvest can testify) that no memory so short but will remember it, no heart so ingrate but accepts it with all thankfulness, no tongue so slow but will praise him. AMEN.

A SERMON

Preached at *WHITE-HALL*

UPON

S^t LUKE'S DAY.

ACTS xi. 26.

And the Disciples were called Christians first in Antioch.



*S*aint *Luke*, the Pen-man of this Book of Scripture, hath a threefold interest in this Text, in every principal word of it an interest. He was a Disciple by calling, whether one of the 70, is a disputable question: an *Antiochian* by birth, and a *Christian* by his Title. Then who could better put these three together than himself? that the Disciples were called *Christians* first in *Antioch*. It is not expedient, doubtless, to glory; but if we should glory we should speak the truth, that the Congregation of the *Church* hath reaped more honor by this Record, than all the Grandees of the Earth can shew for themselves in their best Charters and Monuments. Civil Histories will confess, that earthly things of what pomp and splendor soever, they receive little grace from their first original: for either the evidences of their beginning are obscure, consisting upon such weak proofs as cannot command us to believe them. The inscription of an old piece of money coined, who knows why? And the Characters of a broken Stone digged up, who knows where? These are the Models that Cities and Kingdoms do greedily embrace, and thrust upon you for your best Memorials. If the Evidences be more authentical, then ten to one but their novelty will disparage them: for what is it to reckon upon one or two Ages past? a thing may be quickly famous, but it must ask longer time to be venerable. Finally, if Antiquity and clear Evidence do both concur, *quando hac rara avis est*, which lights but seldom, what mean and contemptible beginnings shall you find of those Nations and Republicues, upon whose glory the Heavens have shined with most propitious influence. The *Persian Dynastie*, once so rich and puissant, look back to the *Founder*, and it was a Child exposed in the Woods, taken up by the charity of a Shepherd, and fostered a while by his poverty. They that laid the foundation of *Romes* greatness, and had the heart afterward to think how to conquer the whole Earth, were at first but a *Crue of Thieves*. I will not displease to call to mind upon what slight, and almost ridiculous occasions, Titles of brave estimation did first grow into credit: it holds in them all, that *Almighty God* willing to advance Religious honor above Secular, hath blurr'd the Secular honor with one of these three diminutions, *vel novitate, vel obscuritate, vel parvitate*, either it hath no glorious beginning, for it is new; or it cannot shew it, for it is obscure; or it dare not shew it, for it is course and mean.

E e e e e

Now

Now the glory which we have by Christ is amplified through these Comparisons. For first, *Our Society* began not obscurely, but at *Antioch* the *Metropolis* of *Syria*, one of the most populous and fairest Seats of the World in those days. 2. The Records of it are without all exception, in this indubitable sacred History. 3. Neither is it a Mushrome of the field lately sprung up; but it began in that Age when the *Apostles* of our Lord were living. 4. Neither did we purchase our appellation from base and unworthy offices, as by adoring the fortunes of men, or by worshipping vain Gods, but from the unanimity and accord which both *Gentiles* and *Jews* that believed did profess in serving the true only God, and his Son, by whom he made the World, *Jesus Christ*. No more then can be said then to these three Points. Here are our Progenitors of worthy memory, the Disciples; their Title of honor and distinction, they were called Christians, and the place where they received it, *Antioch*, to make more of that which is so full in three parts, were to make it less. But of these in their order.

To begin with the Disciples, and a little searching into them and their condition, will make them known to be a noble and a numerous Society. I must premise, that two things had gone before, which filled the Church with infinite increase of Believers. First, the Martyrdom of *St. Stephen*, whereupon all that addicted themselves that way fled from *Jerusalem*, and were strangely scattered abroad in most remoted places. *St. James* from thenceforth calls them *the twelve Tribes of the Dispersion*, τῶν διασπορῶν. *St. Peter* comes to some particularities, and greets them by the name of Strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bythinia*: yet these were but a few of them in one Walk (as I may say) for such as write of the Conversion of Nations give a probable demonstration, that some of those dispersed *Jews* had crept into every Kingdom that was habitable under the Sun. And I instance in one thing especially, because *Baronius* quotes an old English Manuscript, contained in the *Vatican Library*, for his Author, that the chief adherents to Christ, namely *Joseph of Arimathæa*, *Lazarus* with his Sisters, *Mary* and *Martha*, were despitefully committed to the Seas in a Barque which had neither Oar nor Sail, but Gods providence and the winds brought it safe to *Marseils* in *France*, where they all landed, and *Joseph*, the *Apostle* of this Kingdom, made a further journey into our Island. And do not marvel that there should be enow to replenish all the World upon this dispersion: for before our Saviour's Ascension he was seen of five hundred Brethren; *St. Peter's* first Sermon after the coming of the *Holy Ghost* gained three thousand souls more. The number of five thousand more were added to them by the power of his next Sermon preached in *Solomons* Porch, *Acts* iv. And after this *St. Luke* never counts how many were converted, they were past his reckoning: he relates the Blessing thus in the gross, *The number of the Disciples multiplied greatly, and a great company of the Priests were obedient to the Truth*, *Acts* vi. 7. You see what store of laborers here were, which were all cast out of *Jerusalem*, upon the Persecution which was raised at the death of *Stephen*: *Non dispersi, sed seminati, non imbecillitate disjecti, sed fidei gratiâ divisi*, says *St. Athanasius*, they were not turned abroad at random, but sown like seed in every quarter of the earth; it was not fear and infirmity, but the Grace of God which divided them. Well, the next thing that made the Spirit of God blow like the wind, in all places where it listeth, was the Conversion and Baptizing of *Cornelius*, the *Italian Captain*, about the seventh year after the Ascension of our Saviour. The baptizing of the Eunuch by *Philip*, though he were a more honourable person than *Cornelius*, the great Treasurer to *Queen Candace*, yet it made no noise at all, for the Eunuch, though an *Aethiopian*, and so a *Gentile*, yet he was a Profelyte of the *Jewish* Religion, and so no *Gentile*. *Cornelius* and his Household were the first of meer *Gentiles* that received the *Holy Ghost*, and were baptized in the Name of the Lord. The tidings hereof did quickly arrive among the Brethren in all places, and the Disciples knew by that token, that they might spend their labours not upon the *Jews* only, but upon the *Gentiles* also.

You see the means by which the Evangelical Truth was advanced: so did *Antioch* grow to be a famous Church, partly by their labours who fled from *Jerusalem* when *St. Stephen* was stoned *ver.* 19. partly by attracting great numbers of *Gracians* to the faith of the Lord *Jesus*, *ver.* 20. and these now compounded together in one Body, the faithful of the Circumcision, and the faithful of the Uncircumcision, these are Disciples recorded in my Text. This will put it likewise from your conceit, that the twelve *Apostles* are not meant here by the attribute of Disciples; they

they come far short of that exceeding number of *Saints* that were so entitled; nor yet those seventy sent by two and two to preach, and to cure diseases, *Luk. x.* for distinction sake they began to be called old Disciples in these days, as *Mnaſon* of *Cyprus* is called an old Disciple, *Act. xxi. 16.* But according to the largest courtesie of the word, those that embraced the Doctrine of eternal life, and this is done with our Saviour's good leave, as it is *Joh. viii. 31. If you continue in my word, then are you my Disciples indeed.* Sectaries and prophane Hereticks spread their errors abroad: wo unto those that give ear unto them. The great Dictators of natural Sciences ground their conclusions upon Principles of reason, and would attain felicity, not by faith, but by arguments. Miserable were all those that affected to be so wise that they could not be saved, they are not these Disciples. But, leaving these pudled fountains, blessed were the true Scholars of Grace that drew their waters from the Cisterns of Christ. Truth went before them as a light, and Sanctity did guide them by the hand, these are *θεοδιδάκτοι*, taught of God, as the word is in *St. Paul.* And this is consolation enough to sweeten all other misery: so the Prophet cherisheth the distressed Church, that it was her glory, that her Children should be the Disciples of that Truth which came down from Heaven, *O thou afflicted, tossed with tempest, and not comforted, I will lay thy foundations with Saphires, &c. and all thy children shall be taught of the Lord, Isa. liv. 13.* How much did the Pharisees honour the poor man that was born blind, when they meant to spit defiance in his face, saying, *Thou art his Disciple.* Was that the worst they could say? slander us so and spare not, says *St. Austin* upon it, *maledictio sit super nos, & super nostros liberos,* let that reproach fall upon us, and our Children for ever. *1 Theſ. 4. 9.*

But if any Age were more in jeopardy than another, to wrest the word *Disciple* to an ill sense, I am perswaded 'tis ours. For if a Disciple be a learner of the Divine Testimonies, there are many that affect to be *Discipulissimi*, by their good will there is no day of the week, but they would sit at the feet of their own *Gamaliels*; the pretence of learning is so great in these our days, that I am sure all former times come short of this double diligence. And were they such Disciples that were first called Christians? Certainly the word of God was very precious unto them; and as *St. James* bids it be so, *they were swift to hear.* Seek the Lord while he may be found, seek his face evermore; *queramus inveniendum, quaramus inventum,* seek him for He is glorious, seek him evermore, for He is infinite. And that Heathen saying was to good purpose, when we have one foot in the Grave be still willing to learn. But these Disciples gathered their heavenly Manna by moderate measure, in a fit proportion to digest it; not like our open-ear'd people, in a numberless quantity to make them loath it: *Always learning, and never able to come to the knowledge of the truth,* says the great Doctor, *1 Theſ. iv.* always walking, and never going home; not desiring to have instruction fall down in sweet drops, to make the seed of the Word fructifie, but with an Inundation to make it putrifie, and continually gaping for somewhat that tends to the curiosity of knowledg, rather than the conscience of practice. And where have they got this use, but from outlandish fashions? where there is no decent face of a Church, no air of Devotion, no solemn Liturgie to employ the time in, whereby they must needs make up that which is wanting with continual preaching. But you will say, if this ravening after Sermons, as I may call it, be a fault, it flows from the zeal of them that mean well, and charity may construe it to the best. There's more in it than so, as I conceive. First, it is too manifest to conceal it, or deny it, that superfluity of hearing is a cloak of dissimulation, and hath bred a consumption of practising; and *scire est propter ire,* say the old *Friers*, we know the way that we may go the way. 2. Let any one descend skilfully into the nature of man, and he shall see, that it is our humour to grow too familiar with that which is told too often: a decent distance and intermission would breed more reverence and attention. 3. Whom doth it not afflict that hath a right sense of piety, to see so much havock and loss of that which is so precious? A Carpenter may hew off large chips from a Block, but a Lapidary will make no waste of a Diamond when he pares it. It was not the itching ear then, which thinks it can never hear enough, that made a Disciple in the Primitive Church: they did not heap to themselves vain Teachers, that every one of the common sort might prove a Doctor rather than a Learner, and controul the best, as if they were Masters rather than Disciples: yet their heart was bent with meekness to receive the Word, as *St. James* says, they discharged their duty in good sort to hear and learn, for hearing is the Key of knowledge; but they did not turn the Key continually in the Lock, and never

open the door; they were wise builders that heard the truth and did it, and their desire was set to incarnate the written Word in their Souls by doing it, as the *blessed Virgin* gave flesh to the Eternal Word by bearing it. In a word, they were such Disciples as gave the tongue of praise just occasion to call them Christians; I will recite but a little of that which antiquity hath witnessed for their sakes. Their Vessel was kept so chaste and clean that every day, if persecutions dispersed them not, they partaked of the *body and blood of their Saviour*; their temperance so great, their fasting so constant, that one says, *The Constitution of Lent began not till such time as their perpetual sobriety began to be unimitated*. Their Charity drew this admiration out of their forest enemies, *See how they love one another*. Even their Tormentors, while their bodies lay bleeding under their hands, were converted to believe, and suffer with them by their Patience and Fortitude. Finally, Their contempt of the world was testified in this, *That no man said that ought which he had was his own, but they had all their possessions in common*. *Angelica respublica nihil dicere proprium*, says St. Chrysostom; That made it no less than a Society of Angels to renounce their part in any proper possession. It was not therefore hearing upon hearing that denominated them Disciples, these were the Elements of which their Piety consisted, and then they proceeded to be called *Christians*.

Yet before I come to the birth of this new title, which is the chief corner-stone of my Text, it will suit well to speak a little of the privation or cessation of their old names, by which in former times they were known. And they are of two sorts: Such as the Church claimed to her self, and delighted in; or such wherewith slanderous tongues did think to wound her. And they may be equally divided into three of the one sort, and of the other. First, you meet it every where in the *Epistles* of the *New Testament*, that such as professed to obey the Gospel were called *ἀδελφοί*, the *brethren*. One is the Mother of us all in our natural being, the earth: One Mother of our spiritual Connexion the Church; one common Father of our flesh, the first man Adam; one Father of our Regeneration, the Holy Ghost. But certainly Charity was the special scope in this appellation; for no relation of love is so complete in all points as between Brother and Brother. The love between Husband and Wife is not born with them. The love between Father and Son is not level and reciprocal, because it is not between persons that are equal; the love between Friend and Friend is of our own choice, not of necessary duty; only the love of Brothers is from the Womb, from instinct of nature, stands upon equal conditions, and is underpropt with all circumstances that ingender affection. And to give Charity the pre-eminence, this was the first precious ointment that was poured upon our head, we were called *brethren*. And secondly, *Saints*, to the *Saints that are at Ephesus*, to the *Saints at Colossi*. And many of the *Saints did I shut up in prison*, says St. Paul before King Agrippa, *Acts xxvi. 10*. And this Attribute was given to our famous Predecessors from the Sacramental Seal of Baptism, as it is, *1 Cor. vi. 11*. *But ye are washed, but ye are sanctified*. In that sacred Laver we are sprinkled with the blood of Christ, and so made *Saints*, *Sancti quasi sanguine tincti*, it is a blood which purifieth from uncleanness, for of old they that desired to be purified did dip some part of their body in the blood of the Sacrifice; Baptism is *Pactum vite purioris cum Deo*; a Covenant with God to lead a pure and unspotted life, a sequestration of that which is holy from all profane abuses, it is *jus gentium*, says Tully, a national and received Law throughout all the world, *Ut ne mortales, quod Deorum immortalium cultui consecratum est usu capere possint*; that no man usurp that for common uses, which was consecrated to the service of the immortal Gods, so that a Saint is as much as one that is washt and made clean in Christ, and engaged unto holiness all the days of his life. 3. For the confession of the true doctrines sake, which flesh and blood could not reveal unto us but our Father which is in heaven, our reward was to be called the faithful, the faithful of the circumcision, *Acts x. 45*. and in many places beside. This continued our note of distinction more than any other in ancient Liturgies, and so remains in some of our own Collects, as *grant we beseech thee merciful Lord to thy faithful people pardon and peace*. And it stuck more close to the Church than any title in St. Cyprian's days as appears by these words, *Quid Christiana plebs faceret, cui de fide nomen est?* What should Christian people do in this case, whose name is given them from the Faith? So I have represented to you that in the earliest days of the Gospel the Disciples were called *Brethren* from their sincerity of love; *Saints* from the purification of Baptism; *Faithful* from that Orthodox truth which they professed, and hope in Christ, which

St. Paul

St. Paul hath put all together in one verse, *To the Saints and faithful Brethren in Christ which are at Colosse*, chap. i. ver. 2.

But as St. Paul says, *By honour and dishonour, by evil report and by good report, we approve* 2 Cor. 6. 8. *our selves the Ministers of Christ*. And they that scoffed at the way of salvation did load us with contumelious taunts, that they might soil our Profession. The first bitter arrow that our Enemies shot forth was to call us *Nazarens*. *Tertullus* the spruce Orator was aware of that, and charged St. Paul, that he was a ringleader of the Sect of the *Nazarens*, *Act. xxiv. 5*. Surely they delighted the more in this Nickname, because of that opprobrious by-word, can there any good come out of *Nazareth*. St. Hierom says that the spiteful Jews had no other term for the Christians in his days, and how in that term they cursed us thrice every day in their Synagogues. Now when they thought to gall us both with their curse, and their venomous scorn, *Epiphanius* *Herf. 39*. says that the Apostles liked it well enough to be called *Nazarens*, *Τὴν οὐσίαν διακρίτες τὸν τῆς οὐσίας καλῶντων*, their intention was to put the name of *Nazareth* upon him, where the Angel Gabriel saluted the Blessed Virgin, and where she conceived Christ, and they were contented. It seems so, for because they held it no disgrace, *Julian* the Emperor would not call them *Nazarens*, but *Galileans*, and proclaimed it, says *Orat. 1. cont. Julian*. *Nazianzen*, that they should plead, or be empleaded by no other name throughout all his Dominions: the name of *Christian*, says the same Father, it grated his ear; some Divine Majesty was in the syllables, that it put horror into his conscience; but for his own quiet, and their wrong, he thought it better to call them *Galileans*: his slanderous intention was all that was ill in it, for the appellation it self was not slanderous; an Angel of God directed his Message to them in that form, *Ye men of Galilee, why stand ye gazing up into heaven? Act. i. 11*. But here was the secret gibe, one *Judas* of *Galilee*, a Firebrand of sedition, had lodged an ill opinion in many of the Jews who were born in that Region, that such as paid Tithes to God were not to pay Tribute to *Cesar*, neither ought they to call any one their Lord, but him that created Heaven and Earth. In plain meaning he and his Consorts of *Galilee* were errant Rebels; and though none were so far from faction and disobedience as these modest Disciples, yet to perswade the World that they had an Anti-monarchical grudge in their bosom, this Apostate called them *Galileans*. Lastly, because the Orthodox Champions of the Church confounded the obstinate Gentiles with certain verses cited out of the Books of the *Sibyls*, therefore in despite they invented the name *Sibyllistæ*, and pointed at us for the Disciples of those Prophetesses the *Sibyls*, whereas it was their own doing to make us urge them with those proofs, since they would not believe the *Old Testament* and the Prophets of the Lord. I cannot forget how *Albertus Pighius* played such a wise part, or rather a far worse, being the first that called our Reformed Divines *Scripturarios*, *Scripture-men*, because they grounded all their Doctrin upon the written word of the holy Scriptures: yet in my judgment *Sibyllist* was not so ill a scoff as *Scripturarian*. Now you know from that which hath been spoken what good Titles adorned the *Primitive Saints*, and how their Enemies drew their name with a black coal in terms of scurrillity; the bad appellations vanished away by the brightness of their vertue, the good ones were like a scanty Robe too short to cover all their excellency; they bore the Cross of Christ gladly and triumphantly; wherefore this eximious Inscription was given them which is here in my Text, all other names were but as a trail of golden beams to beautify this which includes them all, *Christian*.

'Tis very much that no Author is mentioned here, who was so lucky to impose this name, which will be glorious, no doubt, in all the World, as long as the Sun and Moon endure. *Carthusian* hath his opinion, that Infidels were the Inventers, in disdain at Christ, whom that pious Generation worshipped; *Comestor* imputes it to the converted *Greeks* and *Gentiles*, to the end that they and the believing Jews might have one common cognizance. There are more than enough that think it may proceed from St. Peter, whose first Episcopal See was at *Antioch*, and then they think they have engrossed all Christians to be under the pastoral charge of him and his Successors, his Successors at *Rome* they mean, and not at *Antioch*. *Turrian* the Jesuit is far more reasonable, saying that the Nomenclator is not known, but that the name was ratified by a Synod of Apostles, for he mentions a Synod held at *Antioch*, in which these three Canons passed: 1. That none should be circumcised, for Baptism was the true Circumcision made without hands. 2. That all Nations that believed might be collected into the *Catholick Church*. 3. That such as were baptized in the Name of the Lord Jesus should be called *Christians*. I could acquiesce

Orig. lib. 3.
Cont. Celsum
Baron. Ap.
Sect. 19.

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in this conjecture, if it ascended higher, that the Synod Apostolical confirmed it because it came from God. I confess I have neither read nor heard, that either Christ did leave the Tradition, that it should be so with some of his Disciples, or that an Angel proclaimed out of the clouds from Heaven, or that it was imparted either by dream or revelation sent to any of the Prophets; but since no man can challenge that he was the Founder of it, I think it surpasseth mortal Authority, and therefore I leave the original of it to God. It was only in the right of the Father in those times to give a name to his Child. *Zachary* the Priest, when he could not speak, called for Writing-tables to give the name to *John the Baptist*, and Christ himself having no Father on earth, his Father gave him a name from Heaven: Then why should not the Father of all that is called Father give that universal Name which belongs to his Children, whom he hath regenerated by the Holy Ghost? Put the Prophet *Isaiah's* authority to this reason, and who can gainsay it? *Isa. lxii. 2.* his scope is to extol *Sion*, or the Church Evangelical, says he, *The Gentiles shall see thy righteousness, and all Kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name.* It were endless to rehearse how many Authors apply this to the Nomenclature of Christian. And again, *Isa. xliii. 1.* *I have redeemed thee,* (certainly that's the voice of Christ) *I have called thee by my name, thou art mine.* Who will doubt now but that I have reduced our Title to the true original? *Our Godfather is the Lord above.*

Let me reduce it likewise to the exact time when it began; it will be no lost labour. This is granted at all hands: it did not happen so soon as ever Christ ascended up, we were not crowned in our Cradle. *Pamelius* takes advantage at a place in *Tertullian*, to hold that the word *Christian* began to spread abroad in the fifth year after our Saviours Ascension, that is in the very latter end of the Reign of *Tiberius*: but I had rather say that his Author *Tertullian* mentions it too early, for this will quite confound the History of the Scripture. The *Centurion Cornelius* was not converted till two years of that, there must be a competent space of time for those tidings to come to *Antioch*, and for the work of the Ministry after that to gain a great number of the Gentiles, for *Barnabas* to be sent for to undertake for a better increase; it follows after all this the most successful *St. Paul* was brought thither, and he and *Barnabas* assembled themselves a whole year with the Church: this is plain in the Context before, and then the Disciples were first called Christians in *Antioch*. I like not *Pamelius* his supputation then, he is too forward. *Genebrard* in his *Chronology* runs as much backward, and allows sixteen years to be run out since the death of our Lord before the faithful had the honor to get this memorable Title: he takes his aim at the Synod which *Turrian* speaks of, that the Apostles could be assembled no sooner in a sacred Council at *Antioch*; whereas *Turrian* claims no more for his Synod, but that the Apostles established that which was illustrious long before, during the pains that *Paul* and *Barnabas* did spend at *Antioch*. Therefore I suppose that the most judicious *Baronius* is but a little under or over, that it fell out in the tenth year after the Ascension, the Believers at *Antioch* being *Decima Domini*, the Tyth of the Lord, those that were gained to the Faith in the tenth year, being a selected Portion, and a peculiar Benediction fell upon them. Yet I am content to let that pass, rather than you should think that there is some necessary efficacy in the number; I look more stedfastly upon another great occurrence in those days, which made this tenth year the fulness of time, and the Disciples so ripe to receive this name, that it could not well be deferred any longer. For when the Gentiles were made partakers of the common salvation as well as the Jews, who had been strangers together so many Ages before, there was still a distance between them, or at least no perfect conjunction: and it grew an hard Task to piece them, because the Jews either out of weakness did still affect the Ceremonies of *Moses*, or having been so long familiar with them, did desire to dismiss them reverently at their parting, but the Gentiles loved all inoffensive liberty, which was not contrary to nature, and chiefly could not endure to refrain from meats which in themselves were lawful. This quarrel was not decided, till the Apostles at a full Council took a course with it, in the fifteenth Chapter of this Book: Nay *Clemens* in the 7. lib. *Const. c. 48.* says, That they of the Circumcision had one Bishop over them, to wit *Evodius* in this very City of *Antioch*, they of the Uncircumcision in the same place, at the same time, another Bishop over them, *Ignatius*; this is his report, though *Ignatius* himself say no such matter, but gives the preeminence to *Evodius* alone, next after the Apostles; some variance and unkindness there was, that's

that's certain; and the first means to unite both sides in a perfect peace, was that the one should not have this name, and the other that name, but to denominate them all from our Saviour, and to call them *Christians*.

Quis nominum reatus? quæ accusatio vocabulorum? says *Tertullian*, names are guilty of no crime, you cannot accuse them of any harm. With the pardon of that *Holy Father*, it is far otherwise; for it is never seen but that men are stiff in opposition, and almost irreconcilable, when they please themselves to be distinguished from others by the names of those Doctors, whose opinions they cleave unto: If it once grow to a difference of Titles; that which was but friendly disquisition of argument at first, it turns to Emulation, Emulations improve to be Factions, and Factions that would soon have broke up like a mist, many Ages cannot dissolve them. If you know any that have mens persons in admiration, and love to be denominated from them as the Captains of the Lords Host, they are no better than *Felons* in Divinity, that have set fire on the Becons to put all in tumult and combustion, whereas, except themselves, there are no Enemies in arms within the Church of God. That impartiality and indifferency to truth which this happy Church of England hath maintained, not turning the Scale either this way or that way, for *Luther* or *Calvin's* sake, or whomsoever else, it hath given us the advantage to be most comely in Discipline, most retentive of good antiquity, most certain of fundamental truth, and of all Churches in the World to have least disagreement with all Christian Churches throughout the World. We write our selves *Christians*, and nothing else. The name of *Protestant*, as it was ever harmless, so properly it concerned but the pleading of some grievances upon one day, when a Diet of the Princes was held at *Spire*: and when Sects were sprung up among *Christians*, to be a *Protestant* was no more than to be a good *Christian*: If our ill-willers call us by any other by-word the sin is theirs, we have not the tongues of wicked men in a string, that they shall give us no attributes, but such as are worthy of us: *Non sumus Pauliani, non sumus Petriani, sumus Christiani*. Pastors must beget Children to Christ, and not unto themselves; therefore we are neither of *Paul* or *Cephas*, but the Off-spring of Christ, say the Divines of *Doway*, and I would their deeds were suitable to their

Slidan. l. 6.

Sup. Deuter. 25. 10.

Annotation. More smartly *St. Hierom*, if you take the name of *Marcionite* or *Valentinian*, you cease to be a Christian. Not so, will some say, I can take the name of some excellent man upon me, as a subordinate Servant to Christ. But *Ignatius* goes on, if you do take the name of man upon you, you do lose the name of the Lord. A whole hour is not enough for all that can be said upon this point, but this is enough for them that will learn, how the faithful of the Circumcision and the Uncircumcision were in danger to be divided, therefore they were both enclosed in the identity of one blessed name: And, &c.

So I have shewn what my Text speaks of fell out in a ripe season, and a profitable opportunity; now all times are capable of that which follows, what this name imports, and what it imposeth. Our dear Redeemer having wedded the Church unto himself, and having given it an interest in his precious blood here, and a lively hope to possess his glory hereafter, it was meet that his Spouse should be called by his name, and then either from *Jesus*, or from *Christ*. *Jesus* He was called for his Divinity, for He that is *Man* could not save us from our sins, unless He were the offended Party as well as the Ransom, *God* and *Man*. *Christ* he was called from being *Man*, for he was anointed to execute the Offices of his Mediatorship in his humane nature: Now judg in your selves, whether we that are partakers of flesh and blood should have our nomination from his *Godhead*, or from his *Manhood* rather? only the *Jesuit*, some Divine creature, I warrant you, is not contented with the common name of *Christian*, but after much opposition of Courts of Parliament in France, or Consistories in Rome, he calls himself by the dear remembrance of the Epithet, in which our salvation is sealed unto us: But save us good Lord from such Saviours. What will suffice them whom the Royalty to be called a *Christian* will not suffice? *In quo omnium sublimium nominum communionem adipiscimur*, says *Nyssen*, whereby we have our share in all Titles that have sublimity in them, as he that holds the fastning links of a Chain in his finger draws on all the rest, to use the same *Fathers* Similitude. The Heathen that looked for the signification of the word in their own learning, and not in the Scriptures, surnamed us *Chrestiani*, à *Χρῆστος*, as you would say benign and gentle. So *Tertullian*: *Cum perperam Chrestianum a vobis pronunciat, de suavitate, vel benignitate compositum est*, when you mis your right name, and pronounce us *Chrestians*, it imports sweetness and benignity. It seems there was a placidness

De profes. Nom. Christi.

Apolog. c. 3.

17th Ind. No.
20th p. 42.

placidness and facility of nature in the Disciples, which was far from giving just offence, and won it self the affections of others. And is not much better than a jarring harshness, which is prone to discords and contentions? *The spirit of wisdom is courteous and humane, Wisd. vii. 23.* Yet this fell short of the true notation, *Χριστός*, who knows it not? is *unctus* The Anointed; not every Anointed, but *The Anointed*, as if it were written in capital letters, whom the old Testament in the same sense calls the *Messiah*, and the *Hellenists* *Χριστόν*; but *Caninius* says that the wrathful Jews, who will not own him for their *Messias*, call him not *Χριστόν*, but *ἡλεειμένον*, not *unctum*, but *delibutum*, as you would say, not anointed, but stained and besmeared: To whom I rejoyn *videbunt quem transfixerunt*, they shall see him whom they have pierced with their blasphemies.

Joh. 3. 34.

O *Χριστός*, the Anointed of the Lord, He is our Chief, from whom we derive our nomination; He was a King, as the *Psalms* stile him, *Yet have I set my King upon my holy hill of Sion*, and so anointed. He was a Priest, a Priest for ever after the Order of *Melchisedech*, and so anointed. He was a Prophet, that Prophet whom God promised to raise up to *Israel* among their Brethren, *Deutr. xviii.* and so anointed. *Ter Christus*, a triple anointed, a triple Christ, that sacred one to whom God giveth not the Spirit by measure, but he is anointed with the oil of gladness above his fellows, and so is an infinite Christ: from his superabundant unction we are replenished, of his fulness we have all received, some drops have trickled down from the head to the skirts, nay to the feet and ancles, to the lowest parts of the body: and by the power of his *Christhood* we are transformed to be *Christian*. Aptly hath *St. Bernard* ratified all this from that of *Solomon*, *Cant. ii. 3. Oleum effusum nomen tuum, Thy name is as ointment poured forth, therefore do the Virgins love thee.* *Christianus* then, to put good Greek into bad Latin, is all one with *Unctianus*, anointed with the sprinkling of water in Baptism for the remission of sins, and therefore Crism or Oil hath been applied as a significant Ceremony to the Infant baptized, not only abroad, but in our own Church, I mean since it was reformed. After this of Baptism follows the Unction of true Doctrine: *Ye have an unction from the holy one, and ye know all things, 1 Joh. ii. 20.* To these is added the Unction of Grace, that we may be a sweet savour of life unto life: and above all these, the blood of Christ is anointed upon the posts of our doors, that the Destroyer may pass by and spare us: and all these Lines meet in this one Center, to call us *Christian*. Is it not a grievous case, that this Name, so musical to the ear, so melodious to the heart, should be almost obscur'd to bring in another? *Catholick*, a word to be very well approved of, it finds more acceptance with some than *Christian*. These words of *St. Luke* in my Text are not more authentick with them, hardly so much, as those of *Pacianus*, *Christianus mihi nomen est, Catholicus cognomen; illud me nuncupat, istud ostendit; Christian is my name, Catholic my surname; the indignity is to distort this saying, as if Christian were general to every Schismatick and Sectary, and Catholic were appropriated to the Orthodox, abiding in the bosom of the true Church: Nay, some are so senseless to make the Apostles the Authors of such childish counsel, that because good and bad would invade the name of Christian, therefore the Disciples should call themselves Catholics for distinction sake: Why, list I pray you, he that can falsely say Christian is my name, can he not with as much impudency and falshood say, that Catholic is my surname? the word becomes the Creed most divinely, the holy Catholic Church? for what Church shall I adhere to? That which is for Time universal, from the preaching of Christ unto these dayes; that which is for Place universal, dispersed wheresoever the Faith of the Elect is received; that which is for Truth universal, believing all that the Prophets and Apostles have delivered, and whatsoever the Church hath ratified by its continual interpretation. But our fine Italian Wits have spun out another notion, that particular Church is Catholic which hath retained the pure Truth in all Ages since Christ, and never failed, from whence hath resulted that proud inclosure of *Roman Catholic*, an error not to be argued me thinks, but to be whooped at. I am sure Catholic, in their sense, is neither name nor surname of them that seek for peace. They pour it on as Vinegar, to make the wounds of the Church smart: The Name of Christian is the Sanctuary of Unity, and Oil to heal the wound; let that be our Badg then, which was the good Disciples, &c.*

But if you wear this Livery of Christ, what service will you do him? do you consider it unto what holiness you are engaged, if your Title be derived from so pure a Fountain? Now I am at the top of the spire, at that point of my Text which is

is nearer to Heaven than any other. It is well that we were Infants when we were first inrolled to be *Christians*; in those sucking days we did not feel the weight that was laid upon our shoulders: if we came with ripe years to Baptism, and with premeditated understanding, it would make us sink down when we put our foot into the waters, and tremble all over to bethink us, what heavenly part a *Christian* is to act upon the Earth, as if he were an *Angel incarnate*. *Alexander Severus* the Emperor, whose Mother *Mammaea* was a *Christian*, was saluted in the name of *Antoninus* by the Romans, a name which had been most auspicious in that Republick, By no means, says the Emperor, do not engage me to the necessity of that expectation, *Nomina insignia onerosa sunt*, illustrious names are burdensome, and I cannot satisfy that which is looked for from them: Alas but a trifle was looked for from an *Antoninus*, in comparison of that is looked for from a *Christian*: A few sins were esteemed no blemish in one of them; one sin, and unrepented of, shall be an everlasting woe to one of us: The similitude of a few Vertues made up a gallant Heathen, the defect of one Vertue degrades a Christian. In whom there is not meekness and mercies there's no print of Christ; in whom there is not humility there's no colour of Christ; in whom there is not perfect charity there is no agreement with Christ, *non potest esse concors cum Christo qui est discors cum Christiano*; he that doth not abrenunciate, and deny himself, he hath no part in Christ; for he that thinks his good works are estimable with Heaven, and looks to be saved by his own merits, *est latro* *Pe verb. A. insultans cruci Domini*, says St. *Austin*, he is the wicked Thief that insults over the Cross of Christ. He that hath Christ alwayes in his eye to follow him, in his heart to love him, in his faith to trust in him, in his works to glorifie him, he is *co Christus*, he shall communicate of his name here, and he shall be *coheir*, Co-heir with him in his Fathers Kingdom hereafter. St. *Austin* calls us Heirs in this World, by the usurpation of this Name, *sicut sunt haeredes nominis, ita sunt imitatores sanctitatis*, Christian thou art Heir of his Name, thou shalt do well therefore to be Executor of his Sanctity.

There are three things, as the same Father hath filed them together, with which our *Christendom* holds a secret antipathy, in his short book of true Religion, *Neque de ver. relig. in confusione Paganorum, neque in cecitate Iudeorum, neque in purgamentis Haeticorum* c. 15. *quaerenda est*; it is neither to be found in the confusion of Pagans, nor in the blindness of the Jews, nor in the filthiness of Hereticks. *Iustin Martyr* is well rejected by the great *Annalist*, for condescending to call all the Heathen *Christians*, *qui per totum orbem vixerunt*, who from the beginning of the World had instituted themselves by well guided reason. This can never be concocted with truth; for *Christianity* in the very essence is an explicit knowledge of the Son of God, that died for our sins, and rose again for our justification. Beside, *Gentilism* doth incorporate in it the worshipping of vain Gods, and how abhorrent is that to this Name? When the Roman Deputy urged *Polycarpus* to swear by the *Genius* of *Cesar*, his answer was no more but I am a Christian, a Negative to all Idolatry in that Affirmative. Secondly, Where there is *Judaism* there is no *Christianism*. He that hath relished the honey of the Gospel, says St. *Austin*, cannot endure the bitter waters of the Law; Circumcision hath a bitter acrimony in it to offend his taste, *nec hostiarum ferre cruorem valet, nec Sabbati observantiam custodire*; he will not offer the blood of Sacrifices, he will not keep the observation of the Sabbath. Let them note that who strive to have the entire *fourth Commandment* to be moral and perpetual. A strange refractariness in some men, that cannot endure to be *Christians* in Ceremonies, and yet are content to fall back to those beggarly Elements of *Moses*, and to be *Jews* in Ceremonies. Thirdly, The filthiness of Hereticks, either in Doctrine, or Life, it draws a dash through the Name of Christian, and blots it out. *No lie is of the truth, and he that denies that Jesus is the Christ, he is a liar, and an Antichrist*. *Jesus* is the name of the Person of our Lord, *Christ* is the name of his Office; now every Heresie claspeth either against his Person or his Office; and such a one doth so little merit to pass for a Christian, that he is published for an *Antichrist*. Or be it that you are undepraved in the truth, but most depraved in manners, there again you forfeit your interest in this spotless Name: For why call ye me Lord, Lord, and do not the things which I say, *Luk. vi. 46. Cum impiis homines sumus, sed non cum impiis Christiani sumus* I do not yield clearly to that, but rather thus. If we live as wicked men do, we are scarce men, but rather beasts; and they that are scarce men by reason of their sins, they are utterly lost, I am sure, for being Christians: O if you have not Christ within you, let your forehead blush that was sealed with his Cross without you.

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Lib. 1. cont.
Ep. Parm.
c. 7.

Sueton. in
Dom. sect. 10.

Gel. lib. 9.
c. 9.

Lib. 4. de
prov.

De Temp.
scr. 215.

How much better would it be for Hypocrites, that they had been Pagans that never abused this Name, than to have been outside Disciples, no further than the name, *dealbati nomine Christiano*, says St. *Austin*, not anointed with the oil of Christ, the unction of the Spirit, but parjeted over with the name of *Christian*, like whited walls. The *Athenians* forbad that any Bondman should be called by the name of *Harmodius* and *Aristogeiton*, men that had jeopardied their lives to free their Country from servitude; they held it dishonorable that those names that were devoted to the publick liberty should be polluted with servile contagion. *Domitian*, who was tyrannical in all his actions, put one *Metius*, a man of good condition, to death, for calling an inferior Vassal of his by the victorious name of *Hannibal*. The Title of *Philosopher*, O how the true Philosophers would storm when Caterpillars usurped it, that had no affinity with true Philosophy: it is a sickness, and a very fever to me, says one of them, *quod istiusmodi spurca animalia nomen usurpent sanctissimum*, that these unclean animals should steal such a sacred appellation. If these men were so tender to preserve Civil and *Academical* honors from defamation, will not God be much more incensed at *pseudo-Christians*, and say why dost thou take the name of my well-beloved Son upon thee to pollute it? *Quid est dignitas in indigno nisi ornamentum in luctu?* says *Salvian*; this glory with which you invest your selves shall be your utter shame: you blot this Name with whoredoms and oppressions here, therefore shall your names be blotted out of the book of life. My invention will not serve me to conclude this point better than St. *Austin* hath done, *Ut nomen Christianum non ad iudicium sed ad remedium habeamus, convertamus nos ad bona opera*, that we may assume this name as a sovereign remedy against the Devil, and not unto condemnation, let us bring forth works worthy of our Lord *Iesus Christ*, for whose sake we are called *Christians*.

Evagr. lib. 4.
c. 6.

Homil. 7. in
Matth.

And thou *Antioch* in the Land of *Syria*, art not the least among those places that were holy ground; thou wert like a new *Hierusalem* to us that are called *Gentiles*, for in thee the sound was first heard which filled the earth with thy Majesty; And the Disciples were called *Christians* first in *Antioch*. A place, not long after the first foundation of it, bruited abroad for much infelicity, so frequently was it shattered with strong Earthquakes; a place polluted with no small Idolatry, for *Apollo* had his Shrine, and *Diana* had hers within the Circuit of it. Of a sudden, when she was scandalous and forlorn, those evils and calamities were redrest, because God had a delight in a new Off-spring which was grown up within her walls, and all the Inhabitants of the Earth did look upon her, as a Star that was shot from Heaven. Now began all the honors, that the times would permit, to be heaped upon it. Some say, that this being the best City wherein the Gospel had got ground, St. *Peter* the chief Apostle was made the Bishop of it. To make no brable of it, lest I go beyond the allowance of my time, this is all I will say; if St. *Peter* were the Bishop of it, then *Ignatius* was but a bad remembrancer, that wrote so many Epistles, and never spake of it; then St. *Chrysostom* likewise, who was a famous Pulpit-man in that City, and made the best Sermons in *Antioch* that ever he made, he were much overseen that he should never call it to mind, in so many commemorations which he made concerning their dignity. This is surely upon Record, St. *Peter* afforded it his blessed presence, and so did St. *Paul* his likewise, a brave building of faith was erected there, when the Covering was laid upon two such Pillars. And a Bishoprick was founded there by those two great Apostles, whose succession was happy in painful Prelates, and constant Martyrs; all *Syria* was subject to it as the *Metropolis*; the *Arabick* Canons, which *Turrian* hath set forth as constituted by the great Council of *Nice*, say, that all the Churches in *Persia* obeyed it as a *Patriarchal See*. *Iustinian* the Emperor, because we had our best name imposed there, gave it a better name, and called it *Θεόπολις*, which is, being interpreted, the City of God. You may be sure their brave Presbyter St. *Chrysostom* hath often run over this string, and made musick upon it. In one place thus, If any contention for priority ariseth, you *Antiochians* may claim it before all the World, *illo scilicet privilegio vobis blandientes*, bearing up your selves upon that privilege, that you were the first fruits of them that are called *Christians*, this is your victory over your enemies, this is your *Dia-dem* above your friends.

What a pudder some would have made of it if they could have boasted of this Prerogative! O how the chief Pontif of Rome would have been hoisted up for an *Oecumeniacal Bishop*! And out of the word *Christian* what a flourish *Cardinal Bellarmine* would have made for an *Antichristian* Supremacy! God hath provided better things for

for us, than that we should not be pelted with such a paper Bullet. The *Antiochians* behaved themselves reverently and modestly, and did not abuse the Grace of God unto wantonness. They were not called *Christianissimi*, more Christian than their Brethren for this verbal priority. They did not arrogate *ἡγεμονίαν ἀρχόντιον*, the chief Patriarchical Primacy before all other Prelates, but were contented with the third rank to follow *Rome* and *Alexandria*. And in my slender opinion *Baronius* is never more to be commended in any thing, than for rendering the true reason of it. Says he in giving honorable place to the Bishops of *Alexandria* and *Antioch*, regard was had to follow the steps of the *Roman Magistrate*, and to settle Ecclesiastical Precedency just as he did distribute his principal Civil Dignities. Now among all the *Oriental Praefectures* the *Proconsul* of *Antioch* was the most chief and honorable; hence *Antioch* was established to be the *Oriental Metropolis*. But because the temporal glory of *Alexandria* was greater, and the chief *Roman Praefecture* of all others, called *Augustalis praefectura*, therefore though it was the younger Church in order of time, yet her Patriarch preceded *Antioch* in order of dignity. And if he had not wilfully shut his eyes against the light, would he not have subscribed, that this was the very cause that the Prelacy of *Rome* was preposed before them both; διὰ τὸ βραχύτερον τὴν πόλιν ἐκείνην, says *St. Chrysostom*, we yield it priority, because it is the chief Imperial City, or in *Baronius* his own language, *Ut ex politica dignitate auctior illustriorque fieret Ecclesiastica*, that the Ecclesiastical Dignity may become more ample and illustrious in the right of the Political. Well, to end all, *Antioch* had once the day, renowned for Orthodox Believers, for constant Martyrs, for innumerable Disciples, she contained 366 Parish Churches, says *Volateranus*; now her material buildings are for the most part erased down, her spiritual building quite vanished, and her streets are possessed with *Mahumetans*. You see that the Church is a removing Tabernacle, rolling about from Sea to Sea, from Land to Land. That Truth which shall never fail upon Earth, may fail in any particular Kingdom. The *Antiochians*, that were the first Christians, are become the last; God knows how the mystery of his vocation will work, that the last shall be first. Be not high-minded but fear, that fearing we may work with diligence; and believe with steadfastness, and suffer with patience, that we may be partakers of the first Resurrection in newness of life, and of the second Resurrection in the glorification of Soul and Body. AMEN.

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Commencement Sermon
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CAMBRIDGE.

ACTS XII. 23.

And immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the Ghost.



IF all *Cæsarea* was so attentive to hear *King Herod's* Eloquence, and how he did exalt himself above *God*: What is your alacrity, may I presume (*Dearly Beloved*) to give ear to this story and to *God's* vengeance how he did exalt himself above *Herod*? It might be suspected that *Cæsarea* the Region which was called by the name of *Caesar*, would be chiefly for the honour of the *King*, but now we are in the house of the *Lord*, and in his Temple doth every man speak of his honour, says the Prophet *David*. *St. Luke* hath occasioned the mention of two *Angels* in this Chapter, and they are both strikers. The first *Angel* is in the seventh verse, that smote *St. Peter* on the side, and roused him up from sleep; I wish that a good Spirit sent from *God* may now stir up your attentions. The second *Angel* is in my Text, that smote *King Herod* in the inward bowels: and believe it, such as was the sin of *Herod*, a presumptuous speaker, such is the sin of every careless and unprofitable hearer, that serves the vanity of his own imaginations in this holy place, and gives not *God* the glory. Is the *Lord* asleep think you because ye are drowzie? Are not his *Angels* heedful of their charge because your thoughts are wandering? Are you sure to come often to Church hereafter if you leave your affections at home to day? Nay, but though the present business be confined to an hour, so is not the vengeance of the *Lord*; for immediately the *Angel* smote him, because he gave not *God* the glory.

Every religious exercise should be too long by a *Preface*, I come therefore to set the Text in order, that I may proceed to the explication of the parts, and they are two: First, That *Herod* would not glorify *God*, indeed that is the bitter root out of which grew all these worms, he gave not *God* the glory. Secondly, That *God* was glorified in *Herod*, he was smitten of an *Angel*, eaten of *Vermine*, and gave up the Ghost. *Herod*, says *St. Chrysostom*, gave not *God* the glory two ways: 1. Διὰ τὴν μεγαλυνομένην. his mouth spake proud things before the people. 2. Διὰ τὴν κολασμένην, he suffered the people to speak proud things as if he were equal with *God*, and did not rebuke them. Wherefore *God* was glorified in *Herod* four ways: 1. That *tantus periiit*, the Ruler, the Prince of the people, he was smitten. 2. *A tanto periiit*, no less than a mighty *Angel* smote him. 3. *Tantus tam repente*, immediately he was smitten. 4. *Tantus tam luctuosè*, he was eaten of worms, and gave up the Ghost. Did not the *Lord* shew great glory in plucking down the mighty? He was smitten. Is not his arm exalted, when the *Angels* are his Ministers? An *Angel* smote him. Shall not his wrath be terrible when it consumes in the twinkling of an eye? Immediately he was smitten. Lastly, How weak is man in his sight, even as a bulrush in the field? All the beasts are his Army, and the vilest creatures, if he send them forth, are strong as

as Lions; the Worms did eat up this *Galilean*, and he gave up the Ghost. As the man said in the Gospel, *Mat. xvii.* *That his child fell often into the water, and often into the fire,* two merciless Elements, and very dangerous. So *Herod* in the first part of the Text fell in *aquas tumoris*, into the swelling waters of pride; and in the second part in *ignem terroris*, into the fire of vengeance and castigation.

The offence is to be offered to the first consideration, *he gave not God the glory.* There is a satiety of all things, and to exceed a just proportion, even in that which is good, it is blameful and vicious, too much justice is rigour, too much temperance is diseaseful, too much love is troublesome: But to give God the glory, it is a duty unto which we are bound with an infinite devotion, if it were possible, even as *He is infinite*, so that we cannot fill up the measure, much less are we able to exceed it. Wherefore if God gave Children by seventies, as he did to *Ahab*, he asked but the *first born*, who was consecrated to his service: every hour of time that we live is his benevolence, yet the Law is our remembrancer only to keep the *Sabbath day*; the Earth is the *Lords*, and all that therein is, and yet his portion is but the *tenth* of the field: but of *his glory* he hath parted no stakes to the Sons of men; it is his own entirely, *non dabo*, never ask him for a share, he will not part with it. As his Ark did never thrive at *Asdod*, nor at *Ekron*, but only when it was returned to *Israel*; so let not the strength of the mighty, nor the wisdom of the prudent be magnified; glory will never thrive but when it is returned to the God of *Israel*, and *Dagon* shall fall down before the Ark of his Majesty. *Themistocles*, demanding Tribute of the men of *Andria*, told them that he had brought two powerful Advocates to plead his cause, *Suadam & Vim*; Persuasion if they pleased, Violence if they refused. The self-same two Apparitors go before the glory of the most high, Exhortation, and Confusion. Doth it like you to bless his name? So God is glorified by the devotion of his Creature; Doth it like you to exalt your self with *Ero similis altissimo*? Then you shall be brought down, and he will be honoured in your confusion. He that swells to the greatest in this world shall be called the least in the Kingdom of heaven, *Et fortasse ideo non erit in regno celorum ubi nisi magni esse non possunt*, says *St. Austin*. And to be threatned to be little in Gods Kingdom is to loose it for ever, whereas every one must be great who shall be rewarded with that immortality.

When the Heathen traduced the Christians, that they debased their Emperour, and made him less than the God of heaven. Know you not, says *Tertullian*, that this is the eminency of your Emperour to be less than God? *Imperator ideo magnus est, quia celo minor est.* And as the Orator perswaded *Cesar*, *Dum Pompeii statuas ornat, suas erigit*; While he took care to adorn *Pompeys* Statues he did advance his own; so we build our selves a Throne by falling down low before the footstool of the Lord, and the hands which are lifted up to praise him shall one day stand at the right hand of his Majesty. Somewhat was in it, but the Heathen knew not what it was, they called it abusively, *τὸ φθονερὸν θεῶν*, or *νέμεσις*, that every thing which grew too tall was thunder-blasted, and that great fortunes when they came to excess, did end in some shameful ruine. Wherefore the wise Historian said of *Poppaeus Sabinus*, that when divers Senators were cut short, he lived secure in the reign of three Tyrants, *Quod par negotiis neque supra habebatur*, he was fit for the business he undertook, and not too great for it. *St. Chrysostom* observes it among *St. Pauls* Salutations to the Romans, that no man was saluted by the name of honour, as Lord and Master, and the like, but *Andronicus* his fellow-prisoner, *Amplius* his beloved, *Epanetus* his well beloved, these were Titles in which the Saints delighted, expressing their glory to be the union of charity in the holy Spirit.

As *Virgil* says of his Bees, that they are full of stomach and revenge, and that one Hive will fight cruelly against another, *Atque hac certamina tanta pulveris exigui jactu compressa quiescunt*; Cast a little dust into the air and the fray is parted: So when the pride of man hath set up sails, and swells with vain opinion, *Pulveris exigui jactu*, methinks the casting of a little dust should pluck down our stomach, the base mould of which our flesh is made. *Tolle jactantiam, & quid sunt homines nisi homines?* says *St. Austin*; Set aside this corrupt leaven of ostentation, and all men are but men, as naked in their pomp as when they were born, or when they shall be buried. It was pride that dethroned the bad Angels, and it is that makes man stubborn against the Law, and refractory against faith: hence it passeth currently to be the root of evil: Yet Covetousness also, as if there were emulation among Vices, is taxed by *St. Paul* for the root of all evil, setting the soul to be a Vassal to the

1 Sam. 5.

Plut. in vita Them.

Isa. 14.

1. Ser. Domini in monte.

In Apolog. &c.

Plut. in vita Cesar.

Tacitus.

Hom. penult. in Rom.

4 Libro Georg.

Civ. Dei. l. 5. c. 16.

the love of the world and deceitful riches. This Controversie coming before the Schoolmen to be decided, this is the judgment of *Aquinas*. These two parts are in the nature of sin, *Aversio à bono incommutabili*, a departure from the love of the Creator, and *Conversio ad bonum commutabile*, an inclination to the love of the Creature. In the inclination to the transitory good, Covetousness is the root of all evil, in the departure from the chief good, Pride is the root and matter of all evil; that as the *Egyptians* at the burial of the dead were wont to tear out the dead mans belly, and to cry over it, *Thou wert it that killedst this man*: so if we would dissect out Pride from the rest of our vices, we might more justly make that investive over it, *Thou wert the fall of Man, and the ruin of evil Angels*. The Devil would lead our Saviour into the Wilderness; little manners to go before his Maker. *Sequitur superbos ultor*, says the Poet, but it is with punishment. The Adulterer is a sinner in secret, the Covetous commits Idolatry in his Cabinet, the Slanderer is like *Pesilence* that flieth by night; *alia vitia fugiunt à Deo, sola superbia se opponit*, other vices are afraid and keep out of the way, only Pride spurs on like *Balaam* upon his Ass when God and his angry Angel stand before him.

Horat.

Alef. p. 2.

q. 136. in 5.

Eiel. p. 2.

q. 6.

Now there are four ways, as the Schoolmen make the account, whereby this daring vice of Pride doth diminish from that which should be given to Gods glory. 1. *Cum homo existimat à se habere bonum quod habet*: A sin no less ungrateful than presumptuous, to enjoy wit, and art, and memory, and the blessings of the best Portion, but the founders name to be quite lost, and God forgotten: when the Romans began to insult over the world, well, says one, if every Country had their own, which they have seized upon by violence and robbery, *ad casas reducerentur*, they would have nothing left them but their Shepherds Cottages. But should God have all his own restored unto him which we have received, what should I say? *Ad casas reduceremur*? our strength, our honor, wisdom and eloquence, all must be returned; nay, we should not have so much left as the Cottage of our Body: for we had it from the Lord: every thing that renowns us, that feeds us, that preserves us, is but *mica sub mensa*, a crum that falls from our Masters Table. Did not the Egyptians make themselves fools in their Philosophy, that thought their Country was not the clearer for the Sun and Stars, but that the Sun and the Stars sucked up sweet vapours from their Rivers, and were the clearer for their Country; so abominable are they in the pride of their hearts, who think they did not receive the spirit of Prayer, and the gift of Faith, and the peace of a good conscience from Heaven, but that they do pay Prayers, and Alms, and Charity to Heaven which they never received.

Secondly, Violence is done to Gods glory, *cum desuper datam credunt, sed pro suis se accepisse meritis*; when conscience will acknowledg that God doth give all, but arrogancy will infer that man deserves all. The grace of our Lord Jesus Christ, the free Gift of God the Father, the Unction of the Holy Spirit are turned quite aside like a river from his own true channel, when it falls into such a Soil that thinks it deserves it. As the Jews said unto our Saviour on the other side of *Genesareth*, *Rabbi, quà huc venisti?* Master, how camest thou hither; so let us say to Sanctification, *quà huc venisti?* We did not shew the way with Palms, neither did we lift up the Gates, there was no entrance which our merits could prepare for sanctification, not by our ears which are profane, not by our mouths which are blasphemous; and as our Saviour said, *If thy right eye offend thee pluck it out and cast it from thee*, so in another sense I may say, if thy right eye do not offend thee, if any part of thy body usurps that it is not sinful, cut it off, and cast it from thee. When good works sue to be called merits, they are like the ambitious men of the World, that spend their whole Revenue to buy some gaudy Title of Honour, and when they have it, they want substance to maintain it. *Vitia Cetera in peccatis, superbia etiam in recte factis estimanda est*, says St. Austin; Compute your vices amongst sins which do transgress the Law; compute Pride to be the mischief which doth transgress against your vertue. As *Eleazar* in the *Macchabees* slew the Elephant, and was renowned for his valour; but the Carcass of the beast fell upon him, and oppressed him to death; so the very virtues which proud men commit crush themselves into ruine, like the corps of the Elephant: and be assured, that he who subscribes merit to the Gifts of God, is not the man that gives God the glory.

Ep. 56.

The third Transgression is, *cum despectis ceteris singulariter appetunt videri quod habent*, a lofty stomach that will seem to be no less than *inter viburna cupressus*, to be conspicuous and have no equals, and like *Saul* higher by the head than any other Israelite.

Israelite. Upon the Prayer of the Prophet *David*, Deliver me from the horns of the Unicorns, in *Unicornibus superbi intelliguntur*, says *St. Austin*, qui soli capiunt eminere. Ep. 200. The proud man is deciphered by that single horn of the Unicorn, who would be solitary in all Gods Graces, and without a Companion: Whereas the Congregation of the Militant Church is compared to a Field of Wheat, where all the ears of the Field are of an equal growth, and if any stalk over-top the rest it is lank and without fructification. Brethren, they that are not contented to be *ισόθετοι*, equal with the common condition of men, shall never be *ισόαγγελοι* equal with the glorious condition of Angels, and he that despiseth the Gifts of God in his fellow Servants, be assured he is not the man that gives God the glory.

Fourthly, There is one feather more in the tail of pride, and full as long as the rest, *cum jactant se habere quod non habent*, when they arrogate to themselves that which indeed they have not. Christ hath said we cannot add one cubit to our stature, no nor make one hair of our head black or white: Why do ye practise it then, O ye gaudy Beauties, to bring that about which Christ told you was impossible? Why did God say we are but dust, if we attempt to outface his judgment, and make our selves as beautiful as the Pearls of the Sea, or the Gold of the Mountains can set us out? Why did the Prophet say we do all speak vanity to our neighbour, if it be death unto our neighbour to call us liars? I have seen books of Meditations whose subject was to let all men know that they are vain, and sinful, and ignorant, and yet the very Title should confute all the Doctrin of the Book, a flattering Preface to some great man of *most vertuous*, and *most religious*. Presume not to take false Titles upon you, as *Herod* encroached upon the name of God himself, you are puffed up, you are canonized, yet we give not God the glory.

But that we may strike upon him a little, whom the Angel hath smote before us, upon the pride of *Herod*, it is a Monster that riseth up into two heads by *St. Chrysostom's* observation; ἡ μέγανυτορία, ἡ πολυαυτία, in the tongue actively, in the ear passively, 1. a tongue full of vain and insolent speech. 2. an ear obnoxious to the flattery of the people. Of both them in their order, and for your edification.

It was *Epaminondas* his praise, that he seldom met with a man that knew more than himself, or spake less: and so the least doers inch out their poor works with much talk, and publication. We have stories, and we have conjectures, that *Herods* Oration did chiefly tend to put the terror of his Majesty upon the poor fearful men of *Casarea*, and to amplify his own clemency, when he had received them into favour. Did this deserve to be blown with a trumpet in a publick Solemnity? As the artificial prospective to the eye, so is the tongue unto the ear, an hollow instrument to make every thing seem bigger and fairer than it is. The Beasts, the Birds, the Serpents may be sooner tamed, says *St. James*, than the tongue of man. Some are said in Scripture to *whet their tongues like a sword*, they are the Apostles *Jam. 3*: Beasts: some have exalted their tongues above heaven, they are unclean birds: some have the poison of Asps under their lips, and they are Serpents. Yea but worse than these head-strong creatures is the tongue of man; *bestiis ferocitate, volucris levitate, serpentibus virulentiâ præcellit*; fiercer than the Beasts, more fitting than the Birds, more poisonous than the Serpents: It is a member of the body that can taste every thing but it self, and knows how all things relish, but its own pride and bitterness. How often trips it in swearing? in boasting above measure, in pride most lofty, in anger furious, in perjuries blasphemous, in curses bitter, in vain talking never quiet, as glib as honey in hypocrisie, suttie in lying, smooth in deceiving, impudent in flattery. How will you excuse all this, Beloved, before the judgment of God? Can you say that these things come from the wickedness of your flesh? Or from the Law of our Members that cannot be resisted? God will never be answered with this excuse: Heaven knows that all these iniquities of a slippery tongue come from nothing but evil custom. Nothing was so scorched in Hell as the proud tongue of *Dives*, which had insulted over *Lazarus*, and like an uncharitable member it spake only for it self to be cooled with water.

And as we are taught from hence to set a watch before our lips, not ἔρκος ὀδόντων, *Hoc erus*, the hedg of our teeth, but to empale it about with lowliness and humility: so in the second place let us learn from *Herods* example to circumcise our ears, to renounce the flatteries of evil men, for he suffered them to beatifie his eloquence, to cry out it was the voice of God, and he perished miserably that gave not God the glory. The *Tyrians* and *Sidonians* had done a trespass against *Herod* before, and all this Solemnity was kept that they might be reconciled to his mercy: but what offence could

could they commit before so great as this open flattery? And shall *Herod* be pacified with them for adding a greater evil to their former injury? It is a policy of evil Magistrates, says *Pliny*, that they take delight to make evil Subjects, *patientiores servitutis arbitrantur, quos non deceret esse nisi servos*, for such men will submit themselves to all baseness, who deserve no better life by their condition than slavery: here were such exclamations, such outcries in the praise of *Herod*, that we had never known his insolencies and his faults, unless *St. Luke* by the motion of the Holy Ghost, had made a true relation of the story: *ὁν ἔθνους ὁλόκληρον ἐθελοτεύσε τῶτον ἔτος διέτιναι*, but though all men dissembled with their double tongue, here's one *Michaiab* left, one *Evangelist* that will defame him, and deal plainly, that he gave not God the glory.

The French Proverb says, that the boiling pot doth discover the little pea which is in the bottom of it, and the applause of a little vain glory doth discover the disposition of the mind of man, more than any other passion; *tum qualis quisque sit scies si quemadmodum laudetur aspexeris*, the gravity or fickleness of mans spirit may easily be gueſt at, as you shall see him digest some publick praise and acclamation: as you may see in *Herod*, he came into *Cesarea* with the Majesty of a King, the People gave him the Divinity of a God, but the *φιλοτιμία* the itch of praise made him lower than a Servant: *Nocet laus si non rerum cupiditatem facit sed sui*, says *Seneca*, glory is the fire that kindles vertue, when it provokes vertue to good achievements, but when glory begets nothing but the desire of glory, it is but childish popularity: Therefore of tame Beasts none rends so much, or makes such a waste in a well-affected mind as a Flatterer. *Si gulam & ventrem ab inquinamentis liberamus quanto magis augustiora nostra, oculos & aures*, says *Tertullian*: a pretty absurdity indeed, not to suffer a crum in our drink, or a mite in our meat to go down our throat, and so into the very droff, as *Christ* calls it: but if an immodest spectacle, if a dangerous flattery be presented, our more curious senses are never watched, but our eyes wink not, and our ears are opened.

All flattery is the corruption of true glory, but to flatter any man in his vices is a sacrilege against vertue. *Plato* spent but few words in the praise of any man while he was living; *ὡς φύσει ἐμμετάβολον ζῶον*, for by nature we are prone to change from better to worse; there was more reason in his Philosophy than in their Christianity that lick the deformities of other mens actions, and feature their unshapen whelps as if they were beautiful. It is a note of a Reprobate, that he speaketh good of the covetous whom God abhorreth. How can this man be good, says *Licurgus* of *Charilaus*, *ὅς ἔτε τοῖς πονηροῖς χαλεπὸς*, who is not rough and sharp with those that are vicious? Such glozing tongues, says *St. Austin*, that commend other mens faults, are like the dogs that lapt in *Lazarus* his sores. But if flattery tickle the tongue of the Sycophant that it cannot keep in, have the young Courtiers none to infect but *Rehoboam*? If *Uriah* the Priest have a fancy to Idolatry, is there none to be corrupted but *Abaz* the King of *Judah*? If men have such levity that praise and glory will transport them, was there none to be abused but *Herod*? A Democracy is not a greater enemy to the honour, nor a Jesuit to the life of a King, than is a Flatterer to his prosperity; *ὃ τῶν ἀδούλων, ἀλλὰ μεγάλων ὀλέθμια*, says *Plutarch*, as we use to say, that the Gout is the rich mans disease, so Flattery is the corruption of the Great and Honorable. As by the Ordinance of our Church we give one day to the Honour of a Saints Name, and no more; so the Romans to claw their Governors, stiled a whole Month by the name of an Emperor, as if one proud Pagan had been worth thirty humble Christians: Like *Asahel*, it pursues none but *Abner* the Captain of the Host, *Volscientem petit, in solo Volsciente moratur*, turn to the right hand, or to the left, says *Abner*, & apprehende unum de adolescentibus, fasten upon any of my Servants, and take his spoils. But that would not serve, *Abner* is the mark he shot at. *Qui fontem corrumpunt, non ab acervo sed à semente furantur*, ungracious practicers, while they corrupt the fountain, the Prince of the People, they do not filch from our Stack, or from our Barns, but from our Seed Corn it self, which is double thievery.

Flattery, you see, is the adulterating of vertue it self, to flatter vice is to promote Satans Kingdom, to flatter Princes is to destroy their Kingdoms, to flatter Princes, as the *Sidonians* did *Herod*, *Voces Dei non hominū, the voice of God and not of man*, is to pluck down Gods Kingdom: as *David* said of the raging of the Sea, that it lifted up the Ship to heaven, to bring it down again unto the deep; so such blasphemous flattery lifts you up like the top of *Corazin* unto heaven, to cast you headlong into hell. The *Asbenians* who were but Gentiles at the wisest, could not endure such injury

injury to be offered *Deo ignoto*, to the God whom they knew not, but put *Timagoras* their Ambassador to death, *quod regem Persarum tanquam Deum sanctasset*, because he adored the King of Persia like a God. I pray you what mark of a God was in Herod, that he was thus exalted? He was nothing less than a God for speaking eloquently; the holy Scripture is written *stylo piscatorio*, in the humble stile of Fishermen: nothing less than a God for suffering *Blastus* of his Chamber, to be corrupted and bribed by the *Sidonians* to win his favour: nothing less than a God for being so gracious with the multitude: *πανταχὺς ὁσιος τῶν ἰσχυρῶν ἑδραὺς ἐλευθερός*, alas, put it to the hair-brain'd multitude to make a God, and the first that ever they made was a Calf in *Horeb*: and I cannot perceive that they made any better of Herod. Finally, nothing less than a God, that could not discern how unworthy they were to be reconciled to man, who were sacrilegious against God.

Constantius the Emperor pretending that he would lessen the Train that followed him, offered this condition; they that would stay with him should forsake *Christianity*, and worship Idols, and let the rest depart. But upon the trial what did the Emperor? discard all those that sacrificed to Idols, and retained those that did not shrink from the true Religion, supposing that they would prove most disloyal to him, who had abandoned their faith to God. And as *Constantius* punished his Servants, so *Canutus*, one of our own Princes, punished himself, to expiate the flattery of his followers. Upon some good success, no voice was heard among his People, but that he was a God; and that shall be tried presently, says *Canutus*, and sitting by the Sea-shore commanded that the waves should not touch him; but the water coming to the soles of his feet, He, says the King, how you have abused me, the man whom you call a God cannot keep his feet dry upon the Sea-shore: so turning to the Palace of *Winchester*, took off his Crown of Gold, and putting it upon our Saviours Image, never wore it more upon his own head. *I have said ye are Gods*, Mark, Beloved, *I have said it* to honour you, but you must not say so to honour your selves, no nor suffer your hangers-on to say so for you. Psal. 82.

I will shut up this point with *Rupertus* his Meditation; what an easie thing it is to dazzle the eyes of men with outward appearances: If there were, says he, such a shout given to Herod being clad in a Royal Robe, what applause will be given to *Antichrist* being clad in Gold and Silver, and shining with Miracles? We know the applause too well: we hear what Titles the *Romanists* have given to their mighty Prelate, whose height is sixty cubits above the Church, and his breadth six cubits broader than the Kings that are under him. Our ears tingle at the Acclamations. What is it to say the Pope cannot erre? Is not that the voice of God, and not of Man? What is it to say his power to forgive sins is more than instrumental? Is not that the voice of God, and not of Man? What is it to say that his Excommunication can dethrone the Lords Anointed? Is not that the voice of God, and not of Man? who said *Eritis sicut Dii*, you shall be like unto Gods! the Devil do ye think? Gen. iii. Well guest, but it is a Canonist that saluteth John the XXII. as the Devil did Adam and Eve, Our Lord God the Pope, as you may find in the *Extravagancies*: I will not name him, the man is known, whose Essay in the Popes defence is very famous, that he desired to be at Rome to see him, who is said to exalt himself above God, cast down in confession at the feet of a poor Penitentiary: very good. I have seen Wrestlers crouch to the ground, that they might throw their adversaries beneath them, and get the glory; so this great *Colossus* coucheth himself at the feet of his Confessor, that he may trip up all the World, and make them Vassals to Confession. So much may be said of their Pride, which the whole World begins to hiss at, that, without violence done to charity, we may rightly suspect their humility. Awake for shame, and remember how lowly he was. that St. Peter, whom you glory to be the top of your Succession. Brethren, he that will be more than a Man, may not we suspect him to be St. Johns Beast? He that will be more than a sinful Man, may we not justly tax him to be the Man of Sin? And so I pass from the first general part, how Herod gave not God the glory, and come to shew you how God did get himself glory out of Herod. Immediately the Angel, &c.

He was smitten, I told you that was the first Emphasis of the four. For since August de Herod would be as great as God, I will give him precedency so far that his Destruction shall be handled first, and then the Vengeance of the Angel. He was smitten. *Agone Christiano*. *Aliud est facere quod lex jubet, aliud pati quod lex jubet*, says St. Austin: The obedience of the Law was violated, but the castigation of the Law cannot be avoided. *Matchiavel* among his irreligious Principles, says that all the credit of great Enterprises

Lib. de
Speculac.

prizes depends upon success, for if *Cæsar* had miscarried in his Civil Wars, his infamy had been more odious than *Catalines*: *Potentes potenter cadunt*, mighty sinners run into mighty destructions: and such conspicuous offenders as *Herod* was, leave themselves as an Ensign on a Hill, and as a Beacon upon the top of a Mountain, says the Prophet *Isaiah*. Where is his Eloquence now? Where is his costly Garment to make him gorgeous to be gazed upon in his publick Oration? Where is the outcry of the *Sidonians* that Canonized his Tongue for the Voice of a God? The Jealousie of the Lord was kindled like a pile of Brimstone which would not suffer a petty God to stand before him. As *Tertullian* said of the Idolatrous *Tragicians* in his time who dedicated their sports to the Gods of the Heathen, Do not now flock unto them, Christian Brethren, says the Father, you shall hear them hereafter tear their voice in Hell, when you shall sit in the joyes of Paradise. *Tunc magis tragædi audiendi, magis scilicet vocales in suâ propria calamitate.* So we shall hear this rare speaker hereafter, whether he can perswade *Father Abraham* to give him a drop of water to cool his tongue.

Joseph. l. 19.
Euseb lib. 2.
c. 10. Eccles.
hystor.

One thought he had given good counsel to the *Athenians* when *Alexander* the Great, stomach'd at ther City for denying him the title of a God, *Cavete ne dum cælos custodiatis terram amittatis*; Take heed lest you forfeit your own possession of the earth for denying him the possession of heaven. But the *Sidonians* gave *Herod* so much of heaven, that they lost him all the earth, but a Grave, little more than a span long, for his burial. *St. Chrysostome* his question is very material upon this place, why the people giving the first offence, yet *Herod* is punished, and the principal Malefactors, to see to, acquitted. The reasons are so many, that I must lay them down without much enlargement.

First, *Ἀσεβέσσαν πολιτείαν ἐκ ἀπετρίψατο.* *Josephus* gives the reason, He should have reprov'd and abhorred, he should have stopt his ears at their flatteries. He should have thrown off his Crown, and cast dust upon his head; he should have rent his spangled Garment, as *St. Paul* did at *Lystra*, when they provided Garlands, and Sacrifices, and God-like entertainment. Woe will be to thousands in our Church, especially to Magistrates and Prelates, that suffer so many unfavoury words to fly about their ears and not reprove them. Why should your silken perfumed sinner talk ribauldry fit for brothels and I forbear to chide him? Why should I suffer pestilent men to profane the Scripture, and I a Minister of Christ stand by as if I were chop-faln? A Swearer, if his greatness be not in the reach of my tongue, shall see in my face that he hath no place in my heart. *Be wise then O ye Rulers of the earth.* You must either be nursing Fathers to Gods Church, or else Enemies, there is no mean. Out of the strong came sweetness, as it is in *Samsons* Riddle, *Honey out of the belly of the Lion*; that is, the happiness of the Church issued from the protection of godly Princes. The *Jesuits* that say their charge is only to look to the Second Table, and not to exceed negotiation of temporal affairs, wish them no better death than *Herod* had, who reprov'd not the People, and immediately the Angel, &c.

In Sympos.

Secondly, God will take a more exact account of great mens actions than of the Vulgar multitude, because their lives are conspicuous and exemplary, and as it was said of his Anointed Christ, So we may say of his Anointed Kings, *He that is lifted up draws all men after him.* Woe be to the Governours who mislead the people that are under them. As the Flood of waters in the time of *Noah* was fifteen Cubits higher than the tallest Mountains, so the wrath of the Lord doth especially overtop the Mountains, and his voice delighteth to shake the Cedars of *Libanus*. *Ἰτε νύτῃν, Ἰτε τὴν ἐκείνων,* &c. says *Plutarch*. Among Mariners not one that dies a quiet death among ten, but among evil Kings not one among ten thousand. As their life is infectious unto many, so is their doom dreadful unto many, and that is the second reason why he was smitten.

Thirdly, The people were not altogether free from chastisement, I am sure not free from terrour in *Herods* castigation. Look now upon him that was your Idol, look ye *Sidonians* upon the empty cloud which you did blow into the air, nay, above the heavens with the breath of your mouth. How is it vanished, and come to nothing? Imagine Beloved with what astonishment the whole Assembly was dissolved, if their Consciences were not as full of Worms as *Herod's* body.

Fourthly, Says *St. Chrysostom*, *ἐκείνους ἀφίεις, ἀπὸ τῶν κερδαίνων.* To enlarge the Fathers meaning, Clemency and Justice when they meet together attend how they may punish few, and save many, *Ut pœna ad paucos, metus ad omnes perveniret.* Wherefore judge

judge in your own reason, if *Herod* had been spared, and a great Assembly punished, they all were sure to perish, he perchance might be amended; but if *Herod* suffer the Malediction, one man feels the smart, and the whole Assembly may repent and be saved.

Fifthly and lastly, *ὃ γὰρ νῦν τῆς κατὰ θεὸν ὁμοθυμαδὸν* says the same *Father*. Let the Rabble go home in peace for this time, they were not all white for harvest upon that day, but behold the end. Where is *Cæsarea* now? Or who almost knows the *Sidonian*? They have learnt to know by dear experience that Thunder and Judgment is the Voice of *God*, and not an Eloquent Oration.

The Sum and Doctrine of this Point is thus much. First, It is dangerous for a Magistrate; it is certain Judgment for men whom *God* hath blessed with honourable and plentiful fortunes to defile themselves with scandalous vices. You have Plenty in your Houses: What need you to be unjust? Your State is able to subsist by it self: What need you to flatter? You may have Families, and Wives, and Children: Why should you be Adulterers? Your Provision is not scanty: Why do you eat and drink in excess, as if they were things which you had not daily? It is not for *Princes* to drink Wine, that is, not unto Drunkenness, says the Prophecie of *Lemuel* which his Mother taught him. *A nullo periculo fortuna principum longius abest quam ab humilitate.* The worst thing which happens to a magnificent life is that it is not obnoxious unto humility. Secondly, It is no less dangerous when a whole Kingdom, and City, or any collected multitude set their face against heaven; Judgment may seem to have forgot them, as these *Sidonians* departed safely in my Text, but in time the *Lord* will root out such a Nation. Well then, when the flattering Assembly had deserved a vengeance, *Herod* only carries it to his grave. What shall I say? As the Child that threw a stick at the dog, which barked at him, and hit his Mother-in-law who had long afflicted him, *ἐγὼ ἔταψα δὲ κακῶς, I meant the Dog, but it is well as it is*, says the Child; so that *Princes* may see they have no privilege to be flattered, whatsoever the People deserved. *Gods* judgment fell not amiss upon *Herod*, and he was smitten, *Tantus perit*, the second thing follows, *Tantus à tanto*, he was smitten by an *Angel of the Lord*.

Plin. Paneg.

If these men says *Moses* concerning *Core*, *Dathan*, and *Abiram*, *If these men die the common death of all men, if they be visited after the visitation of all men, then the Lord hath not sent me.* Strange Wickednesses procure strange kinds of Death. If the Earth will not avenge them, the *Angel of the Lord* will come down and fight. Do the Trees of Paradise deserve to have a *Cherubin* set before them with a flaming Sword? And shall not all the Host of heaven stand about the Majesty of the *Most High*, and see the honour of his name preserved? But there is a controversy, whether this *Angel* were not one of the evil Spirits now commanded to inflict a disease upon *Herods* bowels: For say they, it were as great a torture for the *Devil* to punish *Herod* for Pride, as for *Herod* to suffer it, because it calls their own sin to remembrance, for which they are fettered in chains of darkness. And *Josephus* gave the occasion to this opinion, augmenting the story of *Herods* death with this circumstance, that an Owl at this very moment perched upon the silken strings of his Canopy, which the King took to be a Presage of his death, and was no doubt a tenour substituted by *Satan*. *ὅπως ἐνὶ μεσότητι κακῶς*, As *Homer* says, a Bird of fatal Prediction; and such a one is said to have affronted *Innocent* the Third as he was declaring his own Title in the Council of *Lateran*. For my part I am not averse to believe *Josephus* in this part of the Story, because in all other points he doth follow the *Evangelist*. And the sight of some uncouth Creature is able to put an evil Conscience into a perplexity worse than death. Every thing is dismal to a guilty mind, like *Archimedes* his Engines, dreadful to the *Romans*, if a Timber-log, or Cable-rope did but shew it self upon the Walls of *Syracusa*. But though the relation of the Owl be true, the Spirit of *God* would not mention it in holy Scripture, lest it should encrease our ignorance, who are superstitious, to be afraid of the crossings and apparitions of beasts, and such other casualties.

Iliad. ω.

Plut. in vit. Marcell.

Let it be then that this evil Vision affrighted *Herod*, yet it is more likely that the *Angel* was one of the blessed which smote him that he died. For although the good *Angels* are sometimes called evil ones *ab effectu*, as the *Psalmist* says of the *Israelites*, that *God* sent evil *Angels* among them, yet the unclean Spirits are never stiled by this honourable compellation, to be called the *Angels of the Lord*. And give me leave to please my self a little in this conjecture; *God* would not permit vengeance of death to be executed against a King by any power inferiour to an *Angel of light*.

It is the privilege of their Unction, their immediate subjection to God alone, which exempts them from the hand of all other authority, yea, from the fury of infernal Spirits. Wherefore the Jesuits own tender conscience, which is as soft as Flint, dare not say that a King is obnoxious to death, till some unnatural Sentence of deposition go before. Which resembles methinks the very first passage in *Aristophanes*, You dare not strike me, says *Charion* the Servant, having a Crown upon my head; *μὴ δὲ ἄλλ' ἀφελὼν τὸν στεφανὸν*, says his Master, I will first take your Crown from you; so first the Jesuits lay down rules of Arts to depose Princes, and then their Devil ships say that you may use them as you will. Well, though Herod deserved the worst of all the Royal Order, yet neither the hand of man, nor the fury of Satan could do him hurt, but immediately the Angel, &c.

Com in 2 lib.
Sam. cap. ult

Brethren, you see my Text speaks of a smiting Angel. An Angel smote the first-born of Pharaoh; an Angel made an exceeding slaughter in the Host of Sennacharib. An Angel brandished a Sword before David when seventy thousand died of the Pestilence. Conceive not of these things as if an Angel had a Sword of Steel, or offered any visible violence *per contactum*, but as *Abulensis* says, the Angel did apply some pestilent noisomness to the air, which in a moment entred into their bowels, and destroyed their Vitals. Beloved, the holy Angels seem as it were desirous, and ambitious to avenge Gods glory against the pride of Herod. Indeed, there is so little zeal in his cause now adays, so few do stir in it, as if to this hour we left all to them, and expected Angels. Nay, rather as if we thought of neither God nor Angel. Where is the Courage of Phinehas? Where is the Zeal of Elias? Where is the Voice of John the Baptist? Where is the Sword that is not lent in vain unto the Magistrate? The lean Cattel it may be shall go to the Shambles, but Amalek and the fat ones are your prey, and your Sacrifice. *Ecquid tinnit Dolabella?* Then no man cuts him off though he give not God the glory. The world is grown as unconscionable as that heathen man, who said, *He had rather heaven should lose a Star from the Firmament than himself to lose an heifer from his flocks of Cattel*: So we are more tender of our own reputation, than to maintain his glory by whom Kings reign, and by whom we hope to reign as Kings in glory. The Noble Descent of our Ancestors, the Antiquity of our House, the Dignity of our Place, the Gravity of our Years, *Præcedere quatuor annis*, these are things that our blood will rise at if they be called in question; but the profanation of the name of Jesus, the alienation of holy things, the demolition of Churches, irreverent carriage at Divine Prayers, and the holy Communions, are as little our care as matters of Religion did pertain to Gallio.

I must again recall you to the practice of the Angels. For when the Sadducees did so much dishonour them, that they said there were no Angels at all, yet we do not read in all the Scripture that these Angels did avenge themselves of the Sadducees in their own behalf; but in another quarrel, in Gods cause they are as quick and hot as a flaming fire. Nay, for fear lest some body should step in before them to do the deed, as soon as ever the word was out of Herods mouth, that he was magnified as a God, immediately he is apprehended. And that is the third part, *Tantus tam repente*, without pause, without time of revocation, *immediatè*, &c.

The Judgments of the Lord are so sudden, so accustomed to tread upon the heels of sin, that all the comparisons of nimble motion are borrowed to express it. The Flying Arrow, *Psal. xci*. The noysom Pestilence that cleaves to the flesh in a moment, in the same place. The coming of a Bridegroom whose longing desires use not to be tardy, *Mat. xxv*. The Thief in the night that gives no warning; The gliding of the Lightning from the East unto the west; The blast of a Trumpet; The crowing of a Cock that breaks our sleep; What can be said more, that Gods Angel doth immediately strike the insolent? *Nazianzen*, speaking of those Scoffers that abused *S. Basil*, *ὁ ἀμελῶν οἱ κέραινοι*, It is marvel that Thunderbolts are not stirring upon such a trespass. *St. Hierom*, in his Commentary upon the Prophet *Habakkuk*, relates, That *Julian* the Apostate, reading this story of Herods downfall, cavilled against the Christians for saying their God was patient and of long suffering, *Nihil iracundius, nihil hoc furore præsentius*, says he, *ne modico spatio indignationem distulit*; Nothing more angry, nothing more sudden, he did not defer his indignation no not for an hour. It is true indeed, sin and death are *Acus & filum*; iniquity draws on judgment, as the Needle draws the thread, immediately after it: For such as are vessels of dishonour, when they first jussel against Gods Commandments they begin to crack in the very moment, although they break not in pieces till the fulness

fulness of time, when the Millstone shall fall upon them and grind them to powder. *In the day that thou eatest thou shalt die*, says God to Adam, that is, thou shalt grow mortal, and decline every minute more and more to the grave.

But there is a chosen Generation (yet let them not presume upon grace) that shall be pardoned seventy seven times. Whereupon, says St. *Austin*, *Commemorazione* *De Agon.* *hujus numeri omnia peccata sunt dimissa, quando ipse per quem omnia peccata remissa sunt, Christ.* *septuagesimâ septimâ generatione secundum Lucam natus est*; That is, if sins be remitted seventy seven times to the Elect, then all their sins shall be remitted; for he, in whom all sins are remitted, *Christ Jesus*, was born by a mystery in the seventy seventh Generation from God the *Eternal Father* according to St. *Luke*. Immediately he was smitten, in such Splendour of Attire, in such Celebrity of Attendants, before the face of Strangers, among those who in their hearts were no better than his enemies; never did he come out of that Chair of the Scorners, from that Throne wherein he was Canonized, till he was stript of all Dignity, and deprived of that Title by the *Angel of the Lord*. Had he been struck with sickness in any other place, I know how it would have been excused, the fault would have been laid upon his long journey from *Galilee* to *Cesarea*, perchance the *Sidonians* had been charged to poyson him, such suspicions are very rife, as if it were impossible for *Princes* to come to their end by natural infirmities; but now no such rumour could be broached, *Immediately, &c.*

Beloved, It is the most dreadful thing upon earth to be suddenly apprehended by judgment. What will not our strict Reformers cavil at, who demand to have the Prayer against sudden death to be put out of the *Litany*? It is well if they themselves be so well prepared for the hour of Judgment, come it never so unexpected. Indeed, it should be so. But let the *Christian*, whom I would instruct, pray every Morning as if he should see the Sun rise no more: Pray every Evening as if he should see the Sun set no more; be ready to meet the Bridegroom at Midnight, and yet despise not that Supplication, *From sudden death good Lord deliver us*. He that promiseth God repentance hereafter, pays him in the mean time with iniquity. *Ab hoc loco, hoc ipso tempore Deo servire statui*, it is St. *Austins* Meditation. If your heart be touched at any Sermon, do not consult with your Almanack what day will be most convenient to begin your Reformation: from the moment wherein you heard the Word taught, in that place that then you stand, slip off the old Serpents skin and renew your youth, become a new Creature. No man would sin so fast, but he that thinks his Age runs away but slowly; no man would be an unrepentant sinner to day, but that he hopes for to morrow. And why to morrow? *Nemo non suo die moritur*; My day to die was every day since I had an hour to live. And I was a sinner before the first minute of that hour expired, therefore why should not my heart smite me, and contrition humble me, lest Judgment should begin as soon as this word is spoken. It is the *Devils* muttering, and not a *Christians*, to say, Art thou come to torment us before thy time? Of three things *Cato* did repent of more *Plut in vit.* than the rest this is one, *Quod unum diem mansisset intestatus*; A day past over his *Cato* head wherein his Will was not made, he might have died intestate. If a *Heathen* were so solicitous that upon every day the things of this life might be duly ordered, what care ought to be taken, that we suffer not our eyes to slumber untill all things be accorded for the peace of our conscience, for our reconciliation in *Christ Jesus* against the world to come? Sickness, and Death, and Judgment, who knows whether they be not as near to us as the avenging *Angel* was unto *Herod*, who did immediately smite him, that he was eaten, &c.

Now I am fain in the last place upon the true castigation of *Herods* pride, *Tantus tam luctuosè*, that such a *Potentate* should die so miserably, eaten up of Worms for five days, says *Josephus*, after he was smitten, and then gave up the Ghost. Lest he should glory that he was smitten by no less than an *Angel*, *Ænea magni dextrâ*, behold the meanest of all Creatures, the Worms are made his Executioners. And lest he should domineer, as *Eusebius* said he did, that he died not sordidly, in the rank of a mean man, *ἀλλὰ μετὰ τῆς μακαρῆς ἐξουμένης λαμπρότητος*, with the dignity of a *King*, which is the much admired happiness, therefore the loathsomeness of his Disease, the ignobleness of the Scourge, the irrecoverableness of the Mischief, all are conjoyn'd to debase his Spirit. O torture little dreamt of at this time! Had he not the Physicians of *Arabia* about him? How could he feel mortality? Was he not in perfect strength to make Orations to the People? What could be doubted of his health? Was not his body kept sweet and clean like the body

body of a *King*? Who would have suspected the putrefaction of Worms?

But remember that Manna bred Worms and stank though it came from heaven, when it was too long preserved against *Gods* Commandment. So though the Sovereignty of a *King* do come from heaven, yet if it offend the *Lord* it will consume and putrefie. He that humbled himself to be *vermis non homo*, a worm and no man, he is exalted above men to the right hand of *God*: He that would have been *Deus non homo*, a *God* and not a man, is dejected below a man, and made a worm. See what contrariety of Instruments *God* did use to make his death the stranger, an *Angel*, and a *Worm*. An *Angel*, that he might say, with the *Philistines*, Who is able to endure these mighty *Gods*? A *Worm*, that he might say, *Et tu Brute*, the meanest of Creatures can conquer a *King* by *Gods* ordination. An *Angel*, for his sake who was the Judge, to shew his mightiness: A *Worm*, for his sake that was judged, to shew his baseness. An *Angel*, to shew how a sinner cannot look upon heaven, for it is full of wrath: A *Worm*, to shew he cannot tread safely upon the earth, for it is full of vengeance. An *Angel* is an immortal Creature, to threaten such pain unto the soul: A *Worm* is a most corruptible creature, to shew the fading of the body.

As *St. Paul* said of his Widows which were busie-bodies, ἡ δὲ σπαταλώσα ζῶσα τὸ θῶνικε *She that is wanton is dead while she is alive*, because she is dead to Faith and good Works: So I may say of *Herod*, that he died while he was alive, for Worms which feed sweetly upon the dead, as *Job* says, fed upon him in his life-time, as if he had been buried, after he had solemnly made his own *Funeral* Oration. As the *Poet* spake of a poysonous death, which wasted the body first, and separated the soul afterward, *Eripiunt omnes animam, tu sola cadaver*: So I may say of this *Phthiriasis*, First, it did eat up the body, and so left no room for the soul to inhabite in the members. *Expertes opes ignaros quid vulnera vellent*, says *Lucretius*; When anguish doth tear their heart, skill cannot afford recovery, when their whole body is but one fore, they know not where they are wounded.

This disease is more observed in Histories to be the Arrow of the *Lord* against sinners of high presumption than any other. Thus *Sylla* died; thus *Antiochus Epiphanes*; thus *Herod the Great*; thus *Arnulphus*, that spoiled the Churches of the *Christians*; thus *Phericides*, that gloried he never offered Sacrifice, and yet lived as prosperously, *Quam qui heccatombas immolant*. What do we talk of Blazing-stars, that they are only fatal and ominous to the life of Noble Personages, a few Worms have often bereaved them of their soul as easily as the little Worm smote the Gourd of *Jonas*. But will some man say, Do you make this disease an infallible sign of *Gods* especial indignation? Brethren, *God* forbid. For Judgments fall promiscuously in this life upon the good and bad: Seest thou a man rent with as many torments of infirmities, as there be members in his body, to receive them, let your first Meditation be, *Acerrimum est pralium in via, magnus erit triumphus in patria*; He suffers much in this life, his triumph will be the greater in the world to come. And let your second consideration be the dreadfulnes of *Gods* anger. Says *Tertullian* to the *Roman* Lords, the tortures of your Bondslaves are Fetters, your reward is a Cap of Liberty; but we are servants of the most high, *Cujus judicium in suos, non in compede aut pileo vertitur, sed in aternitate pena aut salutis*. Whose judgment gives sentence either of Hell, or Everlasting salvation.

To answer you more copiously. One circumstance alone had bred no ill opinion of *Herods* death: Many circumstances raise a suspicion that his Life was Criminal, and his Death Exemplary. 1. To be smitten in a sin immediately upon the fact, to be smitten by an *Angel*, to be gnawn to death with Worms, the divine hand was over this Sentence, and no natural cause. Unless, as *Tertullian* said of their lascivious Theaters, that resounded with scurrility, *Ipsæ aer qui desuper incubat scelestis vocibus constupratur*; So, that Sacrilegious shout which the people gave against the honour of *God* did infect the air, and provoke this immediate putrefaction in *Herods* bowels.

Beloved, We do all hold up our hands, and bless our selves from such a vengeance as fell upon him, that the very flesh should putrefie in his body, and breed stink and loathsomness, yet our lustful Gallants will take no warning, but incur a more odious disease, a more putrefying corruption of the body by their uncleanness and fornication than ever *Herod* had. It is very strange to see how one Country will shift off the name of that disease to another (which for reverence to your ears I will not mention.) The *Indian* will not own it: The *Naopolitan* shuns the disgrace

disgrace to have it pinn'd upon him; the *French* translates it upon another People, whole Kingdoms were ever ashamed of the infamy, and yet this man, and that man, and the other that haunts Stews, incurs it, knows of it, professeth it. Beloved, is such a putrefied Carcase fit to make a Temple for the *Holy Ghost* to dwell in, or rather fit to make a Hog for *Satan* to enter in, and run him headlong to his ruine. O you are sure all shall be cured by Baths, and Chirurgeons, when the *Angel* of the *Lord* may strike you immediately that you give up the Ghost.

So indeed our *Saviour* himself is said to give up the Ghost, but with much difference from *Herod* in the very original phrase. Παρέδωκε τὸ πνεῦμα, says St. *John*. Joh. 19. Ἐξέπνευσε, says St. *Luke* and St. *Mark*. Ἀφῆκε τὸ πνεῦμα, says St. *Matthew*, still there is mention of the Spirit in all the four *Evangelists*, because *Christ* was full of the *Holy Ghost*. But ἐξέλευσε. says my Text of *Herod*, he breathed out his soul, no mention of the Spirit, for he was *homo luxuriosus*. as St. *Paul* says, *Efflavit animam*, he disgusted out his soul, which no doubt did loath the body.

To conclude all: If you ask me what became of *Herod* after these words, *He gave up the Ghost*, I have no Commission from the Scripture to search into it, he had much cause to give *God* thanks if he were saved, who gave him five days repentance, after he was struck, to be sorry for his sin. If he were condemned, we have cause to give *God* thanks, who hath made *Herod* an example unto us, and might have made us, had we been created sooner, an example unto *Herod*. Like *David's* Arrows about *Jonathan*, so are *God's* Judgments about us, on this side, and beyond, round about our eyes, his name be blessed for evermore that we are not the mark of his indignation. Which mercy that he may continue towards us, we beg for the merits of *Jesuu Christ*; To whom, with the Father, and the Holy Spirit, &c.

THE

THE FIRST SERMON

UPON

GAL. iv. 26.

But Jerusalem which is above is free, which is the Mother of us all.



AN odd conceit that came into the head of the *Cosmographer*, who said, that if two Eagles equally strong in flight should be chosen out, the one being set at the furthest part of the *East* in *Asia*, the other at the furthest part of the *West* in *Europe*; if these two should take the wing just in the same moment, and not rest till they came together, they would meet both at *Jerusalem*, as if it were the Navel of the habitable World. I rehearse it as a Dream, and I give it this Interpretation. The Synagogue under the Law of *Moses* was the Occidental Eagle; the Gospel of Grace the Oriental Eagle, which did rise with Salvation in its wings; why these two holy Professions which soared aloft, when all other Religions crept upon the ground, I say these two, when *St. Paul* wrote this Epistle to the Churches of *Galatia*, did conspicuously meet in *Jerusalem*, as in that Theater whereon they did act their most principal part. There was the Chair of the *Scribes* and *Pharisees* advanced, that taught the exactest way of the Law: there was the *Temple*, wherein the Rites and Ceremonies were performed daily, which *Moses* commanded. And likewise from thence began the Gospel to go forth into all the Earth, and had gained more ground there than in any other place. You have filled *Jerusalem* with your Doctrin, say the High Priests. Lo this is the Rendezvous of the *Cosmographers* two Eagles, and this is the Explication of his Fable. You know they continued there a short while, for about the space of forty years, like Twins struggling in one Womb. And though at first the Propugners of the Law would in no wise consent that the College of the *Apostles*, the Preachers of the new Covenant of Grace, should have any room in their Principality; yet in a short time the Devil saw it best for his purpose to let them share together: *Nec meum, nec tuum, sed dividatur*, let it neither be *Moses* alone, nor *Christ* alone, but let them mix together. This was the bane of sincere truth: for every Metal that is mixed with gold embaseth it. And yet it was entertain'd as a motion sent from Heaven to make peace and amity, in all the Churches of *Galatia*, till the Lord stirred up the spirit of *St. Paul* to dissolve this Combination, which he performs with most approved success in this Chapter. And because Similitudes and Figures will hold faster in the memory of the unlearned, who are the greater number, than powerful Arguments; after weighty Reasons premised, the *Apostle* concludes, with an Allegory at the end of his Disputation, *τὸ πνεῦμα ἀγαπᾷ τὸν θεόν* as a Banquet after a Meal of solid meat. And thus it runs, that they who sought righteousness by the Law were no better than *Ismael* the Son of *Hagar*, they that sought righteousness by Faith were as *Isaac*, the Heir of his Father. That the Law came from *Sinai*, which was seated in *Arabia*, a Mountain quite out of the Confines of the Land of Promise; the Gospel began at *Sion*, or *Jerusalem*, which was the heart of the Holy Land. Or let *Jerusalem* be compared with it self, and it was under servitude and malediction by the Profession of the Law, but it gained honour and a beautiful Portion by the Profession of the Gospel. *Jerusalem* which now is in bondage with her Children, but *Jerusalem* which is above is free, which is the Mother of us all.

Out

Out of this contention between St. Paul and the *Galatians*; those suspensive men, those neutrals, that would be half *Jew*, half *Christian*, and so were rightly neither *Jews* nor *Christians*, I say from hence the legitimate *Church*, which is the undefiled Spouse of *Christ*, hath purchased this description, which I have read unto you, wherein divers of her Privileges are collected together : I do not say all ; for under the Title of the *Kings Daughter*, she is described *circumamicta varietate*, *Psal. xlv.* clothed with as much embroidering and varieties as could be rehearsed in a long Psalm. In this little Abstract of the excellency thereof, six Portions of its glory are contained in six words. *Ιερουσαλήμ ἄνω, ἐλευθέρα μητήρ, πόλις πάντων ἡμῶν.* 1. She is a *Jerusalem*, a visible fair City, that's her external Communion. 2. A *Jerusalem above*, that's her internal Sanctity. 3. A *Jerusalem that is free*, which is her supernal Redemption. 4. A *Mother*, that's her Fruitfulness. 5. The *Mother of us*, which comprehends her Unity. 6. The *Mother of us all*, which expresseth the Universality : Somewhat upon each of these, as God shall assist me; that the hour may be profitable to the hearers.

Jerusalem is the Substantive or fundamental word that bears up the whole Text; and it is as musical a word as most that run upon syllables; but it offers more pleasantness to the understanding than to the ear; full of happy signification; a name given κατ' ὀρεδότητα, as the Philosopher *Plato* was wont to say, to accommodate to the *Church Apostolical*, that unless God had foreseen that his saving truth should first grow up within the walls thereof, it had never been called *Jerusalem*. The first mention of it is to be required from *Josh. x. i.* where we read that *Adonizadek*, King of *Jerusalem*, was afraid of *Joshua*, when he had taken the strong City of *Ai* : Yet I will not say that it was called *Jerusalem* in those dayes when *Adonizadek* lived. It had two names before; and the best Antiquaries of the *Jews* confess, it is not spoken of by their Wise-men which name preceded. The Rulers thereof; whose mention is of the oldest time, are *Melchizedek*, and *Adonizadek*, that is the King of Justice, and the Lord of Justice : so that the City was formerly called *Zedek*; or *Justice*, that without controversy : but because, through the corruption of our manners, Justice may set mens teeth on edge, when it is too severe and inflexible; therefore it was also called *Salem*, or the Border of Peace: *Melchisedech* kept his chief Court there, and he was King of *Salem*, and Priest of the most high God. And thus in the times fore-gone *augusto augurio*, for a more fortunate Auspice, it was known by the names of *Zedek* and *Salem*, *Justice* and *Peace*, both which were fulfilled in *Christ* our Lord, who suffered there to satisfy his Fathers Justice, and made our peace by the Propitiation in his blood. Things by-past so long agoe, for the most part are all uncertain, and it is not known whether it were *David*, the renowned Conqueror of that City, or some other holy Prophet, that enlarged the short word *Salem*, and made it *Jerusalem* : Whosoever it was, if our Doctors hit him right, he had an excellent reason for it. In this place the mighty Hill was called Mount *Moriah* in the dayes of *Abraham*. Thither he brought his onely Son *Isaac* to sacrifice him as the Lord commanded; but when the Ram caught by the horns did excuse his Son, he called that high place *Jehovah Fireth*, the Lord will be seen in the Mount. This *Fireth* prefixt before *Salem* makes it *Jerusalem*, as who should say this City, the *Church*, will bring you to the vision of peace : Or thus, let her be comforted in her persecutions: *Deus providebit pacem*; God will provide peace. So that *Justice*, *Peace*, and *Providence* are the flowers that spring out of her names, a sign that some great Blessing was hatching within her Circuit, which was brought forth, when the first Flock of *Christ* the great Shepherd, was folded there, who were sent from thence to baptize all Nations.

Neither have we of the *New Testament* encroached upon this Name without leave : the *Psalms* the *Prophets*, all that went before have given us authority for it. To cite one for all, those words of *Jeremy* come next to my mind; *At that time they shall call Jerusalem the Throne of the Lord, and all the Nations shall be gathered unto it.* We are the Parties spoken of, and we are that *Jerusalem the Throne of the Lord*. Not to rob them of it, that first possessed the Name, but that both of us might be marked with one stamp, as with a Seal of Unity. It was *Jerusalem* before unto them of the Circumcision, and still it is *Jerusalem* unto us of the Uncircumcision. The Law and the Gospel are at no discord, unless they be perversly mistaken : the one was *Christ* veiled, the other is *Christ* reveiled; they make not two Churches, no more than an Infant, and one of full age make two diverse men : it is the same bough that bears the flower and the fruit, they are both *Jerusalem*. No conjunction in the

H h h h h

World

In Psal. 44.

World was intended by God to be more amicable, than between us two, that we should be one People, one Body, one Sheepfold, one City, one *Jerusalem*, any thing what you will which was of multitude, and will hold fast together, and become the same. How often is our Peace-maker called a Corner-stone, that he might grow with us both into one frame of building, he stretched him to both Walls, that both might rest in him? Yet for all this none under Heaven are worse agreed than we, through the envy of the Devil. *Socrus Synagoga divisa est contra nuram Ecclesiam*, says St. *Austin*. It is as our Saviour foretold, the Mother-in-law the Synagogue is divided against the Daughter-in-law the Church, and the Daughter-in-law the Church is divided against the Mother-in-law the Synagogue. But the scandal of the rupture is theirs, and the curse of it is upon them, which will never escape them that affect schismatical separations, and to be holy after their own cut. It were lamentable to tell you what the Polity of the *Jews* is at this time, a spiritual *Sodom* is an harsh word, but we that march after the Standard of Christ are an holy *Jerusalem*.

Which word must needs gather up our mind into many notions, wherein *Jerusalem* of old, and the *Catholick Church* do symbolize; both of them the Seats of the Oracles of God, both of them the Thrones of the Priesthood, both of them sown with the blood of Martyrs, both of them illuminated by Prophets immediately sent from God: there the Lepers that were cleansed, after due Rites performed, were received into the Congregation; here contrite sinners, after due penance performed, receive their absolution: to that Kings brought Presents, and Profelytes came from far; to this the most glorious *Monarchs* have afforded their bounty and protection. In the one Christ was sacrificed for the sins of the World, but the new *Jerusalem*, and none but it, doth partake the merit of his Sacrifice. If fancy will take scope these Analogies are without number, therefore I pass them by. And I refer my self to two things especially, how the Name descended upon the Church. First, While the old Tabernacle stood, *Jerusalem* was the chief place wherein men called upon the Name of the Lord. Secondly, Out of the same *Sion* went forth the New Law, and *Jerusalem* was the Mother of the first-born in Christ. For the first, as you would call a School of good letters *Athens*, a place of good Military Education *Lacedaemon*, and a Country of intemperance and luxury *Babylon*; so because the Worship of God was performed after the best form and exactness within the Precincts of this City; therefore those that emulate the *Jews* in an holy way, to magnify the Lord *Jesus*, and to advance his Name in their reasonable service, they carry this good report to be called the *Jerusalem* of God. *Obadiah's* Cave contained most Orthodox Prophets, *Capernaum* had a Synagogue to preach in, perhaps as good Sermons delivered there as in all *Judea*; *Joppa* had many devout people in it; *Bethany* afforded a Family which exceeded all others in love to our Saviour; but if you will shape unto your selves the beautiful Churches of Christ, you must pass by these, reserving much praise unto them all for that wherein they did very well; and you must extend your thoughts to the flourishing Profession of Gods Name at *Jerusalem*. Thither the Tribes went up, that they might worship together in their most populous Assemblies: not like some in our days, that keep at home when the Conventions of the Lord require their presence, and flatter themselves with their own sufficiency, as if they needed no Prayers to commend them to Heaven but their own. But one *Simon Stylita*, mounted up in his Pillar by himself, is not an whole *Jerusalem*. To keep Religion in life there is nothing more needful, than that such as are of the Visible Church have communion and society one with another. Beside, in this Metropolis of the Land of *Canaan* the degrees of the holy Priesthood were conspicuous from the chief Pontif to the meanest *Levite*: Not all fellows, as *Core* would have it: And why not every one as good as *Aaron*? This would make *Babel* and not *Salem*; *Demetrius* his concourse for all the World, *Act. xxix.* no man was tied to say by your leave to his Companion; for every man was a Master of the Mutiny. Let not the pride of them that cannot get preeminence cry down the Authority of them, who have commanded from the Apostles to this Age: And remember that St. *Jude* hath pointed out some who were Spots in the Church, not in the Synagogue, that perished in the gainsaying of *Core*? Now *Core's* gainsaying, if you will expound it to the Letter, can be nothing else but a seditious attempt against Ecclesiastical Dignity. Beside, the sound of *Jerusalem* brings to our remembrance all Divine Offices that were done in the Temple, to celebrate his glory, who is wonderful above all, wherein we succeed them either in the same, or by clothing their

ver. 11.

Figures

Figures with a Substance. They had appointed hours of Prayer day by day in the Publick Congregation, for their sakes that will find out a little time between Morning and Evening to step out of the affairs of the World into the Courts of Heaven; they had the Law preached and expounded with uncessant diligence: there were no less than 460 Synagogues within the Circuit of that City in the days of Josephus: so many Pulpits to inculcate Doctrin into the People. It seems they had a form of Catechizing by that Conference which was held between our Saviour and the Doctors; they had Psalmody according to the most skilful Musick of David and Asaph; they had Incense to learn us devotion; they had Sacrifices to teach us mortification. The exercise of all which indeed was much kept down under captivity, and during Antiochus his Persecution: But in the days of peace and liberty it had this external face of holiness. And that our solemn and outward Profession of Gods worship should be suitable to this decency and splendor, and not fluffed up as if we took our Platform from such an obscure Village as Bethphage or Emmaus, it is incited to do all things after a sacred comeliness and magnificence by the name of Jerusalem.

So it is: and yet these Mosaical fashions are passed away. But it is an indelible Character belonging to that place, from whence the Church rejoyceth to take its name, that the first foundations of Christianity were laid in Jerusalem: for as Seneca said of the Heavens, *dignum & idoneum spectaculum si tantum prateriret*, it was a gay and a goodly sight, though it did no more but move above our head and pass away; how much better was it to us by the virtue of its light and influence! So Jerusalem is famous for that Levitical Worship of God which is passed away and vanished, but much more glorious for the influence dispersed from thence over all the World by the Apostolical preaching; for out of Sion went the Law, and the Word of the Lord from Jerusalem, Isa. ii. 3. Let us do it all favour, says the Emperour Justin the Elder, to Pope Hormisdas, for it is *Mater Christiani nominis*, the Mother, the Foundress of our Christian Profession. We may take leave I think, to discourse a little upon the wisdom of Gods good pleasure, why this was the Brood-nest wherein the first Assembly was hatched that taught the Gospel. First, says Leo, *Ut ubi passus est Christus ignominiam, ibi subiret gloriam*, Christ chose Bethlem for his Nativity, but populous Jerusalem for his Passion, where many might behold his opprobrious Death. Lo in that soil where he became a scorn and derision to them that were round about him, he ascended into Heaven (for Mount Olivet browed upon Jerusalem) there he sent down the Holy Ghost, there Faith and Repentance began to be preached in his Name, there St. Peter made his first Sermon among devout men that were gathered together of every Nation under Heaven. As there had been the Gogveba of his Humility, so there he advanced the Standard of his Glory. 2. Since our Saviour began to take his Kingdom upon him, where should he proclaim himself first but in his Royal City? there was the Court of David and of Solomon, and meet it was that His Court should be there who was to sit upon the Seat of his Father David. And it jumps well, that he did not take possession of Jerusalem presently after he was baptized, no not till he was crucified: He did not actually reign in full Majesty till he triumphed over Death in his Resurrection. From thenceforth the Royal Robe of Immortality was upon him, and his Scepter in his hand to crush his Enemies, and this was made known in the chief place of Gods Worship, in the Gates of Jerusalem. 3. Had the Gospel been preached in the beginning near about us in Europe, or in Africa, or elsewhere far from that Country where Christ preached, and suffered, and rose again; the news would have been strange, and Unbelievers would have replied, who are your Witnesses of these things? But, in the first utterance of Christian Faith, to preach of his Passion within sight of Calvary; of his Doctrin within the Temple, of his Resurrection hard by Joseph of Arimathea's Garden. This was a demonstration of truth, that it vented it self where it was best known. Much unlike unto them who tell us in these parts what Miracles their Disciples do in India, and tell them in India what Miracles they produce in Europe. When their Wonders are done so far from home, it is a sign they would be trusted, but not hazard examination. 4. Where the Holy Ghost came down from Heaven, it was fit that the Soil just under that Zenith should be the Cradle of the Church to receive its infancy. Christ commanded his Disciples to tarry at Jerusalem till they were endued with power from above, Act. i. 4. He would not send his Souldiers abroad unarm'd to fight his Battels, the Spirit of Grace is medulla Ecclesiae, the Pith the Marrow of it: Our strength without it is but like that of dead bones,

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where

where it descends plentifully there riseth up a *Church to Christ*. And here the Apostles had it not *inchoative*, but *cumulative*, they were abundantly filled with it because they were to empty it out to all Nations.

Out of these Premises I proceed to the Conclusion. *Jerusalem* was *Ecclesia Primitivorum*, The Church of the First-born, the Apostles, the eldest Sons of their Mother, did teach the first Alphabet of Christianity there, and therefore by way of gratitude to so great a Benefactress the *Catholick Church* by way of Metonymy, *Causa pro causato* will never be ashamed to be called *Jerusalem*. Every Kingdom upon due right must bear a reverend respect to them from whom they received their happy conversion. Some had the first knowledge of Salvation from *Rome*, some from *Constantinople*, some from *Antioch*, some from *France*, some from *England*, but all from *Jerusalem*. And yet none of these are to domineer over the faith of their Brethren. They that have begotten us in Christ may teach another Gospel in the revolution of Ages than the Gospel of Christ, and then are we bound, *αντιτελαργειν*, to labour to reduce them into the right way above all others, who were the Parents of Religion. It is a blessing sorted out to some whereof *David* speaks, *Thou hast made me wiser than my Teachers*. *Jerusalem* that drank the luke-warm blood from Christs side, and had the Prerogative of pure Doctrine without all mixture of insincerity, it had a Bishop in the whirl of times, *John* the Predecessor of *Prailius*, who was an *Origenist*, and a suspected *Pelagian*; another of its Pastors was *Gerontius*, a confessed *Eutychian*, and divers others it had, that were leavened with heretical contagion. None would concur with these unless they would put out their eyes to wander for company, because they were the chief Fathers of the City of God. Imagine therefore that *Alcasar* the Jesuit had all that he could ask, that the new *Jerusalem* that came from heaven prepared as a Bride adorned for her husband was the Church of *Rome* (yet his Reader must be very courteous that will admit that Exposition) give them this moreover that *Isaiah* meant it, Chap. lx. 3. *The Gentiles shall come to thy light, and Kings to the brightness of thy rising*. No proper name is specified there. But what if it were *Rome*? Although the seventy two, and their own Vulgar Latine have added the word *Jerusalem* unto it. Above all, suppose it were possible to consist with my Text, that it were the *Roman Church* which was opposed to *Hagar* the Bond-woman, that these were her Epithets, *to be above, and free, and the Mother of us all*, (which had it been, *Tu es Petrus* had never been planted in the fore-front of their argument, nor had it been their Dromedary ridden and jaded upon all Controversies) this had been their *Achilles*, in which they had boasted themselves invincible. But if all this garnish had been the true beauty of that Church, it would afford us no more than to meditate upon the Prophets question with wonder and commiseration, *How is the faithful City become an harlot*? The true Church upon earth is a Tabernacle, portable hither and thither, easily devolved from place to place. When *Abraham* looked for a City that had foundations, he expected it in heaven and not in earth, *Heb. xi.*

I know what is ready to be caught hold of from hence by some, and much good do them with it, that the Church is compared here to no ignoble handful of people, which a man must grope for in the dark, but to an illustrious Commonwealth, famously known, and conspicuous in a glorious manner to all the world. Yet, with their leave, this *Jerusalem* which *St. Paul* prefers, was in those days like a Pearl in the shell, orient in it self, but hidden from the world, overspread with a multitude of gainfayers, ten thousand Adversaries, and ten thousand more to one Orthodox believer. As the Historian says of *C. Marius*, brought so low in his fortune, that he hid himself from pursuers of *Sylla* in the flags of a fenny ditch, *Quis eum fuisse tum consulem aut futurum credere*? Who would have thought he had been Consul, or should ever live to be Consul again? So when the Apostles, and a few persons more, met in an upper Chamber at the feast of *Pentecost*, who would have took them to be the Kingdom of God upon earth, and none but they? Or who would have divined, that such as they begot in the truth should spread into all quarters as the Stars for multitude? It is the Lords doing, and it is marvelous in our eyes. The Mountain of the Lord hath been notorious, and a clear object unto innumerable eyes upon the top of the Mountains. But is there any such promise, that her outward splendour should be constant, and her felicity perpetual? Nay, rather are we not threatned with such times, when it shall be rare to find faith upon the earth, with large Apostacies, with flying away into the Wilderness, with the Saints dispersed into private Corners? Grant that this should be for one hard brunt and no more (*Dato non concessio*), yet

Rev. 21.

Isa. l. 21.

yet if the small number of right Believers may be compelled at any time to exercise their Religion in private, the reason falls which some do pertinaciously allege, that the Church must be always well known over the greatest part of the Earth; because her Doctrines and Traditions must be fair and open to all them that will come unto her to seek salvation; or else such as continue in ignorance are excusable: if sometimes it may be obscured by misery, their mouth is stopt for making that objection; and we are assured that the conversion of Unbelievers is not so plentifully brought to pass, by the populous association of men professing faith and godliness, as by the inward impulsion of the spirit, where the Labourers pains do hit successfully by the hidden will of God. But if the quarrel went no further, than that the Church is a *Jerusalem* always well known and visible in some measure of manifestation, it might quickly be compounded; a Congregation there hath been ever since the *Apostles*, whose report might come to the ears of natural men, though their profession of supernatural verities was known only to spiritual men; in this latitude we may believe upon historical faith, that the City upon an hill was never hid, but shewed its manifest lustre, I say was never hid, yet nothing repugns to the nature of a true Church, but it might disappear and be enclouded from the sight of most men in mists and storms of Heresies and Persecutions. Let not the Antagonists dissemble, and they know the discord is at another point, namely, whether the main Principles of saving truth, being retained and taught famously in a Church, which is otherwise very corrupt in divers Doctrines, whether those that distaste; and in heart renounce such over-added Superstitions, are always distinct and culled out from the rest, so that nominately they may be discerned from the more potent Faction? We affirm, and are sure of what we affirm by uncontrollable experience, that the *Israel* of God do not always profess their Faith and Religion in Congregations apart, but many times they continue in the external Fellowship and common Society of corrupt Believers: and these have been so suppressed by the tyranny and subtlety of great ones, who have laboured to obscure them, that as for the present they have been little set by, so they have had small or no reputation in History, to commend their name to after Ages. Much might be said, and invincibly formed for this out of Ecclesiastical Annals. I appeal to one Instance above their Monuments (which beget nothing but humane faith.) The *Master Builders* of *Jerusalem*, about the time of our Saviour's Incarnation, retained the sum of the Law, but admixt with it most impure Divinity, and partly by their cunning, and partly by their supercilious Authority, there was no open distinct Assembly of the People, which concurred not with them. *Joseph*, and *Simeon*, and *Zachary*, men not carried away with their fraud, were but here a berry and there a berry upon the top of a bough: and if it hapned thus to *Jerusalem* below; where lies the odds? who can tell, that it may not sometimes be the condition of the *Christian Church*, which is *Jerusalem* from above?

Now, far be it from this Remonstrance of the paucity and obscurity of the sincere Church, as if it inclined to a schismatical disjunction: Nay *Simeon* and *Zachary* had rather hold communion with the Synagogue of their times, which was much departed from the Truth: but then they were not compelled to subscribe to the prevailing errors of the *Scribes* and *Pharisees*. *Jerusalem* is not *Jerusalem* if it be not a building well compacted together of them that hold society, as much as in them lies, with all those that have received the Mark of Christ in their forehead. We are called a *Spiritual Building*, and living Stones, 1 Pet. ii. 5. Stones that lie scattered are troublesome to the Passenger, and dangerous to stumble at; joyn them to others for the erection of a Building, and then you have employed them to their most physical property: As in a Wall one stone supports another, so when we cleave fast together, and bear one anothers burdens, God will dwell within us. Where two or three are gathered together, there am I in the midst of them. Says *Ignatius* in his Epistle to the *Ephesians*, we are Stones squared by the Line of the Holy Ghost, and raised up by Charity from Earth to Heaven: And when the Holy Ghost doth dispose us to supply our fit place in the Structure, then we are living stones; *Lapides mortui nihil possunt per se nisi cadere*, says *Hierom* to that of St. Peter, a dead stone hath no motion of it self but to drop out of the Wall of the House, and to fall down, as who should say, there is nothing but decay and death in division; as on the contrary, there is prosperity and life in unity. But as *Pliny* tells of *Theophrastus*, that he taught in his Philosophy, that there were some stones, that by nature brought forth other stones, as it is in Plants and Trees; so the stones that build the

the Walls of this *Jerusalem* must bring forth that which is fit for the ornament of the Building, but if they do very wicked things, fitter for the Tower of *Babel* than for the *Temple of Christ*, then they shall be plucked out of the Building like accursed stones upon which the spot of leprosie appeared, and the Priest shall cast them into an unclean place without the City, *Levit. xiv. 40.* *Jerusalem* consists in external communion, but they are not worthy of it. And so ends the first point.

Ila. 2. 2.

It was not enough in *St. Pauls* Judgment to denominate the *Spouse of Christ* from the best Habitation (for earth is but earth be it never so much a selected portion) therefore he carries her aloft in his praise, and adds, that it is *Jerusalem which is above*, an heavenly City, *Heb. xii. 22.* *DIOPETES*, as if it had not its original here, but fell down from the starry Firmament. A notion fit for the most oratorious style of the Prophet *Isaiah*; says he, *It shall come to pass in the last dayes, that the mountain of the Lords House shall be established on the top of the Mountains.* To which the Rabbins give a childish interpretation, that toward the time when God shall finish all things Mountains shall be piled upon Mountains, *Thabor upon Sinah, Sinah upon Carmel, and Sion upon them all*: as the Poets feign that the Giants threw *Pindus* and *Pelion* on the top of *Ossa*: how low they creep in their understanding, that do not stretch that description to Heaven! Let such Blind-worms lick the dust, as the *Psalmist* says: but we must find out certain Raptures rather than Expositions, how the Seat of *Christ's* Kingdom, where his Servants do him homage in praise and holiness, is not beneath, but *above*. First, because *Christ* our Head is ascended into Heaven, and governs all things beneath from thence, sitting at the right hand of his Father. As a *King*, upon whose safety the weal of the Kingdom depends, is said to carry the lives of his people with him, when he adventures his person into danger; so our Souls do hang upon *Christ* our Redeemer, in him we live and move, wheresoever he goes he draws us after him; if he be lifted up on high, so are we also by vertue of concomitancy, it is his will, and we have his word for it, that where he is, there should we be also. When we pray unto him, if our spirit do not issue out from us, and prostrate it self before him in Heaven, that Petition solicits faintly, and is not like to speed, because it comes not nearer to him who is our Advocate with the Father. When we come to his holy Supper, unless we carry up our heart unto him by strong devotion, and presume that we see that very Body which was crucified for us before our eyes, we pollute the Sacrament for want of faith. There are such joints and bands which knit the body unto the head, as mortal reason cannot express: but through faith and love we are often with him by invisible ascensions: but most assured be we that there he intercedes for us, from thence he assists his Sacraments, sanctifieth his Ministry, gives grace unto his Word: And if they did not escape, who refused him that spake on Earth, much more shall not we escape, if we turn from him that speaketh from Heaven.

Heb. 12. 25.

Secondly, Our *Jerusalem* is above not only in the *Head*, but in the *Members*. I do not say in all the *Members*: for the *Church* is that great House in which are Vessels of honour and dishonour. Terms of Excellency though indistinctly attributed to the whole, are agreeing oftentimes only to the chieft or more refined part. Some there are in this Body, whom though we salute not by the proud word of their *Sublimity*, yet in true possession, which shall never be taken from them, they are *deus*, those that are above. Witness that the *Angels* make up one *Church* with us, being the chief Citizens that are reckoned in the triumphant part: fellow Servants with us under *one Lord*; adopted Sons under *one Father*; Elect under *one Christ*. This is the language of the Scripture, and surely Members of one Mystical Body, for the same *Jesus* is the *Head of all Principality and Power*, *Colos. ii. 10.* Of this Family also are the Saints departed, even all those holy Spirits that obey God in heavenly places, and do not imitate the Devil and his *Angels*. This is that *Church* which hath neither spot nor wrinkle; for when I speak of such a *Church*, says *St. Austin* in his retractations, I mean none but those in Heaven. After these that make the front and first File of our March, there are many among us, I trust, who have their part in this description, *Jerusalem which is above*, the Elect of God, the *Church* invisible; invisible, I say, not for their persons, but for their qualites; for who can see who hath an internal union with *Christ* the *Head*? Who can tell whether this or that may be filled with his Grace, and quickned with his Spirit? *Cusanus* says very well, that there is no certain judgment to be made by the outward fruits, who are living Members of the *Church*, but in Infants that are newly baptized. With the mouth
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we confess the truth, but with the heart man believes unto righteousness; and only God can see the heart. But these, whose integrity their Master knows and loves, no matter in what base condition they wander here, they are greater by far than the ungodly that over-peer them in promotion, they are *above indeed*, for they are as high as the pinnacle of blessedness, and their names are written in the Book of Life: for their sakes God hath dropt down the beautiful style of *Jerusalem* upon the Household of Christ; but without these no name were so fit for it as *Sodom* or *Samaria*. Such as will wrangle where no occasion is offered, have carped at this, as if we removed all from the Church, but such as are *Israel in occulto*, and have their sins forgiven in Christ: It was never our meaning, neither can we help it, but that we must keep communion with all those that profess the common Faith. But if the Church had known Hypocrites it had not admitted them into the Portion of the Lord, or else it had excluded them. *Et quid prodest non ejici tuius piorum si mereris ejici*, De Dup. Martyr. says St. Cyprian; What the better is it for an Hypocrite that he is not cast out of the Congregation, since he deserves to be cast out? he may abide with us in the outward Society of them that call upon Christ, *presumptive non veraciter*, as *Spaltenensis* says, because we presume he is faithful, though indeed he is the Child of the Devil: *numero, non merito*, he makes up one of the Multitude that go in the broad way, he is none of the few that strive to enter in at the steight gate; he keeps the formality of a Christian with others beneath, he pertains not to *Jerusalem which is above*.

Thirdly, We have obtained this dignity, to be ranked as them that are above, because our calling is very holy: *He hath saved us, and called us with an holy calling*, 2 Tim. i. 9. called to Doctrine which is above, which flesh and blood did not reveal, but the Father that giveth wisdom plentifully: *ἐξ ἑαυτοῦ τὸ εὐαγγέλιον*, says Theophilact upon my Text, God did preach the Gospel from on high with his own voice; for take a Breviary of it, and it is no more but that which he said from Heaven, *This is my beloved Son in whom I am well pleased*. We are called to obey the truth by illumination from above, from thence is sent the spirit of them that are baptized, the spirit of the Apostles and Martyrs, the spirit of Bishops and Doctors, the spirit of all those that have lived in the Truth, and shed their blood for the Truth's sake. We are called to that Religion which consists in celestial Functions; in Faith and Hope, in Prayer and Charity; not in a Religion which presseth them down that observe it with an insupportable weight of Shadows and Ceremonies; but the hour is come when the true Worshipers shall worship the Father in spirit and truth. Beware of those of the Concision, says St. Paul, and among bad marks which they carry, this is the conclusion, *τὰ ἐπιγεια φρονεῖντες*, they mind earthly things, that is, they are pleased with carnal Ordinances, with these low and beggerly Observations of the Levitical Priesthood, but immediately turning himself to the Fundamentals of the Gospel, and the practice thereof, says he *nostra politia*, our way of serving God, our manner of worship is in Heaven. So Bernard says, that the Synagogue moved in a low Orb. But Solomon, speaking of the New Testament, says, *Qua est ista que ascendit?* Cant. iii. 3. Who is she that cometh up from the Wilderness, perfumed with mirrh and frankincense, with all the powders of the Merchant? Above all, we are called to holy actions, which savour not of mans passions and purposes, but are qualified from above. Our fortitude is heavenly fortitude, our temperance heavenly temperance, our liberality to the poor heavenly liberality; but the moral deeds of the Heathen, living out of the Church, that had the best gloss upon them, were smutched with some bad vapour below, and every grane of vertue that grew out of their stalks did abound with the chaff of vanity. And what exceeds all that I have said, beside to make our calling heavenly and holy, God is so gracious to those things which are done in the Church in the name of his Son, that where an unfit instrument may seem to marr all by his extravagant profaneness, by his impenitent conscience, nay by his heretical pravity, yet Christs presence and assistance are not wanting to his Word and Sacraments, but their efficacy is free and current to the people, though they be performed by a crooked and an adulterous Generation. As the Posterity of Jacobs Handmaid had a Principedom among their Brethren in the Land of Canaan, though they came of Bond-women, *Bildah* and *Zilpah*, *Non illis obsuerunt natales ancillarum, sed prevaluit semen paternum*, says St. Austin, it did predominate in the advancement of their fortune, that such a Father did beget them, though their Mothers were Servants. So it prevails in the holy things of the Gospel, that the Father of Grace is above that blesteth them, though they be delivered to you immediately

mediately by him that is a bond-man to iniquity : the impediments that are under foot here be no impediments, because our *Jerusalem is from above* :

Fourthly, This holy City of God is above, because it pursues not the things beneath, but it seeks those things above, where Christ sitteth at the right hand of God, it is above in its affections. The delights of the Synagogue were victory over their Enemies, length of days, a Land of Wine and Olives, and flowing with Milk and Honey, poor accessories of a transitory happiness. This was tolerated unto them, when the first Rudiments of the fear of God were taught ; but *grandescenti puerilia excutuntur*, these are too childish for us to look after. In as much as long continuance of time hath taught us to choose the better part. *Jerusalem facit amor Dei, Babyloniam facit amor seculi*, says St. *Austin*, he refers all the World to belong to two Cities; which he calls *Jerusalem* for the sound part, *Babylon* for the wicked. The *whorish Babylon* is built up with the love of transitory things, the *Virgin* the Daughter of *Sion* is built upon the love of God. Our Predecessors that lived near to the *Apostles* days, did give such reputation to the Christian Name in the holiness of their conversation, that all that they did or desir'd, savour'd, even in the nostrils of their Enemies, of that which was above : ask them what they would have ? The Kingdom of Glory ; And why they spent the day and night in fasting and weeping ? For the Kingdom of Glory ; And why they exposed their lives to overthrow the Idols of the Heathen ? To get the Kingdom of Glory. What need we more witnesses said the Judges that examin'd them, their heads are forfeit, for by their own confession they seek the Kingdom. Alas poor souls trained up by Fishermen, who had learn'd that one lesson from the mouth of their Teacher, *Behold we have left all*. No delights under the sky which they forsook not, that they might not be forsaken of God ; took no more but bare necessities for life out of all the store which the Earth afforded, but fill'd up the wide chinks of their heart with the contemplation of that which is above. In the antientest *Irish Synod*, held under St. *Petrilius*, there is a polite passage for those Times and that Climate : Use these outward things moderately, *non sumit lucerna nisi quo alitur*, all is superfluous in a candle but that which the snuff sucks up to maintain the light. Some came after these that were renowned for the contempt of transitory things, and the sweet elevation of their spirit, among whom was *Gregory the Great*, says our *Bede*, praising him for our sakes, *animo illius labentia cuncta subter esse*, as water runs under a Bridge, so all the fluxive things of fortune flowed beneath his mind. But all latter Ages have justly deplored the decay of sanctity of manners ; as the virtues of Miracles were withdrawn, so that admirable sanctity in the Church which bred both envy and amazement in the Heathen, came to a much meaner perfection. I know not how the baits of honours and voluptuousness are grown to be stronger tentations now than in those days, when our Progenitors were squeez'd between persecution and poverty ; for where is he that doth his duty now-a-days, and looks not for some part of his payment in hand, and to reap a crop out of these transitory possessions ? As *Manna* desisted to fall when the people eat of the fruits of the land, so the sweetness of heavenly joy is not perceived any longer, when our appetite rageth for these vile things, for a dividend of dust and clay. Recall your Soul, and lure it higher, when it stoops to this bait below ; when it extends its desires to things that are worse than its own substance (so is every thing that we behold with our bodily eye) it must needs return home less unto it self, and be justly despised of God, whom we talk to in our Prayer, as if we were perswaded he was in Heaven, and yet so busie we are in action beneath, as if we sought our God upon Earth. In a word, by penetrating so far into these corruptible objects you have excommunicated your own Soul from the Church of Saints, for that *Jerusalem is above*.

Fifthly, The Church Evangelical is *Jerusalem* above in respect of the *Jewish Hagar*, *propter sublime pactum*, the Covenant that is made with us is sublime and magnificent ; not the dreadful Law of Works, but the mild and gentle Covenant of Faith in the blood of *Christ*. Now this is nothing else but the very next point in effect, the freedom or eternal redemption of *Jerusalem*, which requiring a more spacious part of time to handle it, I conclude all that hath been spoken for the present in the name of the Lord. *AMEN*.

THE SECOND SERMON

UPON

GA L. iv. 26.

Jerusalem which is above is free, which is the Mother of us all.



T. Paul in his Apology, which he made against those that did detract from him at *Corinth*, confessed that *he was rude in speech*. And St. Hierom says, *Paulum nequaquam de humilitate, sed de conscientia veritate dixisse*; That is, he wrote it in the earnestness of truth, and not in the submission of humility. St. Austin says, he did but grant his obtrepaters their own false opinion in that saying, for he had the genius of a most perswasive Oratour, and spake with the tongue of an Angel. These passages may be reconciled.

Ep. 151. ad
Algasiam.
Lib. 4. Doct.
Christiana.
c. 7.

For verily he did for the most part go the beaten way of the spirit of God, and handled heavenly things in a plain stile. For the Gentiles sought after wisdom, but since by wisdom they knew not God, it pleased God by the foolishness of Preaching to save them that believe. Yet St. Austin had his eyes open, that he did espy very elegant and most graceful amplifications here and there in his Epistles, as occasion did demand that he should dip his Quill in Eloquence. We are at home for an instance in this Text. An *Allegory* (of all other Tropes in Rhetorick) is no little Bud, but the fairest flower, and most blown in their Garden. This Figure the Apostle makes use of, as he professeth, *vers. 24.* and runs upon it very copiously to set the Synagogue and the Christian Church, the Old and New Testament in comparison one against another. He carries it before him from the situation of two Mountains, *Sinah* in the Desart of *Arabia*, *Sion* in the Holy Land, which two Hills became very famous by accident, *Sinah* for the Law, *Sion* for the Gospel. He prosecutes the Trope from *Ishmael* the Son of the Bondwoman, who was aliened from his Fathers house, and from *Isaac* the Son of *Sarah*, who was the Heir of the Promise. And all this is curious and inlac'd like Mosaick work, with most artificial correspondencies. Thus *Solomon* delivered the Institutions of an honest life in plain and concise Proverbs, but when he wrote upon the beauty of the Church he altered his stile into a polite and mystical Song. And our Apostle doth frequently utter the things belonging to Justice and Temperance in lowly and vulgar forms of speech, but when he goes about to describe the rights and graces of the Church, then *Paulo majora*, he is quite another man, and handles that subject with many gradations of eloquence.

Witness my Text, as in part I have unfolded it already, which is a flower growing upon the stalk of this *Allegory*, which I discuss the oftner to keep the Precept which *David* gives, *Psal. xlviii. Walk about Sion, and go round about her; tell the Towers thereof, mark well her Bulwarks, and consider her Palaces.* The *Sion* in that Psalm is the *Jerusalem* in my Text, which consists of no ordinary Bays of building, but all of sumptuous Architecture. There is never a word in this Text but is either a Tower, a Bulwark, or a Palace of *Jerusalem*. Mark them well, go round about them, says the Psalmist. Her Towers rise up in state, for *Jerusalem is above*, she hath Bulwarks of safety; for we are made free therein by the blood of Christ. Her Palaces are of large containment, for *she is the Mother of us all*. Out of six words in the verse, I formerly considered six attributes of honour that belong to that Church which Christ hath purchased with his blood, *Ἱερουσαλὴμ, ἀνω, ἐλευθέρα, μίτηρ πάντων, ἡμῶν.*

1. She is a *Jerusalem*; a visible fair City, there is her external Communion: 2. A

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Jerusalem

Jerusalem above, that is its internal Sanctity. 3. A *Jerusalem that is free*, which is her most proper Christian Badge, and supernal Redemption. 4. A *Mother*, that is her fruitfulness. 5. *The Mother of us*, which imports a Brotherly Unity. 6. *The Mother of us all*, which expresseth the universality. I have told and numbred the Towers of it, and in a former day I proceeded to *Jerusalem above*; Now I will mark her Bulwarks, and consider her Palaces, that *she is free, and the mother of us all*.

Jerusalem which is above is free. The precedent praise of the Church adheres unto this word for the consummation thereof. If there be any that take upon them to belong to the *New Jerusalem*, and to the City which is above, let them shew the Copy of their Freedom, that they are not led by the Spirit of Bondage, but by the Spirit of Adoption. There may be a plausible conversation of life in them that are out of the Pale of *Jerusalem*. For Moral Vertues do not belong to Christian men as Christians; but they pertain to them as men, says *Hooker*. There may be fair manifests of sanctity and the contempt of the world in their outward carriage, whose heart is not above. The sower morosity of the *Pharisees* would make you believe they renounced all vanities. Pestilent Hereticks have exceeded (that I may not say excelled) in works of mortification. *Pelagius* was of a demure honesty, *Vir ut audio non parvo profectus Christianus*, says *St. Austin*. *Severus Sulpitius* says of *Priscillian*, he was noted for many laudable parts of mind and body, in fasting, in humility, in contentation. So *Anthimus*, and others. Doth not this shew as if it were all for the world above? And yet they had neither part nor lot in that matter. The Reason, because they had some bondage in them, they were under a Captivity which they had not shaken off. They had not *liberale ingenium*, so that the last enquiry, who belong to that *Jerusalem above*, is upon this question, *whether the truth hath made them free?* *Joh. viii. 52.* For *Jerusalem that is above is free*. It is a word that comprehends in it much favour, and much duty. And it shall pass under my hand with this examination: 1. What this freedom is? 2. How we got it. 3. How we must use it.

Our freedom consists in a manumission from a four-fold servitude: 1. We are delivered from the Yoke of Ceremonies, called the bondage of the Elements of this World, in this Chapter, verse 4. 2. We are most free for the New Covenants sake, which is made with us. For salvation is not offered us through the Works of the Law, but through the Promise of grace. We Brethren, as *Isaac* was, are *Children of promise*, verse 28. 3. We have not received the Spirit of Bondage to fear, but the Spirit of Adoption, whereby we cry *Abba Father*, *Rom. viii. 25.* πάντα ἐλευθέρως διατάσσεται ἡ ἐκκλησία, says *Theophylact* upon my Text, the Gospel exhorts us gently, it doth not affright us tyrannously. 4. The rewards of the *New Testament* are not momentary things, such as the Law propounded, but heavenly. εἶδεν ἡμῖν ἐπὶ μετῴδῳ ὁ θεὸς κατ' ὅσον λέγει says the same Author, we are not servants that do our duty for visible wages. And all these together make the copy of a perfect freedom. He that is under rudiments, is under age: he that is bound to the works of the Law, is under condemnation: He that is curbed by threatnings, is under thralldom: He that looks for momentary things from God, is under base afflictions: From all these Christ hath exempted us by the Gospel, which is called the perfect Law of liberty, *Jam. i.* in this complete sort our *Jerusalem which is above is free*.

First, To be exempted from the incumbrance of well nigh a Million of Levitical Ceremonies will not appear so gracious a benefit as it is, unless we take a great deal of leisure to mark it. Never was any people so Pædagogically handled as the *Jews* were. The observation of the greatest part of their days was calculated, their meats were stinted, their bread was prescribed. They had Ordinances upon their Garments, precise rules for the fruits that grew in the field, directions for their building, appointment for their Apparel: Not so much but the very cutting of their hair was subject to a Commandment. What strict Orders against Pollution? What nice receipts to cleanse pollution? What tedious Traditions in their Oblations and Sacrifices? What Punctilioes to be nicely kept in all the discharges of their Religion? In Secular affairs they could do nothing wherein their soul delighted: In Sacred affairs it was impossible for them to perform every thing which *Moses* enjoined. God knew how much addicted they were to their own inventions, therefore he leaves them nothing either holy or profane to be managed by their own discretion, but are quite rejected as unworthy to judge of the smallest matters, and they had their hands full of these petty duties, to leave no room to extraneous Superstitions. *Tertullian* adds, *Et Deus operosis officiis dedolaret*; God did plain and smooth the

the ruggedness of their nature with many trials of obedience. Yet though their number was so great and cumberfom, their weight had been more easie, if they had been plain and perspicuous; but the people underwent much geare, and I think not one among an hundred did know the signification. The substance of Religion was so darkly involved in the Types, that happy was that Prophet, or Prophets Son that could crack the shel to eat the kernel. Who of the Vulgar rank could penetrate into the moral signification of those vices which were forbidden in the unclean Creatures? *Ut homines mundarentur pecora culpata sunt*, says *Tertullian*; The Law did seem to loath some beasts, that we might know what God did love. Was not the Salvation in Christ propounded to them in Signes? And his death resembled in a Bullock slain at the Altar? And what small comfort was there in that Pardon which was not intelligible to the poor Offendor? *Luther* says well upon my Text, that mans knowledge is unshackled, it is at liberty, when he discerns the naked truth in it self. *Cognitio est ancilla quando subjecta est velaminibus figurarum*; Our Wisdom is made a bondwoman, subject to the captivity of Ignorance, when it sees nothing but in the dark Glas of typical Obumbrations. Thanks be to God that we are Scholars of the *New Testament*. We are called to the manifestation of faith and love in Christ, that we do not grope in darkness, but walk in light, for the Gospel is like a Glade which is cut through the grove of ancient Ceremonies. Let me speak to this point once more: Beside their excess in number, and their cloudy obscurity, there were unpleasing remembrances in them, some that seemed to be mysteries of grace, were likewise mystical Exprobrations, and therefore referred by good Expositors to the hand-writing of Ordinances which is against us, *Col. iii. 14*. For Ceremonies, take them not as Sacraments, or Circumstances of Evangelical Service, but as Yokes of the Law, *Nihil aliud erant quam miseria humana publica professio*; They were imprints of humane misery, not Expiations, but Confessions of our iniquity. Circumcision it accused the *Israelites* that they were born in sin: Their frequent washings did testifie that there was filthiness in the Object: The life of the Sacrifice spilt upon the ground pronounced him guilty of death that brought it to the Lord. I go no further, because I would be compendious; and I have said enough for this discovery, that the Law of Ordinances was our Adversary. But thanks be to that Saviour who blotted out the hand-writing, payed the grand debt which we did owe, and discharged the interest likewise, when he evacuated the Levitical Ceremonies, which is the first mark of the freedom of *Jerusalem*.

Yet be advised that we do not claim more immunity by this Charter than is granted, (for that is ordinary to stretch out the name of liberty, like cheveril Leather, to what length we please) some have assumed that they have good ground to blow up all our Modern Ceremonies with this Mine, because *Jerusalem* is free from the yoke of Ordinances. It is true, our *Jerusalem* is free, and therefore we are free, (for *partus sequitur ventrem*) the Church appoints her own Orders of decency now, and is not appointed; nothing is imposed upon it with bond of necessary and perpetual observation, the principality is upon her shoulders to make her Children submit to her prudent Constitutions. But if particular men might challenge interest in this freedom, as if they had scope to serve God with what order and comeliness they pleased, this were an uproar and not a freedom, and a looseness like that of mad men when they have broke their Chains. Certainly, the liberty which God hath granted in setting our feet at large from these things with which the Priesthood of *Aaron* was charged, it was to accommodate us with great grace and favour, but if this should repel the bringing in of those Ceremonies, which are means to beget the greater veneration of Religion, the bounty of God, which cannot be, would turn to a prejudice, his blessing to a cross, and such as love the welfare of *Sion* might cry out, O Lord we are oppressed with liberty. Touching the substance of divine Worship it is written with Gods own finger in holy Scripture, we must not add unto it. Only God is pleased to try our judgment, how we will administer it in the particular fashion. His Worship is the Bread of Life sent down from heaven, and not invented upon earth, but for the manner of his Worship, *ὡς ποσὶ ἰσχυρῆς ἐστὶν*, as *Clemens* says of humane Philosophy, it is like the sauce in which the bread is dipt to make it savoury, to this condiment *Jerusalem* is allowed to put her skil, providing for comeliness and honesty as a wise dispenser of the mysteries of God. Was ever any thing of moment transacted without some graceful solemnity? Or is man so governed by the Spirit, that he can lift himself

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up to Heaven sufficiently by interior Meditation? I forget not that some will say, yea the Body also serveth God by the tongue. And I allow it for an excellent way to warm our zeal with the loud voice of prayer. But this warmth will quickly cool, unless some devout actions concur together: and deeds are far more durable in the fancy than the memory of speech; either to teach the understanding somewhat which it ought to consider, or to move the heart to due reverence and regard, which it ought to have in the performance of sacred matters. Here let the new Jerusalem act her part, this is her liberty, to enjoy such Ceremonies for the eye, as may prepare the heart the better to feel the power of the grace of God, and to prescribe such visible signs, as will leave a deeper print behind them than bare exhortation. I will add that by this power bequeathed to the Church, some Jewish Ceremonies may be retained, as far as the state of the things will bear, if they be followed only for outward order, and not returning to that obstinately which must be disannulled, because Christ is come in the flesh. I confess that Spiritual Worship is best, for it is most correspondent to his nature whom we worship, God is a Spirit, and they that worship him must worship him in spirit. This is the reason that he says he hates Incense, and effusion of blood at his Altar, such kind of service hath no assimilation with him who is incorporeal, give him the Sacrifices of righteousness, of prayers and mercy, and thanksgiving, *qui corpus non est umbram non habet*. Approach not to him with shadows, for he is a Spirit, and not a Body; yet in respect of us, though not of himself, he entertains the lowliness of bodily Worship, as it hath a conveniency and conjunction with our nature. The Lord is a Spirit, and he even he alone gives law how he will be worshipped in spirit; but we that worship him are bodily creatures, and Jerusalem our Mother hath indulgence to appoint all external administrations of holiness.

It is no small ease, as I have shewed it, to be disengaged from the incumbrance of the old Ceremonies, but that which comes next in order is so essential to our happiness, that from thence we may say truly, and from nothing else, the Lord turned the captivity of Sion. The time is past when salvation was offered to them that did the works of the Law (O those were days of bitterness and desperation!) the Covenant is renewed unto us in another form through the promise of mercy to them that believe in Jesus Christ. Now Sin, that great Tyrant, shall have no dominion over us, for we are not under the Law, but under Grace, *Rom. vi. 14*. Mark the two Covenants, and the severe exaction in the one, and the mild temperature of the other: the one comes blustering like the whirlwind, and breaks down Mountains before it; the other is the still voice which beats sweetly upon the ear of Elias; the one hath nothing but dayes of trouble and reproach, the other is a continual Jubilee of rest and peace. The Law may be compared to those wretched men that work at the Oar in a Gally, they strein their sinews and their strength to plow the waves, and yet they meet with such strong tempests, that they cannot recover the Haven: but the Gospel is a Ship whose sails are spread with faith and hope and the winds of mercy blow them fairly on, that the Passengers are carried as in a dream to the Port with speed and tranquillity. Hear them both speak *Rom. x. 5*. for that's the clearest Scripture, I take it, for their distinction. *The righteousness of the Law saith, the man that doth these things shall live by them*, but the righteousness which is by faith speaketh on this wise, if thou shalt confess the Lord Jesus thou shalt be saved. The man that doth these things shall live; but the Lord looked down from Heaven, and found no such man upon all the earth. Be the imperfections in our manners that are not scandalously culpable, yet the law hath not pardon for them: that which must be weighed in Gods Balance it must not want a scruple. Correct the wandring of your eye, bridle your tongue, watch your heart, be fervent in prayer, be vigilant against tentations, yet there is that repugnancy to the Law, that unruliness in this body of death, that the evil which you would not you shall do, and then the Law turns to be that Adversary in St. Matthew which delivers you over to the Tormentor, till you have paid the utmost farthing. This was not only a bondage under a churlish Nabal, that would not be satisfied with such diligence as a Servant could perform, but the condition of a beast, whose qualities cannot excuse him totally, but that sometimes he shall be spurred and beaten: Yet none were ever born that can impeach the Law of rigour, no not in the equity of humane reason, if you will examine them from first to last; it will come but into the Margent of our Enditement, that our actions have not been so pure, and holy, and fervent, as the bounty of the Divine goodness towards us requires;

quires; turpitudes of life, abominable desires of the heart, brutish intemperance, scalding malice, unclean passions will fill up our accusations. O what a perturbation, what unquietness of consciences, what a hell of fear it is, to know that our Arraignment is just, and to have nothing but the Law, that inexorable letter of condemnation to comfort us? *Imus, imus precipites*, we should feel our selves tumbling down, and see no bottom. Sin is so ponderous, that if the Ship had not been lightened of *Jonas* it had sunk: the Heaven could not hold the *Devil* and his *Angels* from falling; the Earth could not support *Core* and *Dathan*: but it is more massy and leaden upon the conscience than in all the Elements. What need I to tell you that *God* did give the Law in an angry form upon Mount *Horeb*, or that he delivered it to *Moses* a Servant to bring to note the bondage of the Letter. I have looked back enough to this, let me bring you from this *Ergastulum*, this Prison of Works, into the Courts of *Gods House*, into *Jerusalem above which is free*.

Jerusalem at the time when this *Epistle* was written to the *Galatians* was in bondage two ways, in *Civil servitude* under the *Romans*, in *Legal servitude* under *Moses*, a miserable case that they should not feel the oppression they were in under *Moses*, car'd not for a Deliverer; nay did as much as in them lay to curse their Deliverer: *Christ* that came to set them free they used him as a Servant, *in crucem servus*, they crucified him, which was a most servile punishment. Thus their stupidity in their bondage did make for our freedom, and thereby was consummated the Covenant of Faith, that we might believe in him who died to be a propitiation for our sins. O what a pleasant condition it is, what a free, what a Princely state of life, to wait upon *Gods* mercy, and to be subject to the Ordinance of Faith. Upon it depend Pardon, Forgiveness, Reconciliation, Grace, Adoption of Saints, the Inheritance, the Kingdom, the Promise of everlasting life. With how much diffidence did the Lawgiver intercede in the behalf of *Israel*, *Forgive the sin of the people, if not, blot me out of the book of life*. To supplicate forgiveness is a message sent from Faith, but the Law plucks it back with this distrustful Omen, *if not, if there be no hope, then is my confusion before me for ever*. This is noted in the Generation of *Ismael* the Son of the Bond-woman. Says *Sarah* to *Abraham*, *Go in to Hagar, it may be I may obtain children by her*. This is the Law which despairs and doubts, whether *God* will be gracious: but Faith never speaks so faintly, looks for no denial how unworthy soever to obtain its Petitions; Publicans invite *Christ* home, Adulteresses wash his feet, Thieves recommend themselves to be received into his Kingdom, and all this not because they are free from the Law, but from the Covenant of it, which is the bondage of the Law. Had their conscience misdeemed that they must be saved by Works, they had run away like Bond-men from an austere Lord, their tongue had been tied that it durst not wag: but light shining in their hearts revealed unto them that *Jerusalem was free*, that the Inheritance came by the Promise of Grace; they flock unto him who is the Mediatour of a better Covenant, who vindicates his Portion from the bands of Sin, and Death, and Hell, and hath given power to his Ministers to bring those that seek for mercy out of the prison and servitude of *Satan*; for whatsoever they loose upon Earth shall be loosened in Heaven. Hold here, and stir not from this rock; put not the point to disputation, but to inward examination, how you look to be freed from the fire of Hell when you shall stand before the Judgment Seat of *God*. Will you trust to inherent righteousness, and say it will be well for me, this good I have done? Or to the imputed justice of *Christ*, which is true and perfect justice, and pleaseth the eyes of *God*? O there is no ground can be laid for peace and salvation, but in his righteousness that justifieth a sinner. They that carp at this, take them from their sentences and quodlibets, and search what they say in their Books of Devotions, Manuals of Prayer, Graduals of love and repentance, Meditations of Death, then nothing comes from them but *O Lord deliver us, O Saviour redeem us, O Son of God remember not that which is past*; then they never fly to the bloody Altar of the Law, but to the Sanctuary of the Gospel. In a word, whosoever refers his justification in any part to a legal righteousness is yet in bondage, but *Jerusalem which is above is free*.

It is this Covenant of Faith that turneth away the captivity of *Jacob*. Now under the Discipline of Faith the Spirit attracts us by love and meek persuasions, it doth not threaten and bend the fist at us as the Law did; and that's the third part of bondage which our *Jerusalem* hath escaped, it is not awed with compulsion and fear, but it follows the direction of the Spirit with gladness, which is the next step to the state of *Angels*. It is not good for a Child to be too much scar'd by Preceptors

ceptors and Governours ; such nipping weather is an enemy to a flourishing Spring. Then imagine what a shivering Ague it was to the *Israelites* (Sons of *God*, but not yet come to age, as *St. Paul* describes them) to struggle with so many austere Statutes as *Moses* gave them. Scourgings, loss of eyes, loss of limbs, burning, stoning, forfeiting the life of a man for the trespass of a beast, losing the right hand for a casualty, a moral man, that knew not the strictness of *Gods* Judgments would say for a trifle. Add unto these so many pollutions circumstantial, natural that could not be helpt, to be expiated with continual cost and labour ; add above all these that noise of Malediction, louder than thunder, Cursed is he that doth not continue in all the words of this Law to do them ; amidst these terrours that came so thick, as they were good to bridle stubbornness, so many generous resolutions of the mind, that would have put forth, must needs be suffocated. The *Angel* of *God*, when he came with a message from heaven, and would have it intelligently received, likely he began with this Preface, *Fear not*. Nay, *God* did deliver this People from the fear of *Pharaoh* and his Host, before ever he would give them a Law to serve him. Men that are held to their Tasque by minacies, *Magis aguntur, quàm agunt*. He that doth a thing out of love is carried to it by an internal complacency, he is a self mover, and the action is his own: he that goes forward to his Tasque, because the scourge is behind him, the action is not his own, *raptatur ad obsequium*, his will rows against the stream, but the Tide is so strong that it carries him with it by Coaction. And that harvest of obedience which is reapt with the Sickle of stern dominion and threatening, when all is done it is not worth the bringing into the barn. For it keeps a man that he dares not break out into a scandalous transgression of the Law. Is not that all ? The External Act is smooth and conformable to justice. But what reformation is there all that while in the heart ? It is not fear but love which takes upon it to cure the concupiscence which is in the mind. If there be no better School-master than fear, the body may worship *God* alone, and the mind remain an Idolater. A longer declaration of this there needs not. We all know that a Palsie of fear will shake Judgment out of the wit. The Oratour that pleaded upon peril of his life, *Lugdunensem rhetor dicturus ad aram* ; he would pronounce but badly, and surely much of the imperfections of the *Jews* may be imputed to this, that the Law did subject them to the Spirit of Bondage.

It is the Spirit of the *New Testament* which turns us about, and sets us free from the superciliousness of the Law, and it would have us please the *Lord* for his mercies sake, and out of the sense of his goodness it exhorts us that our service should grow out of his favours, and our duty out of his bounty and benefits, so shall there be alacrity and readiness in the soul to all manner of vertue, as well as passive obsequiousness in the body. The *Schoolmen* observe it rightly, that filial fear, which is the freedom and ingenuity of obedience riseth out of the love of *God* ; but servile fear, which is a plain captivity of Spirit, riseth out of the love of our selves. The Servant who goes through his Tasque that he may not suffer correction, would do as much as may keep his skin whole, that is for love of himself: A Son that honoureth his Father, and rejoiceth to hear his voice, seeks his Fathers glory that he may receive of his glory, and this is purely out of the love of *God*. No wonder therefore if this hath redounded to far more fruits than ever the tree of the Law did bear, which was pelted and beaten. For, as one hath noted it well, *Gods Church* hath increased more by the love of *God* than by the terrour which he sent in the old time ; but when persecutions were rife, it increased more by the terrours of men than by their love. The use of it is, that we serve *God*, as those that are past the Spirit of bondage, reverently with fear, and chearfully without fear. Faith is the great promoter of reverential fear, and breeds in us an awe of *Gods Majesty*, and a dread of his glory, as the *Cherubins* do cover their faces with their wings before him. This is clean and pure, refined in the flame of love, caused neither by sin nor punishment, but it reflects upon the baseness of our own substance, the Creature compares its own vileness with the infinite excellency of the Creator, and so approacheth with all due distance of humility. But Faith again cools the inflammation of servile fear with the water of Baptism, wherein we were sprinkled with the blood of *Christ*. It teacheth us to decline offences with all care and study, not to escape punishment, but out of gratitude to him who hath done so great things for us. It ingenders an ardent sollicitousness to be unblameable, not because the wrath of the *Lord* is terrible when he is displeased, but because his Mercy and Redemption

Redemption deserve to be recompenced with all manner of obedience. Labour for that integrity which is expected from one that is free from sin, but a servant to righteousness. Such a one would do no unjust thing though he saw his Pardon sealed with his fleshly eyes, and were as surely confirmed in state of Salvation as an *Angel* of light. *Iustus non est sub lege, sed voluntas ejus est in lege*, says St. *Austin*; He alludes to the Latine reading of the first *Psalm*, a just man is not under the Law, that is a strain of servitude: but his will is in the Law, there he finds equity and sincerity, he loves them for themselves: The minacles and castigations of it are without Law, of which he takes no notice, because his will is within. *Vopiscus* says, that after the death of *Aurelian* for six months there was an *Interregnum*, no new Elect was agreed upon, the People had no *Prince* to curb them, no *Tribune* of whom they stood in awe, yet there was no outrage committed, *Nam quod est in vita optimum se quisque timebat*; Every man was afraid to offend himself, and his own conscience. These are *voces libero homine digna*, these are the Praises of more ingenuous men than ever Heathens could be: It may be an *Impreza* for a perfect Christian, he doth no evil out of this generous resolution, for that he loves God within him, not because he fears the world without him. Out of Evangelical assurance, though the second coming of Christ shall be with such a strange concussion that Heaven and Earth will stagger and burn for it, yet a well-armed Christian hath digested the dread, and waiteth for that day when the whole Creature shall be delivered from bondage; it is his Exclamation, Come Lord *Jesus*, come quickly. Consider in what an agony the whole Camp of the Israelites was when the Law was proclaimed with Thunder and Tempests upon Mount *Sinai*; it will be strange to one of those to hear a good Disciple call earnestly for that day which will be so full of darkness and gloominess. This is indeed the principal *Crisis* that we have shaken off the Spirit of bondage. *Non probatur perfecta caritas, nisi cum ceperit ille dies desiderari*; There is no perfect love, and by consequent no plenary excussion of servitude till we are earnest in that wish, that the day of Christ were near at hand. If not that terror, no, *not that* doth pinch us, then *Jerusalem above is free*.

Yet stay for one qualification more, which will make the *Angels* to congratulate us our freedom if we observe that Proviso in our Charter; nay, which will please God so well, that he will not only make us Citizens, who were Bondmen before, but Rulers over ten Cities, as it is in the Parable, that is, account not of the good of this world as the *Jew* did, but commit your Heart and your Treasure to the Inheritance which is above: They that run far into the thought to prosper in the increment of this earth, they cannot decline from being servants to the times, to occasions, to ignobleness, to the manners of iniquity. Lift up your hearts unto the Lord with an evangelical abrenunciation of the world, and fling these fetters away, for there is no such thralldom as that of base affections. To serve a sin is worse than to serve a man, by how much a man is better than a sin. There are some of our Interpreters who have stated this Point not without injury to the Synagogue, and the modern *Jews* have cause to disavow the imputation of mere carnal men, as if God did set before them no more than the recompence of this lifes prosperity. The *Anabaptists* teach that the Faithful before Christ did only taste of the sweetness of temporal blessings, without any hope of eternal happiness; a Censure fitter for beasts that are well pastured, than for a man, whose soul doth naturally heave him up to immortality; chiefly it is an opinion most derogatory to such men whose *Fathers* did talk with God face to face. Besides these, *Aquinas* and his Scholars methinks lay out our difference but rudely, *Temporalia promittuntur in Veteri Testamento, spiritualia in Novo*; The Old Testament proffers Temporal blessings, and the New Testament Spiritual. That were, I confess, the right livery at which a Bondman did stand, *δδω νιδθ τερον*, says the heathen Proverb; Give the Servant that grinds at the Mill an allowance of food to sustain him, and you owe him no more. But if the Text of the Old Testament do move only in the circumference of this world, and of this life, it would scarce make good Philosophy, how much less would it never pass for the Touchstone of pure Divinity? Therefore without scandal to the old *Jerusalem*, or partiality to the New, the odds between us are these. The Commonwealth of *Israel* had the sure promise made unto them of heavenly joy, together with a pleasant portion upon earth, if they served the Lord. The same Kingdom of heaven is more clearly promised to us, but with afflictions and persecutions upon earth. Their *Jerusalem* was in bondage, because it kept the Law upon carnal Articles, that it might flourish, and be free. Our *Jerusalem* is free

free because it will confess *Christ*, though the more it confess him the more it should be in danger of bondage and imprisonment. They were for present delight, and heaven hereafter: we are for present misery, and heaven for ever.

The *Apostles* found it an hard matter to fend the *Church* of *Christ* from *Jewish* Ceremonies, they could not make a bank in their days, but that some broke over, as in the *Church* of *Galatia*. No marvel, since the dregs thereof are not purged out to this day. Circumcision is still retained among the *Abyssines*, says *Damianus Goez*. *Aarons* supreme Pontifical Authority is but transmigrated into the *Papacy*: Some have been scrupulous in choice of meats but lately, as if *Moses* did yet predominate. Many are more strict than wise in numbring and keeping the hours of Sabbathical rest. We that are here I hope are all very ready to condemn this Judaism; and yet *God* knows the most of us are *Jews* in a greater concernment than we are aware of. If we serve for heaven it is well, but I am sure we are the more servile that it may be well with us upon earth. We ask for the dew of heaven, but we make earnest postulations for the fatness of the earth; we are content to be shod with the preparation of the Gospel, but not so well contented as if it be our fortune to wear the spurs of dignity. These are the tricks of a *Jew*, of an uncircumcised *Jew*, his heart is not circumcised from ambition and vanity. This is *Gebazi's* Leprosie which cleaves to base minds, my Master is in heavenly raptures, and contemns riches, *As the Lord lives I will run after him, and take somewhat*. Run, and let the Devil scorn you for your pains. Doth *Job* serve *God* for nought? To be Sanctified, to be Justified, to have the gifts of the *Holy Ghost*, to receive spiritual Consolation, to be the friends of *God*, this is the portion which comes unto us, and for which our Covenant is called the Gospel of glory. For tribulations (which did not accord with the *Jewish* Oeconomy) if they be not above our strength, we must not only expect them, but rather invite them, then avoid them. *Ure, seca, hic ne parcas Domine, ut in aeternum parcas*. Prove me, chastise me, bruize me like sweet Gum, till thou beest pleased with my favour, pitty me not in these momentary afflictions, that thou mayest spare me for ever. As the soul is free from the prison of the body when it is dissolved in death, so it is most free from the faeces and earthiness of the body, when it is not wedded to the desire of transitory things, Mushrooms that have no flavour, when we have enjoyed them but a day. Briefly, *Jewish* servility is an unbeliever like *St. Thomas*, *Nisi mittam digitum*; Let me touch, let me feel, let me grasp my handful or it is in vain to obey the *Lord*; Christian liberty is ingenuous, and heroic, it hath swum out of this dead Sea, in whose mud the unregenerate do stick, and if the *Lord* will give us himself, *let Ziba take all*. The greater is our freedom because we know we need not the aids of fortune. I have heard that a *Cardinal* being elected to be *Pope*, his former State is rifled, because his new dignity will supply him in abundance: Just so when the Spirit comforts us that we are called to a Crown of glory, (pardon the similitude, it is no worse than as *Christ* hath compared himself to a Thief that comes in the night) but our confidence of our new Election to that Inheritance, makes us easie to part with that, which others keep for a while, and leave it in a moment. And thus when freedom hath struck inward to our affections, pardon us if we speak despicably of the *Jews*, for our *Jerusalem* alone is free.

The whole Charter of *Jerusalems* freedom is dispatcht. Though the hour were to begin again, I would not stick at the next question, how we came by it? We all know the procurer, and what he did to gain it for us, it is a flower that grew out of the bloud of *Christ*. We were not protected, as *Joshuah's* Spies were, by a common woman, nor set at large, as *Samaria* was, by the tidings of Lepers, our Deliverer is more honourable to us than our freedom, the Son of *God* was made a Servant, that we Servants might become Sons. As *God* made nothing in nature but by his Son, by him he made the Worlds, so he did nothing for the restauration of the World without him. He is all in all. He hath freed us from the bondage of shadows by taking a body: From the Covenant of Works by satisfying his Fathers Justice: From the dread of fear by the sweetness of his Mercy: From the sordid desire of earthly things by the operation of his holy Spirit. The purchase of our Freedom was carried in this sort, so that the *Jesuit à Lapid* borrowed a fit name to call it by, you know from whom, βασιλικον δωρεον. the gift of a King, of *David* our King. Imagine by a *Prosopopea* that you saw the Devil, and Sin, and death defying us in the same words that *Goliath* did the Camp of *Israel*, If you be able to fight

fight with us, and to kill us, we will be your Servants, but if we prevail against you, then you shall be our servants, and serve us. Then *David* our Champion slew these Giants of *Gath* in our quarrel, and from thenceforth we are his purchased people, as *St. Peter* says. *St. Austin* says, that by nature we were *Pharaohs* bondmen, that is, *Satans*, and when we forsook him, and fled away to serve *God* in the Wilderness, he followed after us, but no further than the Red Sea. *Quid est mare rubrum? Usque ad fontem Christi cruce & sanguine consecratum.* What is the Red Sea that divided us from him? The Fountain of Baptism consecrated to save us by the Cross and Bloud of *Christ*. *Bernard* alludes to the words of *Jacob*, and says that the Church is that portion which *Christ* won from the *Amorite* with his Sword, and with his Bow, *Gladio predicationis, arcu incarnationis*; With the Sword of his Doctrine, with the Bow of his incarnation, where the shaft and the string make but one Instrument, as his Godhead and Manhood make but one Person. Thus he hath snatcht us from our Enemies that were made Lords over us, and from the hard bondage wherein we were made to serve *Isa. xiv. 3.*

Having seen the Copy of our Freedom, and knowing how we got it, it is a Lesson fit to conclude with, that every mans memory may carry that away at the least how we should use it. No blessing hath been more abused than this. Under colour hereof the *Galileans* would be free from Tribute, the *Nicolaitans* from the bond of Marriage, the *Gnosticks* from all Justice and Temperance, the Clerks of the *Roman Church* from the Courts of the Civil Magistrate, and the *Anabaptists* from all Moral Duties. No, says *St. Peter* to all these, *As free, but not using your liberty as a cloak of maliciousness, but as the servants of God.* It was *St. Austins* by-word, *Dilige Deum, & fac quod vis*; You are free, therefore love *God*, and do what you will. If ye love him keep his Commandments: We are not so soon loosed but we are tied again, both freed and bound at once. *Liberando servos nos facit*, says the same Father in *Joh. viii.* We must recompence his goodness with our imperfect obedience, it is the Law of Gratitude, it is the Bond of Nature. As we commonly say, that nothing is more dearly bought, than that which comes by gift, so we owe the greater service to him of whom we got our freedom. Nay, we are bound to endure all for his sake, *Neque hoc facit stupor sed amor; nec deest dolor, sed contemnitur*, says *Bernard*. We feel the pain as much as they that curse and rage in their sufferings, but our love unto *Christ* doth overcome it. A Free-man, that will thrive, follows his Trade as close as any Apprentice, though not by austere compulsion: So our Freedom will not make our hands slack from working, if we mean to lay up a treasure in heaven. Every piece of Land, they say, holds of some Lord, so every man retains to some Lord, either we serve *God*, or sin and Satan. If we count it Freedom to take our swing in all voluptuousness, pity their frensie, that can stir no where but as their intemperate appetite commands them, and yet mistake themselves to live without controul, who are the Vassals of the Devil. While they promise them liberty, they themselves are the servants of corruption, *2 Pet. i. 19.* *Tully* objects to *Clodius* that he set up the Picture of Liberty in his house in the habit of a Strumpet. Says that approved Senator against him, *Qui meretricibus & voluptatibus inservit non liber est, sed servus*; To be under pleasure is to be under tyranny, and therefore the Statue of a Strumpet did better resemble servitude. But happy are thy servants O Lord that stand before thee. *Deo parere libertas est*, you may think that *Seneca* had conferred with *St. Paul* when he learnt that Lesson that the service of *God* is perfect freedom; who hath made us a Royal Priesthood, and holy Nation. Says *Leo* in the second Anniversary Sermon upon his own Assumption to the Papacy, nothing so Kingly as a mind subject to *God*, and Ruler of his own passions, nothing so Priestly as to offer up the sacrifice of a pure conscience, and the oblation of a broken heart. There were ancient Ceremonies in Baptism, as if the party to be baptized came to be inaugurated to a Kingdom, when he professed himself a Disciple of the Gospel. For it appears in some Rituals that they put a Crown of flowers upon the head of the *Neophyte*, to which the Collect then used doth testifie, We beseech thee O King of heaven for this dissoluble Crown, to give him a Crown of justice and good works. The same was figured by these Ceremonies in confirmation, that is by the unction of their forehead, and by the fascia, which bound about their temples as a Diadem. All these customs do border upon this phrase, that our *Jernsalem* is every where in the Gospel called the Kingdom

Kkkkkk of

of heaven. God is such a *King* whom none but Kings do serve, none but *Melchisedechs*, who are free from sin, and at once both Servants of righteousness and Kings of righteousness. *Dignitate Domini honorata sit conditio servi.* He is so great a *Lord* that it is a Lordship, nay a Kingdom to serve him. In a word, remember that our freedom is a strict obligation to all excellent virtue, that being delivered from the hands of our enemies we may serve him without fear in righteousness and holiness all the days of our life. *Lord keep thy Jerusalem* free from the bondage of sin, that we may not be cast into the prison of utter darkness.
AMEN.

THE

THE THIRD SERMON

UPON

GAL. iv. 26.

Jerusalem which is above is free, which is the Mother of us all.



Having drawn out the description of the *Church* in sundry lines of beauty, that it is a *Jerusalem*, a visible and glorious City for the external Communion, a *Jerusalem from above*, for her internal Graces, a *Jerusalem* that is free, for her Redemption through the blood of *Christ*: every man I suppose will attest thus unto it, *nihil addi potest huic bono nisi ut sit perpetuum*; O that it would last thus unto the worlds end by continual propagation, for nothing can be added unto that which is so completely good, but that it should be perpetual. Lo I shall land you now upon that Shore, and represent the *Church* unto you as a *Mother* that brings forth, and is never barren, whose fruitfulness continues her praise and happiness for ever: she is the Mother of us all, and of all those Generations after us, that live by the faith of the Son of *God*, as long as the World endures. We are not in the condition of *Xerxes*, who had as goodly a Train of Souldiers as ever marched into the Field, but it drew tears from his eyes; to think that in less than the space of an hundred years not one of all those thousands should remain alive: They had not a Mother which brought forth incessantly to repair their mortality. That good which will not continue breeds great discomfort upon certain expectation of mutability. But our *Jerusalem* shall never wain nor consume, it is sown with the seeds of immortality. If we were all included in one *Isaac*, and he were slain upon the Altar for a Sacrifice, yet *Abraham* were sure that *God* would restore him again being dead. *Jacob* might faint and fear lest his Sons should miscarry one after another, and he remain childless; his despair was grounded upon the sadness of humane events, if I be bereaved of my Children I am bereaved, *Gen. xliii. 14*. But the *Church* shall see her Childrens Children grow up by succession without end of dayes. *Christ* should be put to death again, and rise no more (which is most impossible) if she should quite disappear. The root of the Tree of Life should die (which cannot be imagined) if her branches should all wither. But this is a Lamp which is nourished with fresh oil from Heaven, and shall never be put out; it is the chiefest of all that is called good upon Earth, and a constant perpetual good. Therefore let the Children rise up and call this Mother blessed.

And as the *Church* hath taken upon it the proper name of *Jerusalem*, yet without any Contract to the local and material building of *Jerusalem*, so she hath taken up the appellation of a *Mother*, yet without any respect to nature, no way bending to natural causes, or natural affections. For not only our Parents in the flesh, but the whole World hath quite lost us in this word. As *Moses* remembered the great devotion of *Levi*, that he said of his Father and Mother, *i have not seen them*, or I respect them not, and of his Brethren, *I do not acknowledg them*, *Deut. xxxiii. 9*. So by deriving our selves from this Mother, we cast our fleshly Parentage aside, and we say to her, who did give us to suck from her Breasts, as our Saviour did to the Blessed Virgin; *Mulier, quid mihi tecum? woman, what have I to do with thee?* *Jerusalem* is ours, and we are hers. *Jerusalem which is above is free, &c.* This remainder of the verse, which is the dispatch of the whole Text, requires our inspection

into three particulars. First, To know our *Mother*, that we may not be ignorant either of her fruitfulness, or our own obedience. He is a wise Son, says *Telemachus* in *Homer* that knows his Father, but he is a foolish Son that doth not know his Mother. Secondly, Note the unity and indivision of the Children of this Mother, They are a cluster of Grapes hanging upon one Stalk, a Brood of Chickens cloyed under the wings of one Hen, there is but one Stem, and one Progeny, one *Nostrum* in relation to this Parent, *Mater nostrum* the Mother of us. The third and last part puts us to observe, that the note of Universality was large in *Paul's* days, but now much more amplified than in those times, *mater nostrum omnium, the Mother of us all.*

First, A *Mother* gives a being to those whom she brings forth, and that which is brought forth owes a great duty to the *Mother*, upon these two hinges this main part of the Text is turned: the one is the Fruitfulness of the Mother, the other is the Obedience of the Children. And what being is that which *Jerusalem* above doth contribute unto us, that she is called our *Mother*? It challengeth no part in our specifical essence, or the being of our nature: and yet I will tell you, a vitious filthy sinner doth so ill become the name of a man, that there is far more congruity between him and a Beast; he is more Swine, or Tyger, or Fox, or locust than man: he is not four-footed, but he is brutish hearted: in his inward parts he hath put off humanity. But if repentance shall restore him out of this bestial conversation, if *God* shall set good men at his right hand, that by strength of reason, force of perswasion, timeliness of admonition, yea or by sharpness of correction, shall make him feel and know the beauty of an honest life, he is reintegrated in the powers and faculties of a man, which he had quite lost: So that our being in the austerity of Philosophy is connexed with our well-being. No good man, and by consequent no not a man, till he be governed by the Principality of reason, civil Education, and the conditement of Vertue is such a Parent as reposeseth a vile person, a transformed Monster into the proper line of his own Prædicament, it makes him *Man*.

Not to flutter in the air, as it were, any longer with Paradoxes, impious Catives I confess, shall stand for men, for they shall suffer the curses and punishment of men in Hell-fire. What is it therefore which *Jerusalem* adds unto us, that she is called our Mother? why, the renovation of the mind, or the new man, created after *God* in righteousness and true holiness. And as the Birthright which *Jacob* obtained from *Esau* was instead of another birth unto *Jacob*, so when such as were vessels of wrath became Heirs of the Promise by Baptism and the Ministry of the Church, is not this a *Mother* that gives them a better life than they had before? The Love of *God* is our life, Faith conceives us, Hope brings us forth, Charity feeds us with her breasts, Obedience wraps us in swaddling-bands, and knowledge brings us up. *God* doth inhabit our mind and understanding as the Soul doth inspire the Body. As *Abram* was turned into *Abraham*, and *Simon* into *Peter*, when they pleased the Lord; so take any one that is regenerate and chang'd from his vain conversation, though his shape and substance continue as it was before, yet the Angels that rejoyce at the conversion of a sinner, behold him with their celestial eyes not as the same, but as another Creature. And no wonder if he become another object in the sight of Heaven: the reasonable Soul is that which constitutes the natural man, but Faith being superadded a better spirit possesseth him, and *Christ* is the form of a Christian. It is *St. Paul's* Phrase, ver. 19. of this Chapter, *My little children of whom I travel in birth again till Christ be formed in you.* As *Ananias* travel'd, and earned for a Child, till *Christ* was formed in *Paul*, so *Paul* travel'd, and had the sorrows of a Mother when she brings forth in the anxiousness of his heart till *Christ* was formed in the *Galatians*. First the Church brought him forth, then he laboured abundantly, and assisted the Church to bring forth others. The true solution of the old Riddle, *Mater me genuit, eadem mox gignitur ex me*, the Son of Grace is begotten of this Mother, and afterward filling up a place in the Communion of Saints, he is reckoned into the collective Body, which is called *Jerusalem our Mother*.

But a late Writer puts in his judgment very well, I think, how far the Motherhood of the Church intends to make us Children of Adoption, it travels in birth, that by her work *Christ* may be formed in us. The Members of our fleshly body are formed in our Mothers Womb by her natural faculties, she can go further for the absolution of the work, that is, the inhabitation of the Soul is the act of *God*: so the Church doth the part of a Mother, it propounds repentance, discloseth the mysteries of faith, perswades us with the expectation of a great reward in Heaven, offers

offers us the use of both the salutiferous Sacraments; thus a new fashion, a new Creature, even the form of Christ doth creep upon us, but the life by which we live it is ^{supra} it comes from without, from above, from the inspiration of the spirit of Christ. But without that efformation, or effigiation in the Womb of the Mother, never expect the vivification or information of the *Holy Ghost*: a Doctrine best known in those trivial words of St. *Austin*, he cannot have God for his Father, that will not have the Church for his Mother. Ascribe the top of the blessing to him, from whom every good gift, especially those which are supernatural, descends. *Of his own good will He begat us with the word of truth, Jam. i. 18.* His good will moved him to pity us: his virtue and power went out from him to beget us; and his truth, which shined in our hearts, was the instrumental cause to convert us. Carry it along with you therefore, that the invisible Father that is in Heaven works by the visible Mother the Church that is on Earth. As Eve was the Mother of all living, so she is the Mother of all believing; *Crescite & multiplicamini* is spoken to one as well as to the other, both were ordained in their several sorts for that blessing increase and multiply. Therefore St. *James* hath conjoyned the Word of Truth to the Will of God, both are mixed together to regenerate a pious people. And although some have been too nice in expounding the Phrase, *Of his own will he begat us with the word of truth*, not with the words of truth in the plural, as if our salvation were effected by pronouncing one word, as when first we were made Members of Christ by saying *I baptize thee*, and when we have sinned and return again to the Lord by saying *I absolve thee*; yet be it briefly or largely, it is the word spoken and preached by the Church, which gives us this heavenly feature to be the holy ones of God: Briefly, the Mother that doth beget us is the *Church Militant*, but the Mother to whose filiation and inheritance we aspire is the *Church Triumphant*.

It is true, that in relation to Christ the Church is his Body, and all we are his Members; and in that reference it doth not make the Elect Servants of God, but rather it is compounded of those Servants: for properly the Body is not the Mother of the Members, the Members are not the effect of the Body, but they constitute the Body as integral parts. And so Solomon hath more aptly given it honour in those delicious Metaphors of a *Bundle of Myrrh*, a *Cluster of Grapes*, and a *Pomegranat*, which I think is the best resemblance: a Pomgranat contains many kernels under one Coat, so, many thousands of Disciples are under the covering of Christ. 2. As many kernels are in the small Pomgranat as in the great; so the Graces of Christ are in the little Churches as in the more spacious. 3. As the old Greek Proverb goes, *ἅπαντα ἐν ποίᾳ*, as in every Pomgranat there are some corrupt kernels, so there are some wicked ones in every Church. 4. As the seeds of the Pomgranat are of a bloody colour, so the Robes of the Apostles and others, the best kernels of the Church, were red in the blood of Martyrdom, but made white in the blood of the Lamb. The sum is in the whole Pomgranat, in the lump we are the Body of Christ; but take us one by one, and consider us as sometimes we were darkness, and now light in the Lord: and that this fire was kindled in us all from the Altar of Christ Jesus, and by them that minister at it; so Jerusalem which is above is the Mother of us all. For the most proper work of a Mother is to bring forth Children, and the most proper work of a good Mother is to bring them up. And because of these two Solomon in the same Canticle hath used this appellation which my Text doth, I will bring thee into the *House of my Mother*, that is the Church. Cant. 3. 4.

And though he were the greatest King one of them that ever the Earth saw, yet it is no disparagement to him to call that his Mother, which God calls his Spouse. *I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousness and faithfulness, Hos. ii. 19.* The Bridegroom hath taken this Bride unto him, and their Offspring are multiplied; and happy are those, and none but they, who are the legitimate Children of this sacred Marriage. The Font of Baptism is the Womb of the Church, the Spirit that moves upon the waters to sanctify them is the Father, and from these two are brought forth the *Sons of the Most High*, that shall dwell in glory for evermore. And because of this indissoluble connexion between the *Holy Ghost* and this Spouse, who is always present with it, St. *Austin* notes that she must not only be a fruitful Mother in abundance of issue, but also a pure Virgin, because she knows none other Husband. *Ecclesia virgo est, & parit, Mariam imitatur quæ Dominum peperit*; the Church is both a Virgin and a Mother, like the Mother of our Lord, although a Mother, yet of unquestioned virginity. St. *Ambrose* runs more division upon the same string on this sort, *Sancta Ecclesia immaculata coitu, secunda partu*,

parit, virgo est castitate, mater prole; the holy Catholick Church keeps her Bed immaculate, and yet her Offspring is innumerable: a Mother by perpetual propagation, and yet a Virgin by perpetual chastity: *Parit nos non dolore membrorum, sed gaudio Angelorum: nutrit nos non corporis lacte sed Apostolorum*; she is delivered of us with no pain or sorrow, but with the joy of the Angels in Heaven: she feeds us not with the breasts of a woman, but the Milk of the *Apostles*, which is better than Nectar to the Soul, and the Manna that comes down from Heaven. It is yet more admirable, what God hath wrought upon this *Jerusalem* by demonstration of the Spirit and of power. We are the dispersions of the *Gentiles* that are now the People of the Lord, we were as a Strumpet that went a whoring after Idols, and God hath betrothed this Church unto him, and made it an unpolluted Virgin; I deny not, but lament it, that there are some Christian stations affected towards Idolatry, which renews the infamy of our ancient whoredoms. But whatsoever our Mother is now, our Grandmother was chaste and pure in *Hegesippus* dayes. Take it in that sincerity of practice and Doctrine, and then you may see the mighty works of Christ to turn an Harlot into a Virgin, and a Virgin into a Mother. *Magna est sponsa, & singularis dignitas, meretricem invenit, virginem fecit*, says St. *Austin*, this is the great and singular dignity of the Bride, which hath prepared her self to meet the Bridegroom that comes from Heaven, he hath changed her whoredom into virginity, and multiplied her virginity into foecundity, that she is the Mother of us all.

De Temp.
Ser. 119.

Lib. 1. Pe-
dag. c. 6.

You see the Mother through whose Ministry every Christian is born again of water, and of the Holy Spirit; *neque parit unigenito pro sic genito*? the Father did not spare his only begotten Son, that we might be thus begotten. But is there no more that belongs to a Mother than to bring forth? yes, says *Clement Alexandrinus*, and I quote him because he speaks of the Church, every thing that brings forth is obliged by nature to supply nourishment unto that which it brings forth. I am not so rigid, but I will grant that in cases of weakness, and divers accidental indispositions, that which nature doth ordinarily urge and provide for may be dispensed; but this rule is born with every Female, that which is so fruitful as to be a Mother should be so careful as to be a Nurse. And so is the Church. Not only *Moses* the Lawgiver carried the People of Promise as a nursing Father carrieth his Child, *Num. xi. 12.* by tenderness, by ordering their steps, by breeding them in good Precepts and Laws: but the *Apostles* were much more laborious to feed the Christian Profelytes with the Word of life, that they might grow up from grace to grace unto the stature of perfect righteousness. I have fed you with Milk says St. *Paul* to the newly converted *Corinthians*, *1 Cor. iii. 2.* and he suppeditated stronger meat to them that could digest it. And for all manner of sweetness and forbearance, he behaved himself gently among the *Thessalonians*, as a Nurse cheriseth her Children, *1 Thes. ii. 7.* Every Rule and Doctrine which is delivered sincerely and in truth is Milk to those that thirst to drink of the Well of salvation. Honey and Milk are under thy tongue, says *Solomon*, speaking of this Mother and Nurse. *Cant. iv. xi.* Milk is a pleasant food so is the Gospel to them that have a spiritual taste: there is no Aloes or bitterness in it, but to them that have a carnal palat. It is *Antalcidas* his answer in *Plutarch*, to one that asked, how he might speak that which might be accepted, says he, *si loquaris jucundissima, praestes utilissima*, if you will deliver that which is most pleasant, and season it with that which is most profitable: so that which is sucked from the Breasts of this Parent arrides the taste with sweetness, and it is as profitable as sweet, and called Milk, because it is a most growing nourishment; *γαλακτοφάγοι* among the *Naturalists*, as they were accounted plain and innocent above all other People, so they did excel for health and magnitude of body. Be admonished therefore, that such Christians as wax not better and better, take some other thing for their nourishment than the Milk of the Church, which doth not prosper in them. If you do not grow, and add virtue to virtue, you have chosen a Nurse with dry breasts, and whose complexion is diverse from your holy Mothers. *Lacte gypsum miscet*, as the old Proverb is, the World is a Stepmother whose Milk is infected with poison: no redress for such, but as it was said of the *Shunamites* Child, when he complained of his head, Take the Child unto his Mother; as St. *Peter* exhorts, desire the sincere Milk of the Word, that ye may grow thereby: the end of it is to grow and encrease, not to stand at a stay: true Piety never thinks so well of it self as if it needed no augmentation; that's Pharisaical hypocrisie. He that gets nothing loseth much, he that doth not add to his talent will forfeit it and lose it. Says *Bernard*, did not all the Angels which *Jacob* saw upon the Ladder that reached up to Heaven either

Lacon.
Apopb.

1 Pet. 2. 2.

Eph. 253.

either ascend or descend: *Inter ascensum & descensum, inter profectum & defectum nullum est medium*; There is no medium between proficiency & deficiency, between going backward or forward. Either you are continually mending in all parts of Religion by the fatness of this milk: or you will consume away like a shriveled Changeling. But the Nurse will not be wanting in suppeditating milk, if you are not wanting to your self in the wholsom concoction. And now to end this Point, I pronounce unto you, that you can expect no greater miracle from God than to have such a Mother, and such a Nurse. First, Were you not dead in Adam, and then this Mother took you into her womb, and brought you forth alive most stupendous? Nay, must you not die unto sin, and be crucified to the world, before you could be born again? *Quid difficilius cognitione quam ut homo nascatur moriendo*, says St. Austin. And what is the effect of her nourishment but continually to draw you from death to life? *Et amplius est suscitare semper victurum, quam suscitare iterum moriturum*, says he; Was it miraculous in Elias, or in the Apostles to raise the dead unto life that should die again? How much greater is it to raise them unto life that shall never? This benefit begins with the Church as our Mother, and continues with us through her Ministry as our Nurse. This is that Jerusalem whis is the Mother of us all. In Psal 97.

Thus far I have drawn out before you the blessing of the Mother upon those whom she brings forth; now while this benefit is fresh in our memory, it is good time to shew what obedience the Children do owe to this Mother: That is, to her Laws, to her Censures, to her Determinations. To her Laws of outward Order, to her Censures of Discipline, to her Determinations of Faith. For the first; to tread lightly in their steps that have gone before me, Prudence and Reason find out what is fit for the well reigling and comly demeanour of them that are knit together in any body. And when authority is joyned unto it, and imposeth it, it is a Law. There must be an Order agreed upon touching our manner of union and living together in Commonwealths. And grave and well-governed men are most nice to see those fashions of order inviolably observed. And is not this equally to be heeded, nay, much more in our Ecclesiastical Oeconomy? For the persons to whom we associate our selves in the Church are not only holy men, but God and Angels. Shall we not have Laws of agreement to go all one way, and to do the same thing in Rites and Ceremonies? Can there be such that would not be ashamed to see distraction and confusion in the holy Sanctuary? Is there any possibility of drawing a Congregation together without Rules and Advertisements to proceed thus and thus in the administration of the Lords Service? And for those Rites which are in force among us, hath not this Church proceeded with most sanctified moderation, to ease Christian people of that superfluity, whereof they complained at the extirpation of Popery, and to retain such only as were most expedient, and carry no shadow of scandal, but to them that are hot and contentious. Since we must have Orders of Decency, (his wits are broken that thinks otherwise) why not these which are established, and to which your consent is included by reason of them that were Agents in your behalf, and present at their confirmation, for we were alive in our Predecessors, and our Successors shall live in us. It skills not what Utopia some have framed in their own heads. In positive Laws mens private fancies must give way to the higher judgment of the Church, which is in authority a Mother over them. And do not say you are an obedient Child, since you do that which your heavenly Father requires, why not also what your spiritual Mother requires? Since the one bids nothing repugnant to the other. I hope there is none in this Climate but explodes the Anabaptists opinion, that all Christian Liberty is lost, if any Laws be imposed upon the people, but the Gospel of Jesus Christ. Beside, what is required for order and good carriage in the Church, God hath given the power to settle it. What is done is done by his leave, and by that light of Nature and Reason given to frame such Constitutions, and therefore do not prevaricate, as if God were not disobeyed in that obstinacy which conforms not. It is commendable and necessary for every man single to profess the substance of true Religion contained in the Scriptures: But it is also required at their hands to observe the Circumstances and Decencies of it comprehended in positive Laws, when they are in society with others. It was in a Circumstance and a Ceremony that St. Paul checks the Corinthians; what, despise ye the Church of God? 1 Cor. xi. 22. You cannot call Jerusalem your Mother with a sober reverence if you decline her Piety and Authority in Constitutions indifferent.

Secondly, The power and the wisdom of the Church meeting together must use the rod,

1 Cor. 4.

rod, though unwillingly, towards them that must be made examples to others by shame and punishment: For such as will not be softened with love, and the Spirit of meekness, *Shall I come to you with a rod*, says the *Apostle*? Dread the anger of your *Mother*, provoke not her displeasure to smite you with Abstentions, Anathemas, Excommunications. Remember how the incestuous person was swallowed up with desperation when her Censure was upon him. If *Esa* lift up his voice and wept when he had not the blessing of his *Father*, what sorrow will it beget in a Child, that is not past feeling or leadenly stupid to have the curse of his *Mother*? The ancient forms of humble Penants used by the *προσκύπτοντες* and *πρωλαίοντες* are so disused, that their custom will seem strange to be repeated. When they were sequestered from the Prayers and Sacraments of the *holy Church*, for scandalous and flagitious actions, they cast themselves down before the entrance of the *Church*, groveled upon the ground full of tears and lamentations, and besought every *Christian* that passed by upon their bare knees, to procure them that happiness to be readmitted into the union of the body of *Christ*. Rowl those words in your conscience which *Christ* spake to the *Apostles*, Whatsoever ye bind on Earth shall be bound in *Heaven*, and it would gripe you, as if the knot were tied about your Heart, to be shut out of the Fold of *Christ's* Flock by the Sentence Ecclesiastical. They that are set over your soul have not the use of the material Sword, but the words of Discipline that proceed out of their mouth are sharper than any two-edged Sword. Having in readiness to revenge all disobedience, says *St. Paul*, 2 Cor. x. 13. *In promptu habentes*. What so ready upon all occasions as the Tongue? If this *Mother* be offended by the impenitency and contumacy of her degenerate Sons, she will suddenly smite them with such a wound as nothing can heal but her own forgiveness and the grace of *God*. But a *Mother* is soon intreated, if the Child seek her with tears and lowliness. It is a gentle caution which *Bernard* gives to them that sway the authority in spiritual censures, *Discite subditorum matres vos esse non Dominos, studete magis amari quam metui, & si interdum severitate opus sit, materna sit non tyrannica*; Let not your severity be tyrannical, but with the compassion of a *Mother*.

Serm. 25. in
Cant.

Thirdly, Forasmuch as the *Church* is our *Mother*, we must carry that venerable duty towards her, that great heed must be had to her determinations of Faith, not as if it were the rule of truth, that is the prerogative of *Sacred Scripture*, but because it holds out the rule of truth, and the Ministry thereof is the condition subordinate under *God* to find out truth. My Son forsake not the teaching of thy *Mother*, says *Solomon*, Prov. vi. 10. Means he our natural Parent only? Nay, says *Mercer*, *Potes ad Ecclesiam si velis referre*; You may refer it to the *Church* if you will. And a good reason why, that not only it may be, but most aptly it should be applied to our mystical or spiritual *Mother*; for the blessings reckoned up in that place, to those that will be taught by the wisdom of their *Mother*, are so many, as they are not like to be the fruits of obedience to a natural mother only. To make my self way the sooner out of this vast Point by distinctive conclusions.

First, If we call that *Jerusalem*, that *Church* our *Mother* which *St. Paul* doth here, the most Primitive *Church* which includes the *Apostles*, *Evangelists*, it is bootless to dispute in a thing so evident, that it is to explain the sense, and decide the meaning of all Articles of Faith, for the *Apostles* spake as *God* did give them utterance, who is the Author of all hidden and heavenly truths, and we are to rest in him as the fountain of all illumination. Secondly, Excluding the *Apostles*, *Evangelists*, and others conversant with them who were immediately inspired to know all truth, which makes a perfect *Christian*, in their own person, take the *Universal Church* from their days unto this time, and I conceive that the uniform practice and general judgment of all *God's* servants that went before us, is a certain and undoubted explication of all those Points contained in *Scripture*, that concern our salvation. We are taught in the Articles of our *Creed*, that this *Church* is a witness which we ought to listen unto, *I believe the holy Catholick Church*. It hath the promise, that the Gates of Hell shall not prevail against it. Also *Isa. lix. 21*. This is my Covenant with them, saith the *Lord*, my Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, from henceforth and for ever. This is a Promise that the *Church* dispersed in all places, and continued in all times shall keep the trust of saving truth inviolably. So *Tertullian*, so *Vincentius Lir.* upon this subject, *Quod apud multos unum est, non est erratum sed traditum*, says the former. That which is uniformly taught by many, (much more by all) is no lie,

lie, but a truth delivered by that *Church*, to which *God* hath entailed his blessing, that it shall not forsake it. I do not say yet that this *Universal Church* is absolutely free from error, but from such error only as would shake the stability of faith. Some things that may be unknown without prejudice were ever concealed. But the whole *Church*, that is, and was, is so free from error and ignorance, that it knows and possesseth all the truth which *Christ* hath revealed. The Churches are the Golden Candlesticks in the midst whereof the Son of *God* did walk, *Rev. i. 12.*

Thirdly, take the Church for all those Christians that are now presently living in the world, and among those there will ever be some whom *God* will preserve from pernicious Error, yet those some are not necessarily and always such as are in place of Authority, or palpably notorious that we may have recourse unto them. In a populous Congregation I have heard a *Psalm* sung quite out of tune by the greater part, and those few that sung tunably could not be heard for a long time, till at last their good harmony gained a considerable number to listen unto them, and to imitate them. So false Doctrine may spread far, and the soundest judgments be silenced in the Plurality of opposition. If their tunable Notes beget good Music in others, it is the working of *God* which is stronger than the violence of men. But from hence I collect, that there is no man living, nor any Society of men living which hath such indubitable authority from *God*, that they may pronounce a judicial definitive Sentence to oblige and convince the Consciences of others in Controversies of Religion. To rely upon one mans Oracle, it were a ready way indeed if it were a certain. But that man whom we mean, is of such little credit with those that cry him up, that he cannot make his Partisans submit unanimously to him in his own cause. And for general Councils, the great Army of *Jesus Christ*, his pitch'd battel, since the former may be corrected by the later, and have been corrected, their judgment is so awful as may quell the resistance of private men, but not so irrefragable upon their decision as to tie their Conscience. You will say then, hath *God* provided no certain and external judicial authority to Umpire differences of Religion in this or that present Age? I answer, First, he hath given the complete and perfect Rule of Faith in *holy Scripture*, which hath spoken so plainly in things necessary to be believed, that it needs no Gloss to make it plainer. As *Aristotle* says, That Laws which are penn'd with the best wisdom do leave but little to the will of the Expounder. Secondly, We are not Brutes that know not our right hand from our left, but *God* hath given the judgment of discretion to all Christians of mature age, let them mark what the Scriptures say in clear and literal Positions. Thirdly, The judgment of direction is committed to Pastors and Teachers that are set over your souls, And judge ye what we say, says the *Apostle*, and the Lord give you understanding. Fourthly, There is the judgment of Jurisdiction proper to them who are in places of pre-eminency, and these may determine Controversies of Faith according to plain and evident Scripture; but because they may exceed the bounds of truth, it is pernicious to say, that men are bound to obey those determinations with as great affections of Piety as the inerrable Word of *God*. That place so much debated, that the Church is the House of *God*, the ground and Pillar of Truth, will bear no more, but that it is so by Office and Calling, as every King is the Minister of Justice, though some have failed in the execution of it. And the Note of *Cameron* upon it is very witty and learned, that the Jews were wont to prefix these words, *עליון וְעַדְרוֹמָא אֱלֹהִים*, he proves it out of *Maimonides*, before the grand Points of Religion, and so may make a Preface to the succeeding Verse, The pillar and ground of truth, great is the mystery of Godliness, &c. It is an Interpretation to better Analogie of Faith, than that which his Adversaries press out of the words. The sum is, our Faith is not built upon the Authority and Infallibility of the present Church, if it controul an higher authority than it self, the *holy Scripture*, what remains but declines her judgment, as our Saviour did his Parents, Wist you not that I must go about my Fathers business. And as *Asa* did depose his Mother *Macha*, though she were his Mother for erecting an Idol: So we may reject the Mother which should command a relative adoration of Images, of Stocks and Stones, and appeal to our Grandmother which was free from such scandals. *Judicate matrem vestram*, says *Hoseah* to the Jews, when the Synagogue was corrupt, Plead against your Mother. Yet so says *waldensis* most prudently, that the humble and obedient Children of the Church may not insolently insult upon them, from whom they are forced to dissent but with a reverent, child-like, and respectful shamefacedness. Especially, it is a naughty inference to argue,

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the Church may err, and doth trip in some errors, therefore it is not to be obeyed. You will not deal so I hope with your fleshly Parents, avoid their errors, but conserve the bond of obedience entire in all things; the name of Mother charms us not to deride her nakedness, and to conform to her prudent opinions with all submissive willingness. I draw up the Point to this Brief. Harken to the Laws of the Church in things indifferent, wherein she must not be burdensome. Submit unto her Censures, wherein she must not be tyrannous. Harken to her determinations of faith, wherein she must not be peremptory, *Non dominantes fidei*. It hath no dominion over our faith. This is the reciprocal League between the Mother and the Children: between that Jerusalem and us, which is the Mother of us all.

And as this obedience may challenge a blessing, as confidently as Nazianzen is said to claim it of his Father, *Habes obedientem, benedictionem repende*; I have been obedient, I claim a benediction from you: so the next thing to be considered, our unity shall bring us blessing upon blessing. Our Mother is one, and though we are many, yet in a spiritual Connexion we all make but one. All the faithful in the world are drawn up into one Pronoun, the Mother of us. As Jacob did divide his company and substance when he came from Padan Aram into Canaan: One Band of men, and one Flock of Cattel was with Leah, another with the Handmaids, a third with Rachel, but all were Jacobs. So God hath scattered his Churches, some in Europe, some in Asia, some in Affrica, &c. but all are Christs. And these are all united to him in his Spirit, in his Word, and in his Sacraments, as Wax that is melted incorporates it self with Wax. *My Dove, my undefiled is but one, Cant. vi. 9.* Therefore let us preserve one bond of Peace, and one Charity, even as hereafter we look for one glory, and one felicity. Says St. Chrysostom, The Ceremony of old was to eat the Paschal Lamb in one house, and to carry nothing out, *significans unam esse domum qua in Christo salutem consequitur*; Portending that they shall have no part in the Sacrifice of Christ, who are divided by contentious separation from that one Family of Christ, wherein only the Lamb of Salvation is made ready to be eaten. There is nothing that our Saviour did sooner suppress than the least emergent division that did arise among the Apostles: The Apostles themselves did condescend in many things, which might bear an harsh construction with a rash Judge, to prevent a rupture, as if, when they were put to that Dilemma, better that Truth should suffer a little than Unity. O it is the ground of all other mysteries, the Son of God, who is one with his Father, is made one with us, that we might be one as he is one, both with him, and among our selves. As Christ hath but one truth, so he can have but one Society, one Communion of Saints to profess it; as there is but one Shepherd, so there can be but one Sheepfold, *Joh. x. 16.* Nay, to straiten it yet more, in the phrase of the Holy Ghost, the whole body of the Faithful is, as it were, no more than one man. So we read, *Ephes. ii. 15.* He abolished in himself the enmity, meaning that which was between the Jews and Gentiles, for to make in himself of twain one new man, so making peace. As who should say, They of the old Leaven make a great number in their discords and diversities, but they that spring from one root of Faith, from Hope, from one Baptism in Christ Jesus they make but one new man. But what if Hereticks and Schismatics will not suffer this unity entire and unviolated? The issue is quickly cast up, the unity of Jerusalem is the greater for their departure. The scandal, I confess, is contagious to those that are without, but the sounder part is the more sound for the evacuation of those bad humours. *Avolet quantum volet palea levis fidei, eo purior massa frumenti in horreum Domini reponetur.* Yet let her that calls her self the Mother take heed that she put not her Children from her for every jar and error, nay, nor for a Capital error, unless it be joyned with an irrecoverable pertinacy. Who were worse than the Galatians at the time when St. Paul wrote this Epistle? What a venomous corruption was in their Churches, mingling the Ceremonies of the Old Law and faith in Christ Jesus together, which could never be compounded, and yet the Apostle accounts these Galatians in the common Brotherhood, *mater nostrum*, the Mother of us? Bad Christians, and weak Christians, and Christians mis-led into Errors are still Christians retaining to the common Mother, till they lose their legitimation by damnable Heresies accompanied with obstinacy. But there must be a forbearing one another in love, if we endeavour to keep the unity of the Spirit in the bond of peace, *Eph. iv. 3.*

Now here I might end, having no further to go in the Text, if I did follow the Vulgar Latine Translation, whose reading is, *Jerusalem qua sursum, est libera, qua est mater nostra*; Being content to say that Jerusalem is our Mother, and not annexing that

that it is the Mother of us all. But the *Universality* of the Church must not so slip from us. It is the reading of the *Greek Copies*, of the *Syriack*, of *St. Hierom*, and therefore to be preferred before the *Vulgar Latine*, which hath curtail'd the verse. Nay, in reference to this *omnium*, that *Jerusalem* is the Mother of such a multitude, of us all, it follows in the next words, *Rejoyce thou barren that bearest not*, the desolate hath many more Children than she that hath an husband. A most remarkable thing in the power of God, to fill the world with such an *omnium* in a short space out of Twelve Apostles. It is all one to Christ to be glorified in many, or in few; and truth must not be carried by the number, but by the dignity and weight of witnesses. It is no ill passage in *Pope Nicholas I.* his Epistle to *Michael the Emperour*, *Numerus pusillus nec obest ubi abundat pietas, nec multiplex prodest ubi regnat impietas*. But let the World choose whether they like a cause which is countenanced by many, or by few, we can refer our selves to either, I mean to the greater, or to the lesser number. Says *St. Austin*, we are a little flock, as Lambs in the midst of Wolves, and yet again it is true, many shall come from the East and West, and sit down with *Abraham* and *Isaac* in the Kingdom of God. *Multi & pauci: pauci in comparatione perditorum, multi in societate Angelorum*. We are few, and we are many. We are few in proportion to them that are rejected, and yet we shall make a mighty train to follow the Lamb, being joyned to innumerable Societies of Angels. The Citizens of this *Jerusalem* are all the Saints that have been, and are now, and shall be hereafter, and surely these surpass the Stars of heaven for multitude. We admire nothing more for multiplicity than the drops of rain, or the drops of dew, and therefore *David* prophesied that the Children of the Church should exceed by Millions and Thousands like the dew that overspreads the earth. *From the womb of the morning is the dew of thy youth, Psal. cx.* That is the sense of the Learned, take *Cajetan* for all the rest, the Generation of the faithful shall not be as a Mother brings forth two or three children, but as the Morning that yields innumerable drops of dew. *Bucanan* turn'd his most elegant verse to this strain, *Non roris imber ante lucem argenteis tot vestit arva gemmulis*; And he is imitated and emulated in our English by a Poet of our own, he says, the Servants of Christ shall be arayed in Ephods, not so few as the pearls of morning dew hanging on the herbs and flowers. And if the family of Christ hath not many names added daily unto it, the sin lies at our own doors. *Jerusalem* is the Mother of all, and it is her part to invite all to take their share in the cœlestial inheritance, and to apply the Promise to every man, as far as the sound of the Gospel can reach, Christ died to redeem thy soul if thou wilt repent and believe. I end with *Solomons Prayer*, *O that thou wert my brother that sucked the breast of my Mother!* O that ye were all such as I am, says *St. Paul*, except these bonds! O that all and every person on earth would learn the way of eternal life! *Jerusalem* hath amplitude to receive them, she is the Mother of us all. And heaven hath amplitude to receive them, which is the City to which we tend, for ever.

Edit. Crab.

Aug. de Cat.
rud. cap. 20.

Cant. 8. 1.

AMEN.

A
SERMON
UPON
REVEL. vi. 9.

I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held.



Intending to speak somewhat, according to the subject of the Day, about the *Church Triumphant* in Heaven, this Book is the most proper place to seek a Text out for that occasion; surely it is so. For that is the reason that the Epistle for the Day is selected out of St. *John's* Revelation rather than any other Scripture. A door was opened in Heaven, and he was carried thither in Spirit to peep into the Cabinet Counsels of the *Most High*: Concerning therefore the things above, and that little which is revealed to this World beneath, how can we satisfy our selves better than out of his illumination? As in the Parabolical Story of *Lazarus* and the *Rich man*, *Christ* hath, as it were, unlockt Hell to let us see what the damned Spirits do; so in this Book, and in this Text above all other Sections of this Book, he hath opened the Curtains of Heaven, to let us see what the *blessed Saints* do. But to go on soft and fair to the matter which I am to handle, I confess it is no season yet to make hast, because I am stopt with two objections: First, the Contents of this Prophecie have such an abstruse and mystical sense, that the best Clerks in all Ages, that have known most, are commended for their moderation, that they have said least unto it. Whom would it not deter to meddle with it? If he consider that the parcels of this Prophecie are all belonging to *that Book* with the *seven Seals* in the *fifth Chapter*, *And no man in heaven or in earth was able to open the Book*; no man able to read in it, or to look into it. There is but one thing that can help me out of the tanglings of this difficulty, and that one thing will do it: Namely, that the whole Loom is not spun with one thread. Among the hard and inexplicable passages, there are some interlinings to refresh the Reader with facility. In which sort my Text hath been ranked by the most Writers. And reason good: For at the opening of the *first Seal* in this Chapter, (will you mark it?) one of the *Beasts* invited St. *John* to the attention of some profound matter, saying, *Come and see*: At the opening of the *second Seal*, because mystery upon mystery succeeded, *another Beast* gave him warning to be very considerative, saying, *come and see*. So at the opening of the *third and fourth Seal*, all alike. But when the Lamb doth open the *fifth Seal*, in the exordium to my Text, the voice did bid him no longer come and see, there needed no such Prologue; for both the Vision which he saw, and the words which he heard, though they deserve an Interpreter, yet they are much more obvious to the capacity than the Antecedent Predictions. If I had put it into my tasque, to speak of the opening of the *fifth Seal*, which begins the verse, then I must have embarked my self in a great controversy, about the precise Age when such things fell out, and what distance of Ages the several Seals do include. But I undertake not to foretell events, that were to Prophecie out of my own brain, I apply nothing which St. *John* saw either to the *Empire*, or to the *Church*, below, I deal no further than the prospective of these words doth carry me, that is the Theatre of the *Church Triumphant*.

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The Church Triumphant? That puts another objection upon me: For who is sufficient to handle that Subject, *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God hath done for his Saints in those glorious places.* I submit unto it, and will not touch their inscrutable glory with my unwashen hands. Upon two things we may taste, without surfeiting of curiosity, and I will set no more before you. They are these: Let us neither think that the *Saints* are extinguished in death, for *St. John saw the Souls under the Altar, of them that were slain for the Word of God, and for the Testimony which they held.* Nor let us think that their enemies are forgotten, for those *Souls cry night and day, saying, &c.* To contract it into short terms, for the more apt division, here are two parts, what the *Apostle* saw in the Church Triumphant, and what he heard. But of no more than the first of these at one time: Wherein first I must speak a little *de modo videndi*, after what manner he saw this Theory, *I saw.* 2. *Quid vidit*, what he saw, he saw *Souls.* 3. *Quales vidit*, what kind of *Souls* they were, *Souls of them which were slain for the Word of God, and for the Testimony which they held.* 4. *Ubi vidit*, where and in what place he saw them, *Under the Altar.*

When *St. John* relates how he did comprehend this wonderful object, he says *he saw it.* With what eye doth he mean? No bodily Instrument, you may be sure; not such an eye as every birds dung can put forth, not these foggy lights in our head, that wax dim with Age, and at last will spend themselves quite out in their Sockets. these cannot attain to behold the Spirits of Saints. *Tertullian* mistook a Parabolical passage for a real branch of a story, where the Rich man in hell is said to see *Lazarus* in *Abrahams bosom*, from whence he ascribed effigiation and colour to a soul, and would not endure *Critolaus* and the *Peripateticks*, that said it was a quintessence and no body; no error more visible than this, that the *Souls* in heaven are visible, and have corporality. The eye of man shall be endued with vertue to see the Angels, nay, to see the very Essence of God, when this flesh shall be clarified, and refined in the Resurrection. *In virtutem ipsius mentis quodammodo convertentur oculi*, says *St. Austin*; This bodily eye shall then be transformed into an intellectual Faculty: But as yet it can discern nothing but that which is earthy like it self. Search we out therefore for some other way how *John* saw the souls under the Altar. Lib. de An. c. 7.

It lies in those words which we meet twice before in this Book, *ἐγενόμην ἐν πνεύματι*, it was in the Spirit: That is, as I take it, a Prophetical Revelation was infused into him through imaginary forms, joyned with an abstraction from the senses. Blame me not if this description be somewhat difficult; for who can tell what a divine Rapture is, unless himself had been in a rapture? I call it a Revelation (it is the title of the Book) for this reason; *Pharaoh* and *Nebuchadonoser* had Visions, and understood not what they meant, but when the intelligence of the thing is opened, as it was to *Joseph* and *Daniel*, it became a Revelation. So *St. Austin* observes, *Maximè propheta est qui in utroque excellit, ut videat in spiritu corporalium rerum similitudines, & eas vivacitate mentis intelligat*; He is an eminent Prophet both ways, who sees in the Spirit certain Figures and Similitudes of things to come, and knows them by illumination. So did this *Apostle* no question, for all Scripture was opened to the *Apostles*, much more was this Scripture opened to the *Apostle* who wrot it from the mouth of God. 2. I blazon'd it for a Prophetical Revelation; for the Angels have all things revealed unto them in the Vision of the Divine Essence, but that is no Prophecie to them, because, as the Schoolmen speak, it is *Sine omnibus creatis adminiculis*, they have it put into them neither by word, nor by deed, nor by dream, nor by figurative presentation, but this being communicated to *St. John* by imaginary species; it was no Angelical way of seeing, but a Prophetical Revelation. 3. I add, *infused by the holy Spirit.* For when *Moses* saw the bush burn, and not consume, it was a Prophetical Revelatio, yet without inward infusion, because he beheld it with his eyes. This was not so, but he saw it through abundant inspiration. He was in the Spirit, which is in effect to say that he became very Scriptural. As *Camerarius* fits the phrase out of the Poet *Euripides*, that *οἱ ἐν μυσταῖς*, are very learned men most intimate with the Muses; so this phrase denotes, that the Holy Ghost had the dominion in *John*, for the Spirit was not in him, but he was in the Spirit. 4. This must go with the rest, that the Spirit infused this Revelation into him through imaginary forms, supplying his fancy with the fashion of an Altar, of a Throne, a Lamb newly slain, a Sea of Crystal, and a thousand things more. Many times new species and forms are created in the fancy of him that is illuminated; many times that light Ep. iii. c. 1. 10. c. 2. 2. De Con. ad lit. lib. 12.

light which *God* gives doth shine upon those notions and conceptions which were in the mind before. So we see that *Isaiah* and *Amos*, this *Apostle*, and other *Prophets* do utter their Prophecies through the similitudes known unto them in their former conversation. 5. The utmost of all is, that this Revelation was accompanied in him with a Rapture, or abstraction from the senses. So *Beza* interprets that phrase, he was *in the Spirit*, *Corruptus spiritu*, he was swallowed up of the *Majesty of God*, so that his mind was taken away from the body. *Ezekiel* says in one place, that the *Spirit* entred into him, *Chap. ii. 2*. In another place, that he was carried away in the *Spirit*, *Chap. xxxvii. 1*. There is great odds between these two, the one was by ordinary inspiration, the other by extasie, and so was this of our Prophet, when he saw the souls under the Altar, he was so enwrapt in Celestial Visions, that he could take no notice for the present that he lived, or had a body, but his Spirit was quite abstracted from the senses, and lifted up to converse with supernatural speculations. Now to sum up this Point, touching the *modus* how *John* saw the souls of the blessed, you shall hear how *St. Austin* made no scruple of the like case. The *Angel* appeared to *Joseph* in a dream. How did *Joseph* see an *Angel*, when his eyes were shut? Nay, rather, says the *Father*, how could he have seen an *Angel* if his eyes had been open? So the more the senses of this Prophet were bound up, the less communication he had with his mortal nature, the more capable he was to see the secrets of *God*.

Ep. 101.

It were no digression at all to tell you at large in this place, that *St. John* was not every body when he saw the Mysteries of the Ages to come in an holy trance. Examine him from the time that he was the beloved Disciple, while his *Master Jesus Christ* was upon the earth; behold him in his other cognizances, that he was an unspotted Virgin, a patient Confessor, An Evangelist that soared higher than his fellows, an Eagle in his Gospel, but a Dove in his Epistles, where every line is enchased with Jewels of love, the aged Patriarch who had long survived all the *Apostles*, the Oracle that resolved all the Churches in their Controversies. Finally, that supereminent man that left not his like behind him, and since his days his equal did never rise up after him: Put all this together, and mark what a sanctified Vessel this was to see the souls under the Altar, and all those things which the *Angel* told him should come to pass in the days to come. What wretch can think himself so prepared as he was to receive these Prophetical graces of *God*? With how many favours of *God* is a Vision qualified to make it a perfect illumination? Let it deter any one that is not possessed with the spirit of Arrogance, to think that he is possessed with the spirit of Divination. *Quia videre non possumus audiamus*, says *St. Austin*. There is no hope that we vile sinners should see such Visions, it is our blessedness that we hear of them. What laughter doth it give our Adversaries, that this caution is not observed among us? we had proof of it lately, and almost year by year, every hair-brain'd Schismatick, that out of pride thinks himself more holy than others, fancies that he is a Prophet. These filthy dreamers presume they have learnt all that the Scriptures can teach them, and therefore like apt Scholars they must be promoted to an higher Form to learn supernal Revelations. As the Romanists are excessive in forging lies for their Saints sakes, so these are excessive in forging lies for their own sakes, both are liars, both are Legendaries. It was a gift which *St. Austin* says his Mother *Monica* had, that she could distinguish *inter Deum revelantem, & animam somniantem*; she knew when *God* gave her a supernatural inspiration in her sleep, and when it was but a common dream; By what mark or token could she do this? Nay, none at all, *Nescio quo sapore, quem verbis explicare non poterat*; she could not express by what relish of the soul she made a difference between them. Of whom have our modern Wizzards, (it is too good a name if I do not put frenetique to it) I say, of whom have these phrenetique persons learnt the trick of Divination? Since they that were Prophets upon earth could not teach another how to be a Prophet; If *St. John* knew how he saw this Theory in heaven, it was his privilege alone, or with some very few more. But *God* doth not carve a Prophet out of every Christian. And so much *de modo videndi*, which is the first Point.

Lib. 6.

Conf. c. 13.

Take the object now to your attention which he saw; an object too subtil to be discerned by a bodily creature, but disclosed to this *Apostle* in his Rapture, in the excellency of Revelation, he saw the souls of the blessed in heaven. It could not out of *Tertallians* mind, as I told you before, but that he thought the soul, when it was separated from the body, had some bodily figure and dimension in it. Those polite heathen men indeed, whom he had perused, did speak grossly in the point, as if the

the Soul after it left this world did flit about the *Elysian* fields in the form of a thin cloud, witness that fancy of the best Poets, *Infelix simulacrum, atque ipsius umbra Creüsa*. And it is no injustice to excuse such Authors, for though the substance of the Soul be incorporeal, yet it is impossible for one of us to conceive a *Spirit*, or an *Angel* but by the help of some corporeal Idea; it is a true Metaphysical rule, *Nihil intelligimus in hoc statu sine verbo materiali in intellectu*; we understand every thing in this life by some material expression within our selves; yet we are able by the undeniable proofs of Art, to transcend the narrowness of our own fancy, and to affirm, that the soul cannot choose but be immaterial, that it is not circumscriptive in any place, though it have a determined and defined subsistence. But this is no time to Philosophize; and our Saviours words will carry it clear without the help of Humane Arguments: *Handle me and see, a Spirit hath not flesh and bones, as you see me have*, Luk. xxiv. 39; which is thus in effect, there is no corporeity in a Spirit. And the Sixth general Council held against the *Monothelites* hath these weighty words, *Nascitur Deus humano corpore animam rationalem & incorpoream habens*; The Son of God had an humane body, with a reasonable and incorporeal soul.

I dismiss that Point, it shall not hold you longer. There are those that doubt it in their heart, or at least they live as if they doubted it, whether their soul hath a second state in reversion after this life. Can there be any exception against such a Witness as St. John, that was taken up into heaven, to relate the truth to all Generations upon earth? Why, he saw the souls of the Saints in a triumphant and immortal condition after they were unclothed of the body. There cannot be an Apparition of that which had ceased to be, that were a delusion. Not one natural Writer that had a sound brain, but maintained that the soul did survive the body, and that it was at best liberty when it was released from the prison of the flesh. *Ὅτις χωρεῖται, καὶ αἰετῶν, καὶ ἀπασῶν*, says Aristotle; that the Mind or Spirit can subsist by it self, not mixt with any composition, not affected with passions. They could not search far enough why it should be so, they never discovered that the dissolution of the soul from the body was brought into the world after Adam was created for the punishment of sin, but their dim Candle gave them light to see, that the soul was apt to be separated. I suppose an Epicure may lose his conscience in a mist for a little while and dispute it like a Galenist that the soul is nothing else but the temperature of the first qualities, and so in death extinguished; but can you imagine that the Spirit it self doth not often give him the lie, and say within his breast, you do me wrong. I am immortal. Verily I believe, that they that put it off doubtingly, and would be uncontrouled in their voluptuousness, it may be it is not so, are often tormented with the other part of the opinion, it may be it is so. If you will hear this truth upheld out of holy Scripture there is no resistance, or cavillation against it. Because I will not tie my self to every Text which chimes that way, I will choose compendiously, where others have made choice before me. The Sadduces being stiff opposers against the separated existence of the Spirit, and yet commending themselves in the Holy Patriarchs from whose Loyns they descended, our Saviour selected that Scripture above all other to convict them which would catch them in their own net, *I am the God of Abraham, the God of Isaac, the God of Jacob, God is not the God of the dead but of the living*. How was God the God of Abraham unless he lived? And in what did Abraham live but in his soul which was divorced from the body? Irenæus admires that any one should doubt of the souls perseverance after death, since the enarration is so clear, that the rich man saw Lazarus in joys when himself was tormented. St. Hierom sets his rest upon those words, Mat. x. 22. *Fear not them that kill the body, but are not able to kill the soul*. St. Austin recommends the words of Stephen to nick the Point without all contradiction, *Lord Jesus receive my Spirit*. *Si animus mortuus esset, causa nihil foret cur animum potius quam corpus commendaret*. Aquinas against the Gentiles lays his strength upon that place of St. Paul, 2 Cor. v. 8. *We are confident and willing rather to be absent from the body, and to be present with God*. One quotation were enough, then how forcible are all these together? He must be a beast in understanding, that knows not that the souls of good men are *Angels in reversion*.

There are others that profess so much faith, that the soul hath a state of happiness in reversion, to those that die in the favour of God. But that it comes not to any gust of this happiness till the end of the World: For the soul, say they, falls asleep when the body perisheth, that is, it dies together with the body, and when the flesh shall be quickned again, and gathered out of the dust, then the soul shall live again,

Lib. 2. ad.
her. c. 62.

Ep. 57.

Heret. 83.

Loco præd.

Serm. 4. in
fest. Om. sanc.Lib. 3. Inst.
c. 20. par. 20.

again, when both it and the body shall be exalted in the Resurrection. I do not create Monsters to fight with all: St. *Austin* found such Hereticks in his days, he calls them *Arabians*, who taught it every where, that the Soul had no being after death, till in the consummation of the World they both obtained together a joyful Resurrection. Nay, these Tares were sown long before St. *Austin* lived. *Irenæus* took the pains to root them up in his Age, and he confutes them out of my Text, says he, how did St. *John* see the souls of the Martyrs, who had been slain for the Testimony of Christ, if the Soul should cease to be till the final Resurrection? And if a Caviller shall say, it doth not cease to be, but it lies quiet and senseless in a trance; *Irenæus* blunts the point of that objection, because in the next verse, they desire vengeance for their blood that was shed; but principally because in the eleventh verse they are clad in white garments, which are cognizances of their joy and glory, and doubtless they wear them not sleeping but waking. And do not think that I rake in the ashes of ancient Heresies, that are quite forgotten: For the *Anabaptists* in their *Theses* Printed at *Cracovia*, Anno 1568, have this position; We deny that any Soul hath a separated being after death, that was a devise invented by the Papists to maintain Invocation of *Saints* and *Purgatory*; this is *Poperie* trimly reformed, and according to that Proverb of the Jews, they cast out Devils through *Beelzebub* the Prince of Devils. And even at this day, a new Generation of Vipers, risen up at *Racovia* in *Polonia*, do pledge the *Anabaptists* in the same cup, namely, that there is a futurition of glory for the soul, when the whole Fabrick of man shall be reintegrated again in the Resurrection, but they profess they cannot tell whether in the mean time there be any such thing extant as a separated soul, yet St. *Paul* says, he desires to be dissolved and to be with Christ: And yet Christ told the good Thief, that day he should be with him in Paradise. And yet the Souls of just men departed do follow the Lamb whithersoever he goes, *Rev. xiv. 4*. These instances are more perswasive, I am sure, than that which they pretend, that the Just do rest from their labours. What rest in Gods name do they dream of? They are not in a profound trance without motion or action, as *Adam* was cast into a deep sleep, when *Eve* was taken out of his side, but it is a rest when the Spirit doth acquiesce in the Vision of God, as *David* said, Turn again unto thy rest O my soul, for the Lord hath rewarded thee. There are some, that I must afford a little Patronage, who are accused to lean to the *Anabaptists* in their opinion, that do nothing less. It was allowed for 1400 years as a Problem, wherein Christians without breach of charity might have Latitude to dissent, granting that the soul after the dissolution from the body was received into the joys of heaven, whether it be not sequestred in some distance from the highest heaven, where the invifible God doth chiefly reign in Power and Majesty, till the whole Body of the *Saints* be accomplished. It is well known what way St. *Bernard* took, *Nec sancti sine plebe, nec spiritus sine carne*; That such as die before us shall not see the Beatifical Vision of the holy Trinity without us, nor without their own body, and that an integral Beatitude is not given but to an integral person. And *Calvin* hath taken his freedom to be of the same mind, says he, Christ himself only is entred into the supreme Sanctuary of Heaven, *Et solus populi eminens in atrio residentis vota ad Deum deferret*; and he alone commends the Petitions of the *Saints* to his Father, whose Spirits attend in the outward Courts. Those over-awing Fathers of the *Florentine* and *Tridentine* Councils have defined it indeed as an irrefragable Article of Faith, that the *Saints* enjoy the most perfect Vision of God immediately after death. What is that to us, who will not lose our moderation in indifferent points for their sakes? But *Cornelius à Lapide*, the *Jesuit*, puts the infamy of an *Anabaptist* upon *Calvin*, as if he had taught that the soul departed had no sense or taste at all of the glory of God. Why did he not censure *Ambrose* and *Bernard*? Why did he not spit his venom upon Pope *John the XXII*. There was good reason for that, if we may believe *Gerson*, a most grave Author of their own part. But *Calvin* was the first that ever I met withall, who writ a voluminous Treatise, to prove that the souls of good men after this life have their quartering and Mansion in Heaven, that they are not insensible of their state, or benumbed in sleep, or fettered with darkness, but that they praise the Lord continually, and Christ that redeemed them, which is consonant to this Point of my Text, that *John* saw the souls under the Altar.

Yet I like not their way, who are so careful to teach the people that the souls deceased do not sleep, that they keep themselves waking with a thousand Fictions and Impostures; there is scarce one leaf written of any *Saint* in the Church of Rome, especially

especially of the modern ones, but you shall meet with two or three sprinklings in it, how his soul appeared in this or that manner to his friends upon earth; their posthumous miracles after their death, exceed the number of those which they did when they were living. And if any thing be out of order, it is straitway rectified with an apparition. And from whence think you the Elf or Goblin comes that appears? From a place where I am sure this good *Apostle* saw no souls; from the correction house of Purgatory. Their *Larva*, or night-walking souls are their best Doctors for the confirmation of that opinion. Ask *Gregory* the Great else, who could urge little beside to gain credit to his opinion for the temporary chastisements of the faithful after this life, but as the dead came and made relation to their surviving acquaintance. Some silly men were first affrighted out of their wits with a gasty Vision, and then guess you who it was that taught them points of Religion. But four ages ran out after *Gregories* time before this consenage grew *Baron. in* trivial and common. *Gregory* the Fourth, in the year 835. decreed that a *Solemn Martyrol.* Feast should be held over all the Church to the memory of all the *Saints in heaven*, that whatsoever was not fully performed in the Feasts and Vigils of particular Saints, might be consummated on that day; this was nothing to the puling souls detained in the prison of temporary castigation. But almost two hundred years after, *Odilo the Abot of Cluni*, in commiseration to them that were departed in his own Monastery, dedicated a day for the relief of their souls not yet admitted into heaven. And *Pope Jo. XVIII. anno 1007*, taking light from *Odilo* commanded the Feast of all Souls to be general in all places. The Devil wanted nothing but the opening of this door, to beat down all opposites with apparitions. And let the Readers mark it, that from that Age not a Book was written, not a Chapter of a Book, but it relates what *Nocturnal Mercuries* appeared to bring tidings from Purgatory. Some Jangler will catch at this, and say, Belike you reject all Apparitions of the dead for lies, or Demoniackal Impostures. If I should, I had *Tertullian* to abet me, *Omne Lib. de An.* *mortuorum exhibitionem incorporalem prestigias judices*; All incorporeal Phantoms of c. 57. the dead are juglings and delusions. And if any point of doctrine depend upon the sleeveless Errands that the souls departed bring, I do renounce them for delusions. We have *Moses* and the *Prophets*, and we are certain *their Spirits* are ever to be preferred before any Spirit that comes from the dead. For *the living to go to the dead*, says the *Prophet Isaiah*, none of that, but to the Law and to the Testimony, *Isa. viii. 19.* *Rabbi Maimon* says, that some superstitious Jews would burn Incense among the graves, that the dead might come and talk with them. And therefore *God* said, *that man should be cut off from among the people*, that sought the truth among the dead, *Dent. xviii. 11.* Yet I deny it not, but that the divine power hath sometimes presented the *Saints departed*, to communicate with the living, as they that appeared in the holy City to testify our *Saviours* Resurrection, *Mat. xxvii.* Likewise in the 2. of *Mach. Chap. ult.* *Onias*, who once had been *High Priest*, he was exhibited being dead to *Judas Machabaus*, that is another instance, if you have any stomach to that Historian. But the upshot is, that Souls have been seen in heaven, that was the Vision of *St. John*; so Souls may be sent from Heaven, but not from Purgatory. Through fire, I confess, these souls had passed which the *Apostle* saw, yet not through that subterraneous fire which they imagine, but through the fire of Martyrdom and persecution, *He saw the Souls of them that were slain for the Word of God, and for the Testimony which they held.*

And if it be true, as none of the worst Expositors conjecture, that the computation of the *fifth Seal* opened immediately before the words of my Text, is rightly calculated at what time *Dioclesian* did cease to make havock in the Church, it was a very fit time to see souls in heaven slain for the Word of God, it was thwackt with Martyrs like an hive with Bees. For burning of Churches, for massacring of Christians, for Proscription of Innocents, no Persecution was ever like it. It lasted ten whole years without ceasing, and in the first year of his Reign in Egypt only, an hundred forty and four thousand Christians were put to death, beside seventy thousand that were banisht, insomuch, says *Scaliger*, that the *Epocha* of *Dioclesian* is called the *Epocha* of the *Martyrs* in *Chronology*. Who would have thought that the Posterity of *Cham*, a Generation branded with dark and unlovely vilages, should have afforded so many sacrifices to be offered up unto the glory of *Jesus Christ*? Well might the Church of *Ethiopia* sing the *Canticle* of *Solomon*, *I am black, but comely, O ye* *Daughters of Jerusalem*. And not only these, but exceeding great numbers of *Bishops*, *Cant. 1. 5.*

M m m m m m

Priests,

In Evang.
Mat. Ser. 6.

Ep 54 ad
Marcel.

Act 20. 24.

Serm. 45 de
Temp.

Priests, and People in all quarters of the habitable world: a long bedroll of faithful men and women in this Island, did taste of the bitter Cup under the same Tyrant. Fathers lost their Children, Children lack'd their Parents, the Wife missed her Husband, and one friend another, whom *St. John* hath found altogether, making up one *Chorus* of blessed Spirits; and while *Rachel*, the *Church* below, mourneth for her Children, *Jerusalem* which is above, the *Mother of us all*, rejoiceth for them. Martyrdom is the way to sublimate death into a Cordial, which was a poison, the means to make that a blessing which was a curse upon our nature. A Traffick proper to none but to the Citizens of the supernal City, to secure our whole adventure, not by assuring, but by losing their life. It is not only the greatest probation of faith, but it changeth faith into another species of Religion than it was before. *St. Austin* speaks to some holy people that were ready to die for the testimony which they held, *Mox aurei eritis, nunc argentei estis*. Now you are Silver, that is, you are clean and sanctified, but if you be tried in the Furnace of Martyrdom, ye shall become Gold: And as Gold is deposited in the best place of a mans Treasury, so those golden Saints, I mean those that are slain for the Word, they are received into the most precious and costly Cabinets of the *Kingdom of God*. Upon those words of the *Psalms* xxvii. 5. *He shall hide me in the secret of his Tabernacle*, says *Bernard*, *Christ* is a Tabernacle of protection for all his servants, but he reserves the Altar for the Martyrs, which is the principal part of the Tabernacle. In acknowledgment that they had won the chief Garland which was propounded to them that run the race, the bones of the Martyrs anciently were wont to be buried in no common place of the *Church*, but under the Altar. So *St. Ambrose* of the bones of *Protasius* and *Gervasius* buried in his *Church* of *Millain* under the Altar, says he, Let these triumphal Sacrifices be brought to that place where *Christ* is sacrificed. I had destined that plot of ground for mine own burial. It is meet that the *Priest* should sleep in peace, where he was wont to offer up the Peace-offering, *Sed cedo sacris victimis dexteram portionem, locus ille martyribus debebatur*; but I resign the right hand of the Altar to them, it is due to the Martyrs. How their names were read at solemn times out of the *Diptyches* to renoun their passions, how their requests which they made to the *Church* before they died were granted for the pardon of any delinquent, how their reliques were held precious, though not exposed superstitiously to veneration, these and much to that effect were too long to recite, it is measure heaped and running over; that *Stephen* the Captain of the bloody Army saw the Heavens opened to immortalize his sufferings, and that in the first File of all that are blessed *St. John* saw those that were slain for the word of God.

Yet this service is so rough unto our tender nature, to part with life for the custody of the truth, that all men had rather owe it to God, than pay it him. O but it is a good thing to put your self to the question secretly between God and your self, and do it not easily or hypocritically, admit I had supplied the room of *Stephen*, of *James*, of *Justin*, *Laurence*, *Cyprian*, *quanta nomina*? Should I have stood it out to the shedding of my blood? Or should I have fainted? If you stick at it, and cannot make a constant resolution, go to a new scrutiny; and that the flesh may not say that you deceive it with a superficial examination, make the most that you can of the pains which you shall be put to under the hand of the torturer, yet put all things in a right Scale, that the pains to be endured are over in a pair of hours at longest, for the most part in a pair of minutes, that the truth which you defend is ten thousand times dearer than a corruptible body; that the passions of this life are not worthy of the glory which shall be revealed; sollicitate yourself often with these meditations, till you have concluded with a mature judgment, as *St. Paul* did, *I count not my life dear unto my self, so I may finish my course with joy*. And then I will pronounce you a Martyr in extraordinary, for God accepteth the will for the deed. But howsoever the preconsiderations of many be stout, I fear they would grow effeminate upon the trial. You cannot discharge a strict *Lenten Fast*, how would your delicate bodies digest the hunger of an *Inquisition*? The ground is too hard for your knees to pray upon, what hope is there that you would hold out to lie upon the bare ground of a prison? A throng in hot weather stifles you, that you cannot endure the *Church*, how would your flesh endure a flaming fire? I believe you think this deaths-head hath been set too long before you. And is there no smoother way to be a Martyr than by being slain? Yes *St. Paul* says there is a living Sacrifice as well as a dead. And *St. Austin*, *Pervenitur non solum occasu, sed contemptu*

tempta carnis ad coronam. You may receive the Crown prepared for them that fight lawfully, not only by extinguishing, but by mortifying the flesh. Mine eyes do persecute my chastity, ambition doth persecute my humility, revengeful malice doth persecute my charity, concupiscence is always persecuting my soul, which way can I turn my self but that every thing is a Martyrdom to a Religious Christian? But if I mortifie the deeds of the flesh, if I abandon covetousness, if I repress lust, if I bridle malice, if I trample upon the world, whereas I was a Martyr in affliction before, and sin did reign over me, I have expelled it by another Martyrdom, by renovation, and by crucifying the old man.

But alas for pitty how many *Martyrs* have we, if they may be believed upon their own testimony? How many whining passages in by-corners, and Satyrical Sermons, touching the persecution of the *Saints*? God shield, that *Saints* should suffer in so Orthodox, and so mild a *Church*. Sure they are mistaken. Nay, but they exclaim over and over that they suffer for their conscience. For their conscience? That is another thing. Do they suffer for the *Word of God*, *ἡ διὰ τὴν μαρτυρίαν τοῦ λόγου*, as the *Complutensian Bibles* read my Text? I love not to insult over misery with many words, let them sift their own case, and it will prove they are supprest for contemning Authority. But there are *others* far more obstreperous against our state. If *Pictures*, and *Almanacks*, and *Martyrologies*, and *Beatifications* of Traitors will condemn us, we are up to the ears in these Certificates, for savage cruelty in killing the *Saints*. Do they not mean *Jesuites* and *Seminaries*, that were forbidden upon forfeiture of their head not to enter into his *Majesties* Dominions? It is as clear as the light of the *Sun* then, that they were executed for *breaking* the *Statute-Law*, and not for the *Word of God*, or for the Testimony which they held. Every Malefactor will pretend that he dies in a good cause, to make his judgment odious in mens nostrils. Such as serve in the Gallies, will never be known what crimes they are in for, but complain that they wear their Chain for Faith and Religion. Alas say their Abettors that canonize them, that *Statute* is violated but by accident, they come to instruct their own Profelytes, and to execute the Function of their *Priesthood*, therefore by consequent they are slain for the *Word of God*. I will match their case with a full place of *St. Cyprian*, and so answer them. The *Proconsul*, that served under *Decius* the Emperour in *Affrica*, banished hundreds of *Christians* out of *Affrica*, threatening death unto them if they returned. Divers of them did creep in secretly, giving reason that they came to comfort their Brethren, and to strengthen them in the faith. *St. Cyprian* writes to them out of Prison, to exile themselves again, and to return no more, else if they suffered, they should be reputed not for *Martyrs*, but for *Malefactors*. I will not load them with envy, though it be true, that many of their *Tenebrioes* crept into *England* with damnable intentions, make the best they can of their own actions. *St. Cyprian* says, if banisht men will enter into a Realm against the Law, they shall die as Malefactors. It is the *Cause* and not the *Punishment* that makes a *Martyr*. What more trivial? If a Virgin choose to die rather than to be ravished, she is slain for the *Word of*. If a good man be ruined rather than give his assistance to the ruine of an innocent, it is for the *Word of God*, &c. But if he be brought to the Stake for confessing there are no *Gods* made with hands, and that *Jesus Christ* God and man is the *Saviour* of all that believe, if he stand to it, and will not flinch for any terrour, that is *μαρτυρία* *ἔξω*, to hold his Testimony, then he is slain for the *Word of God*, and for the Testimony of the *Lamb*, as the Dragon fought with them that kept the *Commandments* of *God*, and had the *Testimony of Jesus Christ*; meaning such as were holy and faithful, very godly in their works, very Orthodox in their belief. This is that mixture of sweet Spices, in whose exhalation, a Martyr becomes an odour of a sweet savour unto the Lord. They were *victima altaris*, and *thymiamata altaris*, Sacrifices slain upon the Altar of burnt-offerings, and therefore became sweet Spices offered up upon the Altar of Incense, which shall be the conclusion of this Point, and the beginning of the next, where the *Apostle* did behold those *Saints* that had exchanged their lives to glorifie God under the Altar.

And where doth *St. John* mean? Where about is that? Every curious itching ear will be more attentive to it, than to any instruction that can be raised out of the Text: A Traveller that asks his way, if many of the Country Folk be present at his question, it is ten to one but they will diversifie in their opinions, and set him in so many ways, that he shall never be wiser for their direction. So I have con-

De An. cap.
ult.
Lib. 2. Peri-
archon.

sulted with more than a few Expositors, to learn where I may find this Altar, and not miss of it; one points this way, another that way, *Et incertior sum multò quàm dudum*. Among their variety of directions I know not which way to move. *Cosmography* is a very easie part of learning to design the confines or distances of City from City, Kingdom from Kingdom. But it is one of the most difficult tasks in Divinity to understand the several quarterings, and Mansion-places of heaven. I confess I have no skill in *Ouranography*. But to cut off all Proem, I will be brief in my relation what is said to it, and more brief in my determination. The discordious opinions may be drawn to *three heads*, some mean by the Altar an allotted place, some relate it to the condition of their body, some refer it to the state and condition of their Spirit. Whosoever give the words a local meaning, that the Souls were under the Altar, they all agree in this, that it imports that the Saints are kept back awhile from the uppermost part of Heaven, where the Angels do offer up Praises continually upon the Altar of Incense, which is next to the Holy of Holies, and they that have not the nearest access to the Vision of God, in form of Prophetical speech may be said to be under the Altar. Some who pitcht upon this Interpretation had such fumes in their heads, that they did not see the light. *Tertullian* conceived that their Mansion was an earthly Paradise, whither *Enoch* and *Elias* are translated. *Origen* you may be sure hath some roaving excursion, it is thus, that the souls of the Faithful are put to School in some secret places, before they go to heaven, where they are purified from ignorance by degrees, and then exalted. *Victorinus Afer*, a better Rhetorician than a Divine, thinks that to be under the Altar, is as if the souls were under the earth in some ample and pleasant regions like the *Elysian Fields*. All these are humane Phantasies, and I flip them aside. But the most beaten rode to this purpose is, that the souls of the Martyrs have a remuneration for their labours and sufferings past, but not a consummation of that glory which shall be revealed unto them, a share in Heaven, but not a possession in the highest Heaven. *In atriis non in domo*. They are kept a loof off from the perfect Vision of God, in the fulness of time they shall see him face to face. Which is *Bernards* meaning, when he says, the blessed that are under the Altar, because they are admitted to see the Humane Nature of Christ, and not the Divine. Not so as if totally they did see nothing of the Divine Nature, but because they see it with less perspicacity than they shall hereafter, so St. *Ambrose* and St. *Hilary* close with him. And St. *Chrysostom* upon the Eleventh to the Hebrews, *Præveniant nos in certaminibus, non præveniant in coronis*; they have fought a good fight before us, but they shall not be crowned before us; not because our Resurrection shall be at once, the words will not bear it; and the body is but the Robe which we shall put on, the glory with which we shall be filled brim full, that is the Crown which we shall wear in our Fathers Kingdom. I know this is much distasteful to the Prelates of the *Florentine* and *Tridentine* Councils, who have defined, that the pure Souls in heaven enjoy the clearest Vision of God before the day of Judgment, and want nothing to their integral happiness but the resuscitation of their bodies. It may be so as they will have it. But I am contented to say, their state is Heaven, and will go no further. Neither can I see cause, why the Churches of Christ should dissent, if one say without perversicacious obstinacy the Spirits of righteous men are in the highest Heaven, and another will say nothing peremptorily, but that they are in Heaven indeed, and do live with the Lord. *Malo timidus esse quàm temerarius*. The Conclusion now is thus much, That if this be granted for a Local Posture that the Souls are under the Altar, there is nothing against Analogy of Faith to say, they are in the outward Rooms of Heaven, and stay there in expectation of more abundant glory.

Serm. 11.
de sanctis.

Secondly, Some relate this to the condition of their bodies. And the Jesuits *Ribera* and à *Lapide* will have no denial, but that they have brought the Point to the true Touchstone. I quoted somewhat out of St. *Ambrose* before, that the bodies of some, who gave up their life for the Faith, were interred in the Church under the Lords Table, which with reference to the representation of the Sacrifice of Christ Crucified, is figuratively called an Altar. St. *Austin* confirms it, *There let their dead corpses be interred, where the death of our Lord is continually celebrated*. And in later years, when they studied for increase of Ceremonies, every principal Church under the Pontifical command, hath a Vault under the Altar, where the supposed Reliques of the Martyrs, or the Reliques of supposed Martyrs are reserved. Out of these Ritual Forms the Jesuits interpret St. *John*, that he saw the Souls of them that were

were slain for the word; whose bodies lay entombed under the *Altar*, and whose Reliques were kept there in custody. They had need of a long Figure to bring these ends together. Neither shall they ever perswade me, that St. John bends his aim at a Custom of Sepulture, which began above two hundred years after he wrote his Prophecie. No toleration can be found for the burial of the Martyrs in those holy places, till the *Pacificus* Reign of *Constantine the Great*. And how did the Church understand this Scripture in the mean time? A Modern Writer of our own handles it much more learnedly to the same relation. He notes it very acutely, that the *Theater*, wherein St. John saw all his Visions, hath a resemblance in every part to the *Camp of Israel*, and to the *Tabernacle of Moses* in the Wilderness; it is enough to have named it. Now the *Apostle* being acquainted by the Spirit what innumerable Troops of Martyrs should be slaughtered, he saw as it were the *Altar* of burnt-offerings belonging to the *Tabernacle*, and the Saints, that were sacrificed to God, were under it not as ashes are underneath, that fall through a grate, but they lay like beasts newly slain at the foot of the *Altar*, that is, sprawling upon the ground before the *Altar*. The *Soul* then is taken by *Synechdoche* here for the whole man, or according to the usual style of Scripture for the body of the man. The conjecture, I think, may pass for probable and judicious. There is but one thing to disparage it, it is but one mans conjecture.

But if you will hear that which hath judgment to commend it, and multitude of Authors, it is likely to be found among them that in the third place refer this figuratively to the condition of their Spirits. Yet I mean not him that says, the Ark and the Covering thereof did represent Gods Mercy Seat, but the *Altar* did represent his Justice, for it was the place of fire and bloodshed, and that these souls were under the *Altar*, that is, under the Justice of God to be avenged of their Adversaries. It is nothing so, for as it appears by them that fled unto it for refuge, the *Altar* was a place of Propitiation. The *Altar* here, by the greatest number of votes, is He that mitigates the stern Justice of his Father, *Jesus Christus Agnus propter mactationem, Altare propter propitiationem*. He is all by whatsoever we are reconciled to God, the *Altar*, the *Priest*, and the *Sacrifice*. St. Gregory proves it, that the *Altars* of the *Levitical* Service were expresse Types of him, for either they were to be made of rude earth, *Temeraria de sespite altaria*, in *Tertullians* words, or of rough and unpolisht stones, *Exod. xx*. Wherefore of earth, but to betoken the Incarnation of our Lord? *Quicquid offerimus Deo in altari terreo, i.e. in fide Dominica incarnationis solidamus*; Whatsoever we bring unto God, lay it upon the earthen *Altar*, upon this faith, that *Christ* was incarnate, to save his people from their sins. When the *Altar* was made of stone, it was rough and unpolisht, and in those materials likewise we shall meet with *Christ*. For he was the Living Stone in *Daniel*, cut out of the Mountain without hands, neither was he polisht by Art, by Education, or by any thing that man can put into him, as he came from the Quarry, from the Womb of his Mother, he was full of Grace and Truth. This standing is firm, that the term of *Altar* agrees well with our *Saviour*, many reasons may be easily rendred, why the souls of the Blessed were under the *Altar*: 1. Says *Eftius*, a little too slightly, They have not yet attained to be like the glorious body of *Christ*, they have not resumed their Carcasses, as He is risen from the dead; they are yet below His dignity, and so under the *Altar*. 2. The Just that died in the Lord in the Old Law, are said to be in *Abrahams* bosom, because they professed the Faith of *Abraham*; so they that died in the Faith of the Gospel, that *Christ* is the *Altar*, upon whom all our works that please God are to be offered up, their Souls are under that *Altar*. 3. As *Lazarus* the poor man full of Piety is said to be in *Abrahams* bosom; as if he were placed in heaven next to *Abraham*, so the godly Martyrs are next to the *Altar*, for dignity of glorification next to *Christ* himself, and where-soever the Carcass is thither will the Eagles be gathered together, *Luk. xvii*. Lastly, Which takes me most, the persecuted Saints had no shelter on earth to defend them, now their souls are at rest, disquieted with no fear, under the protection and custody of *Christ*. Under him we are in safety upon earth, and no man can take his sheep out of his hand, and under his Wings we shall be safe in Heaven for ever; yea, and though we have the faith of Martyrs, to spend our life for the love of God, yet our hope is not in ourselves, but to be covered with the *Altar*, to run to *Christ* as to our Shield and Buckler, without his Merits to assail us from our sins, Martyrs cannot appear before the face of God. O prepare your selves

Lib. 3. Mor.
c. 20. 24.

felves to come unto this holy Sanctuary : He that comes with an hypocritical Conscience to partake of the *Altar* of the *Lords Table*, he shall find no place for his Soul under that *Altar* which is above. And take heed of high imaginations and exalted thoughts. Our state in Heaven is *subter*, and not *super* : And all *subters* in this World are not worth a good mans thought to reflect upon them. Let me be an underling, let me be abased, let me go down to the lowest Room, let my Spirit aim at nothing but to be *Templum sub altari*, the *Temple* of God here, that hereafter I may rest under the *Altar* in life everlasting. *AMEN.*

A

A SERMON UPON

REVEL. vi. 10.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth?



Nothing may seem more out of order than these words are at the first reading, but their true scope is, to put that in frame, which the wise men of the world did think most out of order. Some will say in their first cogitations upon my Text, Are these the Souls of the *First-born in Heaven*, that make such a clamour against their Persecutors? Can they indeed be so eager of revenge? *Tantæ ne animis cælestibus ira?* Besides, Are they so passionately addicted to their own desires, that they will not stay the prefixed time which God hath set, but challenge him for slackness? *Usque quo?* How long dost thou put us off? Again, What imperfection is this which they pretend, as if they knew not how long it were, till Christ would take the Kingdom into his hand, and judge the proud after their deserving? How do they know as they are known, if they be kept so short of divine revelation? But to stifle these Cavillations, take special notice, that you lose the whole Chain of this Prophecie, if you hold not fast by this Link, that St. John was in a rapture, and taken up to the Heaven in the Spirit, where the passages which he met withal were not really transacted, but he seem'd to see the souls which were slain, and he seemed to hear the moans which they made, which is nothing else but a *Prosopopæa*, where the Spirits of the *Martyrs* are imaginarily brought in, as if they demanded the suppression of violent men, that had spilt their blood, which doth not evince that any infirmities, or disorderly affections are in them, which may rashly be supposed, but to set *two things* streight in our opinion, which many Philosophizing heads did champ upon, as if they were crooked in the Divine Providence.

First, *The righteous are taken away, and no man regardeth it*, as the Prophet says. Isa. 57. 1. Their days are cut short by violence and cruelty, and yet their Persecutors live and are mighty. What did the Heathen say to this, who had good report for their Moral Conversation? Is there no Justice in heaven? Or doth it set no price upon the blood of Just men? Yes, here is the best assurance that can be demanded, a Scene as it were acted in heaven, wherein is represented that the wrongs of the *Saints* are fresh in memory, and shall never be forgotten. Yet this is not all. As this Scale is hoisted up, so there is another that must down as fast, and that is principally aimed at in this Text. An Oppressor, whose hand hath been very heavy upon another, he is always jealous that in the turn of the Wheel his malice may be requited: For none so miserable, but in the Revolutions of Fortune may call his injuries to an account, if he live. What is the Method therefore of them that are profound Graduates in Malice? Why *mortui non mordent*. Let not thine Adversary live, if you love to be secure, dispatch him. As *Bassianus* insulted over his Brother *Geta*, when he had killed him, *Sit Divus frater meus, modò ne sit vivus*, as long as my Brother lives not, I care not though he be among the Gods. Or as *Jezabel* cheered up *Ahab*, that the worst was past, *Arise, eat, and take possession*, *Naboth is not alive, but dead*. This is a Maxim then in the Devils Politicks, if you hunt for the destruction
of

of any man, your safety is in his utter extirpation. This is as false as *God* is *holy and true*. It is palpable that my Text labours especially with this Doctrine, That the poor oppressed is more likely to obtain redress against his enemy when he is dead, than when he was alive. His Soul is then most precious to the Lord, his Prayer most flagrant, he is so near to *Christ* that he is next to the *Altar*; his understanding is so enlightened, that he knows what to ask and never fail. Do their Oppressors think that these can do no harm, because their bones lie scattered before the pit? I would not be in *Ahabs* case, though *Naboth* be dead and not alive, for no worldly good would I provoke the clamours of such as these, for they cry with a loud voice, &c.

Here you have a Petition then put up to a mighty King by some persons that had sustained injury, and after that garb I will divide it. First, As it useth to be in such petitory Writs, consider we to whom the Supplication is preferred, to one from whom there lies no appeal, the *King of Kings*, and *Lord of Lords*. And the words are so laid together that the Souls under the *Altar* do beseech him by his three mighty Attributes, *Per potentiam, per bonitatem, per trigam gloriam*. He is the *Lord*, therefore they implore him by that power which can do all things. He is *Holy*, therefore they solícite him by that goodness which detests Oppressions. He is *Truth*, and therefore they urge him by those Promises made, which he cannot but accomplish. It is the *Lord, holy, and true*, into his hands they commend their Petition. Secondly, The manner of Petitioning is with vehemency, and importunity. With vehemency, for they cried with a loud voice. With importunity, for they expostulate that it is not yet done, *How long Lord, &c.* Thirdly, Their asking and request, is for no petty injury, but for their blood, to judge and avenge their blood. Lastly, The parties against whom they complain are expressed by contempt of their condition, *They dwell upon earth*. And now tell me if the *Eagle* hath not cause to fear, though he hath torn these innocent *Doves* to pieces in his talons? In what peril do those Grantortoos live that have slain the poor Servants of *Christ* heaps upon heaps? When such a *God* is besought by the souls of such dear servants, with such zeal and vehemency, upon so great an injury, and against such worldlings whose best project is to live upon the earth, what will this come to in the end? But the restoration of the afflicted, the destruction of their Persecutors; unto these tears for their joy in the nethermost Hell, unto the others joy for their tears in the Kingdom everlasting.

Having thus distributed the Text into portions, I go back to that which I put in the first rank, the Petition is preferred to the *Lord*, to the *Lord* that is *holy and true*. And those words are both an invocation of praise, and an obtestation by those sacred properties of the Divine Nature, that their desire might be effected. He that makes his address to *God*, let him begin with his praise, let him commemorate his excellent greatness, let him delight to rehearse his Titles of *Majesty*, without these your Petition is headless, it hath no *Exordium* to induct it into the Court of grace; extol him in his noble Attributes, before you begin to exhibit your desires, and the everlasting doors will be lifted up to let you in, for the *Lord* cannot refuse his own glory. As *David* bears you up to it in the last *Psalms*, the Trumpet, the Harp, the Cymbal, the Organ, all Instruments of Musick are in the Tongue of him that doth praise the *Lord*. They were no babies therefore, whatsoever the refractory think, that filled our Liturgie with *Te Deums*, with *Magnificats*, with *Doxologies*; Methinks Prayer were but a drowzy thing without them. When we ask any thing that we need, we speak in the Dialect of men; but when we send forth acclamations to the honour of *Jesus Christ*, we speak with the tongues of *Seraphims*. In our Petitions we may exceed, and ask too much, in our *Doxologies* we cannot exceed. It agrees well to the true only *God*, which *Plato* ascribed to his Idols, heap what Epithets you will upon the *Gods*, you cannot flatter them. Perhaps some are of the mind of that *Heathen*, that asked a *Rhetorician*, to what purpose he penn'd an Oration in praise of *Hercules*, for who did ever discommend *Hercules*? Or if Blasphemers should detract from *God* his excellency, it is not made less: So all the invocations and *Hallelujahs* of the Saints cannot add on Cubit, not one Inch to the stature of his *Majesty*, it is incapable of increase, and can never grow greater. But will you be content to open your lips unto the praise of the *Cœlestial* goodness, if it bring your self to honour, though it be no amplification to the glory of *God*? Agreed then; no man can ascribe much praise to *God*, but out of a large capacity of faith, for out of the abundance of the heart the mouth speaketh. No man can say

say, that *Jesus* is the *Lord*, but by the *Holy Ghost*. No man can speak of the *King* of Heaven according to his due honour, but it will procreate devotion and reverence; no man doth advance the name of *God* in the preface of his Prayer, but it is a tacite Confession, that he prefers the glory of his Maker before his own Necessity. Behold now, though *Gods* honour be in the state that it was before, yet your soul is in a better state by Prayer, and Invocation; for a spiritual gift in this life is a degree to a reward in the life to come.

Let me not defer it any longer to speak of the ditty of that praise which the Souls under the Altar did give unto the most High: And the words when they are laid together, are *Triga divina gloria*, as it is called, a Chariot drawn by the three transcendent Attributes of the Divine Nature. Who doth excel in *Power*, but the *Lord*? Who doth excel in goodness, but the *Holy* of *Holies*? And He that brings to pass whatsoever he hath spoken, he must excel in *truth*. *Power* belongs unto the *Father*, for all things are by him: *Truth* belongs unto the *Son*, for all the shadows of the Old Law are fulfilled in him: *Goodness* belongs to the *Holy Ghost*, for he is the Sanctification that is diffused in our hearts. Therefore more praise cannot be couched in three words than in these, *Lord*, *Holy*, and *True*. We wretched and ignorant sinners, that utter these words with polluted lips, we cannot apprehend, as the Martyrs in Heaven do, what an eternal weight of glory is in every one of these Syllables. Yet we know that he is *Lord* whose authority admits no equal, the *Idea* of all goodness, whose sanctity admits no question: A *Truth* which is the measure of all truth, whose words and statutes admit no contradiction. His Dominion is so strong that it cannot be resisted, his Holiness is so sincere that it cannot sin, and his Truth is so firmly coupled to his Holiness, that he cannot lie. There is no *Power* but in Him, for all the Foundations of the Earth are weak. There is no Holiness but in him, for there is none that doth good, no not one: There is no verity but in him, for *God* is true, and every man a liar. As for all the *Gods* of the Heathen, there was infirmity in their protection, for they had no strength. Viciousness in their Sanctions, for they had no sanctity; Delusions in their Oracles, for they were nothing but vanity. To contract a world of variety, which may be morallized out of this Triple Crown of *God*, it is not to be over-passed, that these are the *Titles* upon which the *Church* depends for all its blessings, the *Hills* unto which we lift up our eyes for help, *Solium gubernandi, altare sanctificandi, cathedra docendi*; The Throne of his Kingdom, the Altar of his Priesthood, the Chair of his Prophetical Wisdom; which afford unto the *Church* Might to protect it, *Grace* to purifie it, and *Truth* to direct it in all things. Or observe it how the Enemies of the *Church* are over-matched and trodden down by these Attributes. We all know they are in three Ranks *Tyrants, Hypocrites, and Hereticks*: To suppress Tyrants, he is the mighty *Lord*; for the detestation of Hypocrites, he is the *Holy One of Israel*; for the conviction of Hereticks, *Truth* hath flourisht out of the Earth, and Righteousness hath looked down from Heaven. But if these be the Flowers of *Christs* honour, if the *Martyrs*, as some Expositors say, meant of him only, they are *Lines*, which will easily, I am sure, meet in that Center: Though once he was compassed with our infirmities, yet now what *Power* so great as his, to whom the *Father* hath committed all judgment? What *Holiness* so perfect as his, which challenged the censure of his Enemies, *which of you can reprove me of sin*? Or what *Truth* so prapotent as out of his mouth, which made his Adversaries confess, *Never man spake like him*? Not to leave this Subject without some utility to our life; Are these *Titles* of our *Father* no way hereditary to us by Adoption of Sons? Yes surely, after the model of our earthen Vessel, the compellation of *Lord*, which is so awful and to be adored in the Supreme Majesty, it claims veneration, and submissive obedience to those *Powers upon earth*, to whom *God* hath committed the execution of his governance: The other two Attributes are not so restrictive, but are the *Urim* and *Thummim* of every Christian, or like the two eyes in our head, we know not which is dearest, *Holiness* and *Truth*. *Truth* is the illumination of our understanding in all points to be believed: *Holiness* is the reformation of our will in all cases of practice. Which of these can you spare and live, your brains, or your heart? If *Holiness* be true, there will be no Hypocrisie: If *Truth* be holy, there will be no contention. If *Holiness* be true, Zeal shall be joyned to Knowledge: If *Truth* be holy, Knowledge shall be joyned to action. Where *Truth* is not holy, *Herod*, for the engagement of his Oath, will cut off the head of *John Baptist*: Where holiness is not true, the *Pharisees* in defence of the Law will Crucifie

our Saviour. Wherefore put on the new man which is created after God, ἐν ὁσιότητι τῆς ἀληθείας, in the holiness of truth, or in true holiness, Eph. iv. 24.

Forget not, I pray, that I said, these Epithets were not only an *invocation*, but an *abtestation* also, as if the *Martyrs* had said, *As thou art the Lord, as thou art holy, as thou art true, avenge our blood of them that dwell on the earth.* *Hæc commemoratio est quadam necessitas exaudiendi.* How can this great King, to whom they supplicate, choose but grant them their asking, when his own Attributes intercede in their behalf? How can their Enemies choose but fall before them, when they sound out these awful names of God as with the blast of a Trumpet? As a *Christian Poet* says of *Satan*, who was cast out of the Possessed in the name of Jesus, *Nec fulmina verbi ferre potest*; that blessed word was like Thunder in his ears, he could not endure the noise of it: So when the men of the earth have exalted themselves. To run over the Attributes of God against them, is as it were to give fire to a peal of Ordnance, and their Pride will totter before them. Religion hath its name à *religando*, it binds man to God, and it binds God to man. The Martyrs were bound by their Vow in *Baptism* to stand to their Faith to the death, and the Lord hath bound himself by his Truth and Holiness to avenge his *Saints* that cry day and night unto him. With much confidence may we appeal unto him in the name of the Lord. *Magnum nomen sub quo nemini desperandum*, says St. *Austin*. Who can be discouraged that can recite that word with a true feeling in the Preface of his Prayer? It is in effect to say, *Rise up thou arm of the most High*, Isa. li. 9. *Stir up thy strength, and come and help us*, Psal. lxxx. 2. *Let all the Kingdoms of the earth know that thou art the Lord*, Isa. xxxvii. 20. It is to challenge protection from the relation which can never be dissolved; as who should say, *Thou art our King, and we are thy Subjects*; therefore we claim our Copy, that thou shouldst guard and defend us, at least that thou shouldst pluck down the arrogance of those that have offended us. But what passionate Advocates are the other two sacred terms that go together with it? *Holy and True*. Which is in effect to plead, *Thou hast made us holy as thou art holy, thou hast kept us in the truth, even as thou art truth, thou hast given us such gifts as are in thine own Titles, therefore we are sure thou dost love us with an everlasting love, thou that art holy and true, wilt pluck thine arm out of thy bosom, to avenge them that are holy and true against their oppressors.* The Holiness of God calls upon him to hate the ungodly, that have devoured *Jacob*, and laid wast his dwelling place. His Truth calls upon him to put them to confusion, because he hath promised to recompence them for the evil which they have done unto his Servants. He that is *holy* cannot favour their part that are ambitious, blood-suckers, invaders of the Possessions of the Innocent. He that is *truth* it self cannot support them that are dissemblers, truce-breakers, full of fraud and equivocation. The *Holy One* will be sanctified, the *True One* will be justified, the *Lord* will be glorified.

I will hold you no longer in the *Porch* of the Text, for the *Invocation* is no more: I come to the *Prayer* it self, the *Souls* under the *Altar* cry out unto the *Lord* to judge and avenge their blood. ὑπὲρ τοῦ αἵματος, the Verb to judge, may belong to the sifting of the Cause; the other Verb to avenge, may import the dispatch of the sentence against the Delinquents, but I take them both to be an amplification of one thing urged, that vengeance may fall upon the head of them that have spilt the blood of the *Saints*, a Prayer that a mild man perhaps will stand amazed at. His Lesson is, Mat. 5. 44. *Bless them that curse you, pray for them that despitefully use you.* Whence comes it that the *Saints* in Heaven take the liberty to perform Christs will not so charitably as the poor Disciples on earth? But good words, and all grace and piety be ascribed to the Spirits which are in the bosom of God. We cannot say to them as our Saviour did to the Sons of *Zebedee*, *You know not what ye ask.* This is a voice which came not from Earth, but from Heaven, and therefore we must maintain it. And it is as easie a task as a man can put his Pen to, because it will admit such variety of *Apology*.

First of all, Vengeance being not usurpt by the hand of a private man, but prosecuted under the shelter of lawful authority, like *Usque quo Domine?* In this place it is not unlawful. It is *pars justitiæ punitivæ*, a stirring up of that part of justice which distributes punishments to them that deserve them, and to demand it in a regular way, is in no wise rugged to the Law of charity. The *Schoolmen* comprize the right use and the abuse of it in one short distinction, *Velle vindictam ad odium saturandum pessimum est, ex amore justitiæ bonum*; It is honest sometimes to claim revenge

revenge for wrongs out of the love of Justice, it is abominable when we aim at nothing, but to glut our spleen and hatred with the ruine of our enemy. St. *Austin* puts it better home with two exceptions. Revenge is strictly repressed in the Gospel, *Non ut correctionem hominum negligamus, sed ne alieno malo animum pasceres*; not quite repressed, so that offenders must not be called to account to be corrected, but when a rankerous mind would be fed and fattened with the penalty of another. Again, says he, *Non ut praterita vindicemus, sed in futurum consulamus*; The injuries that are past and done might be friendly put up, but recompence must be required sometimes, that the times to come may be more peaceably ordered. Many stumbled at this Doctrine, because they made not a clear difference between the affections of malice and justice. *Origen* against *Celsus* disputes, that it is not lawful for *Christians* to go to war, yet *David* praiseth God for teaching his hands to war, and his fingers to fight. The *Manichaeans* brooked not *Moses* for those words, *An eye for an eye, and a tooth for a tooth*; yet he saith, *Thou shalt not avenge, nor bear any grudge against the children of thy people, Lev. xix.* *Julian* charged the *Christians* that they were enemies to Civil Courts, and all Political Orders, for they held that no wrong was to be called in question. And they that replied unto him, defended it coldly, that it was a thing adiaphorous, and better let alone. St. *Austin* in one place says, that the Old Law did license the *Jews* to commence suits against their Enemies, but it was a permission to the hardness of their hearts; this mistake came upon a slip of memory, for he thought there had been such words in the Text of the Old Law, *Thou shalt hate thine enemy.* *Hugo* taught that the Precepts of strict charity, which *Christ* taught, agreed to the suffering times of the *Primitive Church*, but were now expired. Some of the *School Divines* would have the Prayer for our Persecutors to be a *Counsel*, and not a *Precept*. Some would have all going to Law to be a repining against the will of God, and impatience against his scourge, when he takes any thing from us; by the same tenure, a sickness being a scourge from God, we must not seek to the Physician to cure it. Finally, The *Anabaptists* think that the Gospel hath so quite cut the Nerves of revenge, that they abhor the Magistrate who is the conservator of peace and justice, and repute him to be Gods instrument no otherwise than as *Nebuchadonozor* or the Devil. This is a large field of Tares to be cut down, and all with one Sickle, revenge may be prosecuted for the correction of sin, for the peace of the Church, for the demonstration of Gods justice. So doth our Church in the Collect used in the time of war, *Assuage the malice of our Enemies, abate their pride, confound their devices*: So do the Souls of the *Martyrs* in heaven, *Avenge our blood, &c.*

Ep. 154.

Ep. 202.

Contra.
Faust. lib. 22.

I confess it is an hard matter to hit of this way which I speak of, and among those that pray for revenge, not one among a thousand, I am perswaded, but tread awry. Howsoever the pure love to Justice may stir us up to those devotions, yet our frailty can scarcely perform it without some vindicative passions. It is a common error to miscall our Spleen by the name of Zeal, and to take that hot affection to be a Coal from the Altar, which is a firebrand from the infernal Pit.

But it is a second Conclusion, that the Spirits of good men departed may cry out, to have judgment pass upon Tyrants, for the effusion of their blood, because they can ask nothing inordinately, they that are confirmed in grace, and cannot sin, they cannot make a Petition that is over-ballanced with the least grain of rancor or partiality. Beside, as *Rahabekah* said to the men of *Judah*, how untruly let him answer it, *Am I now come up without the Lord against this Land to destroy it? Yea, the Lord said unto me, Go up against this Land and destroy it*: So may the *Saints* say without prevarication, Do we pray for vengeance against our Persecutors without the Lord? Yea, the Lord hath said unto us, *Pray unto me for vengeance against your Enemies*; their Will moves by his inspiration, and they can wish for nothing without it. *Ab ipso bibunt quodcumque sitiunt*, St. *Austin* speaks it upon my Text; when they thirst for any thing, they drink it first from the Fountain of his pleasure. Wherefore there is this disparity in our case and theirs. We are ignorant what may become of our Persecutors: Stubborn sinners are often called to repentance. *Paul* was converted in that minute, when he imagined most mischief against the Faith. O then let us overcome evil with good, praying that they may turn unto the Lord and be saved. This is a fair Christian revenge indeed, to pray against their sins, *Hoc ipsum in illis vindicatur, quod perit iniquitas*. Now the *Saints* in glory, as many of the best *Divines* hold, are not at

Serm. 3. de
Sanct.

August.

Eftius.

such uncertainty as we are, but it is revealed unto them that their Persecutors are in a lost condition, that they will die in their impenitency, therefore in conformity to that judgment, which God hath reserved for them, they pour out their Imprecations, that destruction may take them unawares. They that know how unalterable the Decrees of the Lord are, and by special impartment, are acquainted with the execution of his Decrees; it is impossible that the Saints in Heaven should sollicit him for the salvation of Reprobates, they pray for nothing, but for that which they obtain; they pray for none, but for whom they may be heard. Some of us ask and have not, St. James tells us why, *Because we ask amiss*. The drift of this Conclusion is, we ask good things of God for our Enemies, because for ought we know they may become his friends. The Martyrs cry aloud against their Enemies, because they know they shall be Fiends of Hell. We are restrained from cursing our ill-willers, because malice will inject it self into such Prayers; the Citizens which dwell above are liable to no such prohibition, because there can be no defect in their charity.

The third Conclusion is so cautious to give no scandal, so circumspect not to open the least window to malice and hatred, that it resents the word *Revenge* in this place to be of an improper signification; and that which the Souls departed sue for is not *revenge*, but *deliverance*. Deliverance? Of what? Not of themselves, who are out of harms-way, in Abrahams bosom: But of their Brethren afflicted and tormented here beneath. As who should say, *How long, O Lord, wilt thou not deliver the blood of our Brethren*, the poor Members of the Militant Church, from them that rage upon the Earth? They that are dead in the Lord have not only an existence after this life, but a memory to call to mind what garboyls were in this world when they breathed in it, as the Parabolical History of the Rich man and Lazarus may confirm it. This being presupposed as the opinion of others (I press it not as irrefragable) it must go along with it, that they have a most compassionate desire, that the poor Sheep, whom they left in the midst of Wolves, may have an end of their misery. And no marvel if their Communion which they had, and shall have again, make them clamour, as if they petition for themselves, *How long O Lord, &c.* For as young Scholars talk Proverbially of the breaking of Priscians head, when a Solacism is committed, though he be rotten in his grave; so unmerciful proceedings against them that suffer under the Cross of Christ, seem to fetch blood from the Saints in Heaven. You will think, I suppose, that this Interpretation sticks at a knot: To *deliver* is a softer, and a more innocent word than to *revenge*; how will that stubborn word to *revenge* bear so mild a signification? The Criticks will readily help us in that. David pleading his integrity before Saul, yet mistrusting that his displeasure was unreasonable and implacable, says he, *Ulciscatur me de te Jehova*; The Lord *avenge me of thee*. As the Letter sounds, this had been most disloyal, and most dangerous to have cursed Saul to his face, therefore the Phrase must be understood in this manner, *The Lord deliver me from thy vengeance*. Again, 1 Mach. xiii. 6. *I will avenge my Nation, and the Sanctuary, and our Wives, and Children, for the heathen are gathered to destroy us*. What is meant then by avenging the Sanctuary, but delivering it from profanation? To uphold it with another Authority, the Widow invokes the unjust Judge to *avenge her of her adversary*, Luk. xviii. 3. Camerarius says, it is *jus exequere*, do me right against him: *indignus, Juris consulti vocant defensores*; that is, they that defend and maintain the cause of the poor, are called their avengers. It cannot utterly be gain said therefore, but that the Grammatical words will bear this sense, that the Souls under the Altar pray for *deliverance*, rather than *revenge*. For the deliverance of their Brethren that suffer, not for the confusion of those Malefactors that spill their blood. I confess, if you take *Revenge* in the usual way, for a cankered desire to see the hurt of another, this construction were the safer. And for Analogy of Faith it agrees well with that, that the holy Ones in the sight of God pray, that their Brethren may be pluckt out of the jaws of their Tormentors, and fill up their Society in Heaven. So St. Cyprian, *Illic copiosa turba nos desiderat, de sua immortalitate secura, adhuc de nostra sollicita*; An innumerable company of holy ones in Heaven desire our coming, resting secure in their own peace and glory, but solicitous for ours. And Bernard very vehemently, *Unde tibi hoc ô caro foetida!* How comes this to pass, O filthy and sinful flesh of man, that they in whom Gods Image is repaired, should long for thy fellowship, in whom it is defaced? That they who are made *white with the blood of the Lamb*, should

1 Sam. 24.
12.Serm. de
Immort.Serm. 3. in
fest. Sancti.

should wish for thee that art polluted? So I leave this Point with a probable assent, but no more, that the *Saints* desire not the *vengeance* of the *ungodly*, but the *deliverance* of the *righteous*.

It is drawn up more solidly in the *fourth* Conclusion, That *vengeance* indeed is no part of their Petition in Heaven, it was their love and forgiveness of their Enemies which *God* accepted, when he exalted them thither; and surely their Charity is increased, and not diminished. But how then will *St. Johns* Vision and their Charity hold together? Well enough; directly they pray for that which is fit for the voice of *Saints*, but because no good thing is good to them that hate the *Church*, obliquely it brings vengeance upon them. *Cajetan* is the great abettor of this Interpretation. I shall find another Author for it, they are our *Saviours* words, *Luk. xviii. 7. Shall not God avenge his own Elect, that cry day and night unto him?* Says he, The assiduous cry of the *Elect* tends formally to this, that the Kingdom of *God* would come, and that he would accomplish all things; but forasmuch as when this Kingdom is come, and the *Elect* are gathered together from the four Winds, the wicked shall be turned into Hell, and all the people that imagined evil against his Sanctuary, therefore virtually and indirectly they invoke *God* that his Foes may be swept away with the Beefom of destruction. *Affectuant pro persecutoribus, effectum pro vindicta*; Their affections are sweet and tender, that all Infidels, who defie the *Gospel* of *Christ*, may be converted, but the effect which follows their Prayers shall not be their *salvation*, but their *subversion* for ever. The *Casuits* express this after a pretty manner, that the Will of any man is Mother to some effects, and Grandmother to other some. Such things as it wisheth for expressly, it is the Mother of those desires; when many things fall out consequently upon these desires, and quite beside the intention of the wish, they are not the Children of our own Will, but our *Daughters* *Daughters* as it were, and our Will is but *Grandmother* unto them. I desire fair weather meerly for mine own delight, my fancy covets nothing else; but this may hinder the Seeds-man in the Field, or burn up his Flowers that hath planted a Garden, those effects are not begot by my Will, their relation is that they came to pass out of that which I desired, they are my Childrens Children, and so remotely they are mine. Or as a Ward wisheth that he were come to Age, and had sued out his Livery, his aim is to be seized of his own Inheritance, yet that desire cannot be accomplished in some instances, without wringing his Estate out of the hand of his Guardian, and leaving him poor and succourless. So says *Gregory the Great* to this case in my Text, *Sancti petunt mundi consummationem, atque indui corporibus*; These blessed Souls call for the consummation of the World, for a joyful Resurrection, and to be cloathed with their bodies. But woe unto violent men, that have insulted upon the Righteous, when that shall come to pass, then shall their cruelty begin to be required. The *Saints* do praise *God* day and night, and the Incense of their Prayers is lifted up unto him for a greater amplification of their triumph, yet since their honour must be the ruine of many, this must necessarily be derived out of their Petitions, that the *Lord* would judge and avenge their blood on them that dwell on the Earth. But you will say, I have not yet made it to appear, that the primary and direct Petition of the *Saints* is, that *God* will reveal his utmost glory in the end of all things, and in the Resurrection of their bodies. I refer you for that to the *verse* which follows my Text; for why had each of them his *white Robe* given? Or why is it said, That they should rest for a little season, and till all were fulfilled? This is no answer to the words of my Text, but an answer to their uncessant Prayer for the future Resurrection, that the pittance of glory which they had must satisfie them, and in due time, when the whole body was gathered together, there should be an accomplishment of their blessedness. I do not say, That the time deferred is irksome to them, for their heart is so devoted to every thing that *God* pleaseth to have done, that it is sweeter to them, since the *Lord* will have it so, to have the time adjourned, when they shall be cloathed with their house which is from Heaven, than if it were now at hand. Yet the Spirit hath such a thirst to resume the *Flesh* again, that it spends their affections in part upon the object, which otherwise would freely and intirely, without deducting any share, be consecrated to the praise of the *Eternal Majesty*. To dispatch this Conclusion now, if I look right upon it, it is sound, and hath no flaw; namely, that the proper ingredients of the prayer of the *Saints departed*, are for the hastening of *Christs* Kingdom, and for a speedy Resurrection, but to the terror of them that are destructive

Moral. lib. 2.
c. 6.

destructive and unmerciful, that heavenly supplication devotes them by consequent to the nethermost Hell.

There is but one Conclusion more behind, the *fifth* and *last*, which stands upon this firm *Basis*, that if any man will be contentious, that revenge is every way to be exploded out of the Prayers of *holy Martyrs*, though his conscience receive scandal unjustly, where none is given: yet there is one interpretation left, which is obnoxious to no exception, namely, that these words are not *Oratio persona, sed rei*; the *Martyrs* themselves do not utter such a Prayer in the ears of *God*, but the wrongs and injuries which they sustained make interpellations before the face of *God*, that their hoary head may go down to the Grave in sorrow which afflicted his Servants. The *Saints* are so ravished with the splendour of the *Beatifical Vision*, that they have no leisure to think of the passions which they endured in this life, much less can they spare a minute to cast away a thought upon their Persecutors. As *Plato* replied stoutly to *Dionysius* of *Syracusa*, the Tyrant had entertained him in his Court, and was loath to let him return home, when *Plato* much desired it: After much importunity I would dismiss you, says the Tyrant, were it not that you would talk of me too much in your own Country. Nay, Sir, says *Plato*, I have somewhat else to do, when I am in *Athens* among the *Academicks*, than to talk of *Dionysius*. So *Stephen*, and *Peter*, and *James*, stoop not so low as once to mention the *Pharisees*, or *Herod*, or *Nero*, but their *Athes* in their Graves exclaim against them Parricides that murdered those holy Fathers. Even as *Abel* being dead doth yet speak by faith, *Heb. xi. 4.* which is in the words of *God* himself, *Thy Brothers blood crieth unto me from the ground, Gen. x. 4.* Not thy Brother, but thy Brothers blood, that direful Act which thou hast committed in the effusion of it, that is it which pierceth mine ear, though his soul utter not a word to that effect, because it is never abstracted from *Cœlestial Contemplations*. It is a corrective manner of speaking, when we glance at the secret sins of another, to say, If such a Room, or such a Bed could speak, if the Doors or the Hangings could speak, they would tell foul Tales. Spare your suppositions, I beseech you, and go roundly to work; for every inanimate thing wherein we have committed any crime or injury, it hath a voice to impeach us, and we cannot escape the Accusation. *Job* says of an Oppressor, *That his Land will cry against him, and the furrows of the field will complain of him, Job xxxi. 38.* *Habakkuk* says of him that hath built his house by cutting off many people, I suppose he means Depopulators, that the Stone shall cry out of the wall, and the Beam of the Timber shall answer it, *Chap. ii. 9.* So *Judas Machabeus* implores *God*, that he would remember the wicked slaughter of harmless Infants, and hear the blood that cried unto him, *2 Mach. viii. 3.* Take heed of wrong and rapine, take heed of cruelty, of murdering the Innocent, of beating your fellow-servants, *Luk. xii.* Every violence which you offer hath a tongue to accuse you, and the ear of the Lord is in every place. It is an easie thing by terrours to awe a poor simple man, that he shall suck in his spittle, and say nothing when he is ruin'd: It is no unlikely thing that he shall be brought to Mortification, to pray to the power above to forgive his Oppressors, but he is not able to muzzle the wrongs that have been done him, or to pluck out their tongue; when he is asleep in his Bed, when he is stiff in his Grave, they never sleep, they never die, they never end their clamour, and there is no such distance, but that the cry of the Innocent will knock against it. This is not meant to weaken the hand of Justice, which rewards the wicked after their deserving. Impenitent Caytives shall never come near the Altar in Heaven to moan themselves, never fear their out-cry, but beware to push at an innocent soul. No private mans Oppressions shall be unrepayed, how much more when whole Kingdoms and Principalities are devoured by the Invader? When whole Nations are wasted out of their Inheritance, when whole Rivers of blood lift up their voice, when the Scepters of Princes do plead for justice before his Throne that gave them their Throne and Dignity. The Sun will shine upon that day when they shall be filled with slaughter that have delighted in it. Forget not what *Abner* said to *Joab*, *Shall the Sword devour for ever? Knowst thou not that it will be bitterness in the End?* And let this be the close of this second part of my Text, the Souls themselves under the Altar make no unquiet interpellations to be revenged, but the wounds, and stripes, and marks which they bore in their bodies for the Lord Jesus, they cry out day and night, how long Lord holy and good, &c.

The

The next Point is almost of the same piece, and very conjunct with the Petition it self, it is the manner of preferring it, which, to the greater terrour of them that live by wrong hostility, is done with all vehemency and importunity, *with a loud voice*, and a solicitous iteration. The *Heathen Poets* fancied that the Souls in the *Elysian Fields* did utter their mind with audible and vocal sounds, but with a low whispering, as if Reeds were shaken with the wind. Sometimes they would strive to speak out, but all in vain, *Inceptus clamor frustratur hiantes*. This is *Fiction*, and not *Philosophy*: For separated souls speak not with corporeal Organs, but with their Wills and Affections. *Animarum verba sunt ipsa desideria*; Their words which they utter are their desires, which they send forth; and therefore *David* says, *Thine ear hath heard the desire of their heart*. There is no such thing therefore as a loud voice proceeding from the souls in Heaven; but flesh and blood must be spoken to as it may understand, and because the miseries are great which the *Saints* have suffered under the impotent rage of Tyrants, and the *Martyrs* while they lived were wont to roar out for disquietness of heart in those extremities, therefore by *Prosopopea* they are still said to call upon Heaven to judge their cause. So *Theophilus Antiochanus*, a most ancient Author, *Secundum eos affectus quos anima aliquando pro necessitate corporis generat*; such as were their affections in this life, by a *figurative* translation, such they are said to be in heaven. Then they cried aloud for help, and now *they*, or rather *their blood and Martyrdom* is said to cry aloud for vengeance. Not *they* indeed, but *their injuries* do so strongly plead against their Oppressors; but they and their injuries are confounded as if they were but one Plaintiff in Law. Therefore it is in *Esdra*s, *Behold the righteous and innocent blood crieth unto me, and the souls of the Just complain continually*. 2 Efd. 15.8.

Having cleared the Doctrine, that this was no vocal clamour, but an imaginary, such as *St. John* encountred in a Vision, note these few things in it: *First*, That all those Expositors that dare make an exact calculation of those times, when the Seals in this *mystical Book* were opened, say, that the opening of the *Fifth Seal*, when the Souls cried out so strongly, was the instant deliverance from the *Tenth*, and the greatest Persecution. Observe from hence rather by experience than by rule, that when *God* is about to give any thing unto us, he stirs up our hearts unto Prayer more than ordinary. *Qui timide rogat negare docet*; A faint Petitioner addresseth himself as if he meant to be denied: But when you find a robustiousness in your Spirit, that you are set to wrestle with *God*, to cry out, and not to give over, it is an enlightning that you shall prevail; but all the while that you are sluggish in asking, it is an ill Presage that the time of mercy is not come. Yet *secondly*, Though the *Lord* be but modestly, or rather remissly called upon for pardons and blessings, out of his indulgence he will meet with our desires, and crown them. Two of *Johns Disciples* said unto our *Saviour* no more but this, *Rabbi, where dwellest thou?* They did scarce knock at door, and yet *Christ* invited them into his Train, he bad them come and see. But his sufferance and patience is so great, that yellings and clamours must awake him, before He be stirred up to vengeance. He forgives one injury, connives at another, bears with a third and fourth, it may be a year runs on, perhaps seven, perhaps an Age: and Oppressors slide away without a check, at last when their insolencies make a noise over all the Earth, and roar like Bulls of *Basan*, then the Avenger awakes out of sleep like a Giant that is refreshed with Wine. *Thirdly*, Oppression, and tyrannizing over the poor and helpless make the loudest clamours of any sins in the ears of *God*, they will follow the unjust Rulers of the world like an heard of Wolves howling and yelling, and tear up their Carcasses out of their very Graves. There are but four sins that are said to cry in all the Scripture, the blood of *Abel*, *Gen. iv.* and that was for Oppression. The bondage of the *Israelites* in *Egypt*, and that was for Oppression. The hire of the Labourer kept back by fraud, *Jam. v. 4.* And that was for Oppression. And the licentiousness of the *Sodomites*, *Gen. xviii.* who, among their other crimes, did most injuriously insult over *Lot*, because he was a stranger, and so you see that even their exorbitancy was not without Oppression. Do not the tears run down the Widows cheeks? And is not her cry against him that causeth them to fall? *Ecc. xxxv. 15.* You see that pious Author ascribes a crying and a clamour to the tears of the Widow, and that also is for Oppression: therefore I am sure it will be the Oppressors own turn to cry at the last, in the place where there is nothing but weeping and gnashing of teeth.

Cast your eye back now to the two former Points which I have handled, to bring on

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on the next; the Souls of the righteous that have shed their blood for the Testimony of Christ, make Prayers that their slaughter may be revenged. Fatal tidings to their Murderers; the *Martyrs* cry out vehemently to have their Petition sign'd with a *Fiat ut petitur*, a dismal exclamation to their Persecutors. Nor is it one shriek and away, but cry upon cry, followed with instance and importunity. They will never give over till vengeance light at last on their Enemies. Witness this *Usque quo? How long Lord?* The Author of the *Second Book of Esdras, Chap. iv. 35.* alludes to these words on this manner: *Did not the Souls of the righteous ask questions of these things in their Chambers? Saying, How long shall I hope in this fashion? when cometh the fruit of our reward?* Surely he meant, that the *Saints* begg'd continually for the augmentation of their triumph, by the Resurrection of the body. Others suppose it to be a vehement efflagitation, that *God* would collect his *Church* into one body in *Heaven*, and reveal his glory; and that nothing doth hinder this but the destroying the man of sin, and his adherents, who have crush'd the Servants of *God* with a rod of Iron, therefore they press it passionately, that those that let the second appearance of Christ in glory, may be taken out of the way. St. *Austin* in one place exhorts his Auditors to holiness of life with this perswasion, that the *Saints* in *Heaven* are hindred of their desires by our remissness in Piety. We must accomplish the number of our good works, before the end of all things come, *Et dum nos retardamus sanguis martyrum inultus est.* While we dispatch not apace to do our tasque, the wicked flourish in their pomp and power, and the blood of the *Martyrs* is unrevenged. All that draw this Line, you may note it, they apprehend that the words of my Text are the personal complaint of the Souls under the *Altar*, and not the interpellation of their injuries. I quarrel not the opinion, for it is modest and rational: But I will help it out of the briars of one scruple. No man is so censorious to impute it to the Society of the *Blessed*, as if they contended with *Gods* Justice that he delayed them, they are cleared from all such impatience, or expostulation, because they call him *holy and true*. But we may ask what they mean to sollicite him with *Usque quo's?* For they know that his Decrees are fix'd, and that one minute of that time which he hath set shall not be broken, though all the Angels made intercession. The answer is to this and such case, *Preces fidelium antecederent se habent ad Dei decretum, non consequenter.* The Servants of *God* pray for Mercies or Judgments to be hastened, abstracting from the Divine Decrees, for though the Decrees cannot be refixed, yet we are encouraged to beg for that which is conducive to our own necessities. But the readiest way to put off all objections is to hold to my *Fifth* Conclusion, that not the *Martyrs* themselves, but the wrongs which they endured exclaim against their Enemies, the atrocity of them doth seem to plead, that the *Lord* should send his swift thunderbolts against cruel men, they seem to cry out, a day is too much to let them breath any longer, they deserve not to be reprieved a minute till they go down to *Hell*. O well is it for them that have been nursing Fathers and nursing Mothers of the *Church*. They are secure among these vociferations for vengeance. O how happy will it be for *Moses*, and *Samuel*, and *Daniel* that they have hurt no man, that they have oppressed no man! O what quiet of conscience have they that are clear from the blood of all men! for it is but a little season, and the pride of Tyrants shall have a fall. *God* tells the *Martyrs* so in the next verse. *Quod petendo esuriunt, præsaciendo satiantur*; They spake thirstingly to see the doom of their Enemies, and here they are satiated with this Prediction, that it will be after a little season; but a little season indeed in respect of Eternity, for Christ shall reign for ever. Neither is *God* slack as men count slackness, for that which is done in a fit ordination, at the right minute, that is fruit taken in its season, and there is no tardiness at all. Let *Sion* rejoyce, let the desolate be comforted; the Heavens move continually, the hours run apace, there is a swift Arrow in *Gods* Bow, and if the *Lord* prolong the time a little, it is to bring on a greater revenge upon his foes, and to make the restauration of the *Church* more glorious.

Gregor.

A very little remains to conclude all; the parties that are delated to *God* in this complaint are those that dwell on the earth. Take it thus if you will, The earth is full of violence and oppression, where Justice playeth her part best, some humane vices and affections will creep in, no man knows how, and put it out of order; in every Region, in every quarter of the World, whether it be misfortune or malice that is the cause, some that have integrity on their side come by the worst. But thy Power, O mighty *God*, stretcheth over all, from the rising of the Sun to the setting thereof,

thereof, dissolve therefore the Pillars of this Universe, and shake it in pieces, avenge thy *Saints* at once of *them that dwell on the Earth*. Not amiss likewise in this Key. The very earth upon which they walk groans under the Arrogancy of Tyrants, they are fruitless Trees that cumber the ground, they are not worthy to breath in the same air with the Servants of *Christ*, therefore cut them off from the Land of the Living, and lay their honour in the dust. But best of all in this strein; Here is no Catalogue or recitation of them, that have bandied against the true in heart, for their number is infinite, but they are described by that wherein all their affections agree, that *they dwell on the earth*. It is no reviling Accusation, they are not called *Vipers*, or *Wolves*, or *Sons of Belial*, though these names had been no slanders, but *Per mueterisimum*, they are quipt for their base affections, that they are *terra filii*, clods of dirt, Sons of the Earth, whose belly, like the Serpent's, cleaveth to the ground; and when they tread the *Saints* under their feet, it is some earthy Concupiscence that rageth in them. A petty Cony-catcher strips the Fatherless of his right to joyn House to House, and Land to Land. A *Nimrod*, a mighty Robber, he would spread his Kingdom by usurpation, he knows not whither himself. An *Oecumenical Bishop*, that would be, struggles for indirect dominion in Temporals, *In ordine ad spiritualia*, all their insolencies jump in this, just as it likes their own ambition, they would *dwell upon the earth*. Indeed, who would reckon it among the flowers of his fortune that he can crush and break all those in pieces that resist him, but such a one as thinks of nothing but his short time *upon earth*, and never accounts of a world to come? There is nothing that can stop rancorous men in their malice, if they take their possession here, *Tanquam mercedem, non tanquam arrham*, as their full reward, and quit claim to all other demand. A miserable recompence, not so much as the value of *two Sparrows*, will follow the Owner to his Grave. Disdain these *movable* things bestowed upon the Sons of *Keturah*, and labour for the *immovable* inheritance, which fell to *Isaacs* share. The *Reubenites*, that chose their Lot in *Gilead*, on this side *Jordan*, and seated themselves there, they could challenge no part in the Land of Promise. What a good title did *Peter* pretend to a great share in *Heaven*, when he said, *Behold we have left all and followed thee*? Rather will I follow him for one drop of his blood, than retain to the greatest Potentate, for all that he can give upon earth. It is a blood that speaks better things than the blood of the *Martyrs*, or the blood of *Abel*, for it pleads for no revenge, *unless it be trod under foot*. It is a blood that intercedes for the pardon of our sins, for grace to be given us in this life, for a Kingdom of happiness hereafter, &c. *AMEN*.

FINIS.

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The Reader is desired to correct the following *ERRATA*, occasioned by the Publishers necessary absence from the Press.

In the Account of the life.

Page	line	
xxiv	16	for <i>Tenis</i> r. <i>Teniths</i>
xxv	30	<i>rettē</i> r. <i>rettē</i>
xxix	23	<i>the</i> r. <i>He</i>
xxx	20	<i>not</i> r. <i>nor</i>
xxxv	22	<i>Schools</i> r. <i>Schools</i>
xxxvi	25	<i>the world will</i> r. <i>they will</i>
xxxix	3	<i>baib</i> r. <i>had</i>
xl	9	<i>1 Tim. 15. r. 5. 17</i>
		<i>r. Baronius 24. T. in the Mar.</i>

In the Book.

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3	1	<i>world</i> r. <i>word</i>
6	10	<i>effugamus</i> r. <i>effugiamus</i>
ib.	34	<i>propheta</i> r. <i>propheta</i>
ib.	36	<i>Anah</i> r. <i>Anah</i>
10	36	<i>r. that circumstance</i>
11	3	<i>for heaven</i> r. <i>from heaven</i>
ib.	8	<i>r. where Jacob</i>
12	33	<i>bow</i> r. <i>bough</i>
20	16	<i>to place</i> r. <i>to a place</i>
21	45	<i>r. the commonly</i>
26	45	<i>That it is</i> r. <i>That is</i>
37	37	<i>penā</i> r. <i>culpa</i>
41	59	<i>Rubann</i> r. <i>Rabann</i>
56	35	<i>Satur</i> r. <i>Satur</i>
66	10	<i>a Captain</i> r. <i>as Captain</i>
68	2	<i>cur, dele</i> the comma after <i>cur</i>
76	60	<i>demoni</i> r. <i>Demoni</i>
79	33	<i>r. finished</i> it
81	11	<i>Olympia</i> r. <i>Olympia</i>
83	23	<i>r. out of Adam</i>
ib.	17	<i>reati</i> r. <i>dammati</i>
84	16	<i>r. those</i> immoderate
91	25	<i>propararet</i> r. <i>prepararet</i>
ib.	41	<i>fei</i> r. <i>fed</i>
93	19	<i>20</i> r. <i>12</i>
103	15	<i>numbers</i> r. <i>number</i>
106	17	<i>r. we well</i> deserved
113	36	<i>r. almost</i> all the
ib.	43	<i>r. Kingdom</i> of our Father David, that cometh in the name of the Lord
117	26	<i>Ruth 18. r. Ruth</i> r. <i>II.</i>
ib.	27	<i>Gomarus</i> r. <i>Gomarus</i>
120	61	<i>an man</i> r. <i>any man</i>
122	23	<i>r. judgments</i> thought
ib.	46	<i>Hafamnei</i> r. <i>Hafamnei</i>
126	26	<i>immoderate</i> r. <i>immoderate</i>
128	26	<i>20</i> r. <i>10</i>
137	28	<i>r. promised</i> him
139	49	<i>20</i> r. <i>10</i>
140	23	<i>low</i> r. <i>low</i>
143	3	<i>r. the Temple</i> of the new Jerusalem
144	35	<i>Ad. 15. r. 1. 5.</i>
160	16	<i>r. was</i> ignorant
161	3	<i>incition</i> r. <i>infition</i>
167	45	<i>π</i> r. <i>π</i>
169	57	<i>r. which</i> were
176	35	<i>π</i> r. <i>π</i>
188	61	<i>mere</i> r. <i>a mere</i>
194	59	<i>Quo ad</i> r. <i>Quoad</i>
201	17	<i>influent</i> r. <i>influxus</i>
207	40	<i>r. ought</i> not to be
211	6	<i>r. Naboth</i> was first
ib.	9	<i>here</i> r. <i>hear</i>
213	9	<i>stimulas</i> r. <i>stimulus</i>
214	67	<i>into</i> r. <i>unto</i>
216	34	<i>20</i> r. <i>10</i>
ib.	35	<i>well</i> I r. <i>will</i> I
222	37	<i>Curtius</i> r. <i>curfus</i>
234	11	<i>foot</i> r. <i>food</i>
ib.	30	<i>ostensione</i> r. <i>ostensione</i>
ib.	33	<i>feeblest</i> r. <i>feebleness</i>
241	19	<i>non</i> r. <i>nor</i>
249	61	<i>Monacha</i> r. <i>Monica</i>
264	11	<i>of a God</i> r. <i>of God</i>
266	34	<i>panem</i> r. <i>fanem</i> , <i>famem</i> r. <i>panem</i>
ib.	18	<i>inemendabili</i> r. <i>inemendabili</i>
268	36	<i>this</i> is r. <i>there</i> is
271	39	<i>everymay</i> r. <i>every man</i>
272	19	<i>mistrust</i> r. <i>mistrust</i>
273	35	<i>grounds</i> r. <i>grinds</i>
279	33	<i>Goatish</i> r. <i>Goatish</i>
283	3	<i>Dimittit</i> r. <i>Demittit</i>
ib.	46	<i>possunt</i> r. <i>possunt</i>
285	20	<i>mallens</i> r. <i>malens</i>
ib.	46	<i>dicitur</i> r. <i>discitur</i>
288	18	<i>should</i> judge r. <i>shall</i> judge
290	6	<i>Abnah</i> r. <i>Adnah</i>
294	8	<i>no abide</i> r. <i>not</i> abide
304	5	<i>Avon</i> r. <i>Mose</i>
ib.	51	<i>Sopores</i> r. <i>Sapores</i>
307	5	<i>Petilem</i> r. <i>Petilius</i>
ib.	42	<i>let</i> it out

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317	34	<i>the High-priests</i> r. <i>Nathanael</i>
323	21	<i>remove</i> r. <i>removes</i>
326	1	<i>this way</i> r. <i>this was</i>
329	3	<i>ομμετων</i> r. <i>ομμετων</i>
333	26	<i>higher</i> r. <i>bills</i>
340	28	<i>veri</i> r. <i>viri</i>
341	9	<i>r. I will</i> , I give it. <i>So l. 20</i>
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345	58	<i>greater</i> r. <i>great</i>
346	9	<i>Nabol</i> r. <i>Nabal</i>
349	9	<i>r. will</i> , I give it
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353	58	<i>need</i> r. <i>needs</i>
359	12	<i>r. your</i> selves
362	1	<i>r. only</i> is
363	51	<i>π</i> r. <i>π</i> <i>So l. 53.</i>
366	27	<i>him</i> up r. <i>him</i> off
372	6	<i>r. grounded</i> either in
373	17	<i>r. Treasurer</i>
375	3	<i>δελω</i> r. <i>δελω</i>
ib.	18	<i>r. negative</i> and by
ib.	25	<i>deligere</i> r. <i>deligere</i>
376	43	<i>commands</i> r. <i>commands</i>
377	17	<i>in Solomon</i> r. <i>in David</i>
378	43	<i>Scholes</i> r. <i>Scholes</i>
381	8	<i>r. Day's</i> proper
ib.	15	<i>ιδε</i> r. <i>ιδε</i>
383	36	<i>Mary</i> r. <i>Marry</i>
385	44	<i>bread</i> r. <i>bred</i>
389	2	<i>is only</i> r. <i>are only</i>
391	10	<i>powerfull</i> r. <i>powerfully</i>
394	15	<i>Eutropem</i> r. <i>Eutropius</i>
396	32	<i>r. Marfeilles</i> was offended
400	34	<i>r. thou</i> walkedst
402	17	<i>ging</i> r. <i>gang</i>
403	20	<i>r. Parricides</i>
413	31	<i>r. putaret</i>
415	47	<i>traheret</i> r. <i>traxeret</i>
ib.	58	<i>coram</i> r. <i>Quorum</i>
419	57	<i>r. sue</i> out our blessing
423	56	<i>Sun</i> r. <i>Son</i>
424	19	<i>Zalumna</i> r. <i>Zalunna</i>
429	8	<i>r. taken</i> out of
431	2	<i>α</i> r. <i>α</i>
432	37	<i>20</i> r. <i>20</i>
438	8	<i>Infesto</i> r. <i>Infesto</i>
440	23	<i>r. Macherunta</i>
446	58	<i>r. Martyrium</i>
447	52	<i>ταμω</i> r. <i>ταμω</i>
452	39	<i>r. Si tu</i> vis, faciamus
455	1	<i>I think</i> r. <i>think</i>
456	29	<i>Tis</i> is r. <i>this</i> is
ib.	42	<i>r. Temples</i> to the Martyrs as unto Gods
457	2	<i>r. Belteshazzar</i> from the Idol Bel
461	10	<i>πο</i> r. <i>πο</i>
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462	43	<i>que</i> r. <i>que</i>
464	11	<i>will</i> r. <i>will</i>
465	20	<i>were</i> r. <i>was</i>
ib.	46	<i>calligat</i> r. <i>caligat</i>
467	46	<i>fit</i> r. <i>est</i>
471	59	<i>fei</i> r. <i>fit</i>
475	46	<i>He</i> is r. <i>here</i> is
477	38	<i>χ</i> r. <i>χ</i>
483	15	<i>20</i> r. <i>20</i>
484	39	<i>α</i> r. <i>α</i>
487	36	<i>r. they</i> that cannot
488	10	<i>Malchal</i> r. <i>Malchiah</i>
492	37	<i>oft</i> r. <i>ought</i>
500	55	<i>r. just</i> persons
501	7	<i>r. Metoposcopia</i>
502	23	<i>groats</i> r. <i>grots</i>
503	47	<i>r. Hinnom</i>
504	1	<i>Barcosdau</i> r. <i>Bar-cosba</i>
508	13	<i>20</i> r. <i>20</i>
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509	35	<i>κα</i> r. <i>κα</i>
510	16	<i>Paphnysim</i> r. <i>Paphnutius</i>
517	42	<i>r. not</i> to stand
ib.	31	<i>κα</i> r. <i>κα</i>
518	33	<i>κα</i> r. <i>κα</i>
520	36	<i>r. innocentiam</i>
523	15	<i>r. sheep's</i>
524	51	<i>r. liberalitate</i>
525	6	<i>r. humane</i> nature
526	4	<i>r. Dares</i>
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ib.	40	<i>r. are</i> mistaken
529	21	<i>r. ου</i> r. <i>ου</i>
531	2	<i>r. Dioscorides</i>
535	4	<i>r. labarum</i>
ib.	54	<i>r. Ilias</i>
537	32	<i>r. he</i> looks
542	36	<i>π</i> r. <i>π</i>
550	49	<i>strained</i> r. <i>strained</i>
553	30	<i>α</i> r. <i>α</i>
556	4	<i>r. Testimony</i>

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560	4	<i>na</i> r. <i>na</i>
ib.	5	<i>leave</i> out in
ib.	5	<i>r. (of too much contempt)</i>
561	38	<i>α</i> r. <i>α</i>
562	43	<i>ιδ</i> r. <i>ιδ</i>
ib.	54	<i>20</i> r. <i>20</i>
563	6	<i>20</i> r. <i>20</i>
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569	45	<i>20</i> r. <i>20</i>
582	40	<i>r. interpolata</i>
595	4	<i>r. unclosed</i>
605	35	<i>20</i> r. <i>20</i>
608	2	<i>this</i> is r. <i>this</i> is
609	33	<i>r. Antelucanos</i>
610	62	<i>r. at</i> the first
612	13	<i>r. unto</i> it
615	39	<i>as</i> divers r. <i>divers</i>
616	40	<i>20</i> r. <i>20</i>
623	1	<i>Symbal</i> r. <i>Cymbal</i>
631	37	<i>Tiberius</i> r. <i>Tiberius</i>
640	55	<i>Paleusior</i> r. <i>Pelusioc</i>
ib.	45	<i>20</i> r. <i>20</i>
643	1	<i>20</i> r. <i>20</i>
644	45	<i>unam</i> r. <i>unum</i>
647	41	<i>r. The Serpent</i> is called in Greek <i>π</i> r. <i>π</i>
651	11	<i>tetigeret</i> r. <i>tetigerat</i>
652	46	<i>r. ad</i> classica
656	6	<i>ous</i> r. <i>our</i>
ib.	13	<i>Salencum</i> r. <i>Seleucum</i>
ib.	56	<i>r. is</i> not made
657	24	<i>cymbolum</i> r. <i>cymbalum</i>
665	36	<i>suba</i> r. <i>substantia</i>
668	27	<i>minimium</i> r. <i>nimum</i>
676	50	<i>20</i> r. <i>20</i>
686	22	<i>r. I will</i> , I give it
688	55	<i>gold</i> and silver r. <i>brass</i> and iron
ib.	62	<i>he</i> was r. <i>was</i> be
689	3	<i>r. Angustions</i>
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692	5	<i>people</i> r. <i>Queen</i> of Sheba
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701	35	<i>r. larger</i> discourse
712	2	<i>r. safety</i> of this City
713	38	<i>r. Fideles</i>
715	25	<i>r. at</i> the Supper.
716	48	<i>putant</i> r. <i>mutant</i>
725	23	<i>r. which</i> are precious
726	12	<i>primos</i> r. <i>primus</i>
730	6	<i>20</i> r. <i>20</i>
732	36	<i>20</i> r. <i>20</i>
733	19	<i>r. but</i> it is
ib.	25	<i>20</i> r. <i>20</i>
ib.	26	<i>20</i> r. <i>20</i>
ib.	34	<i>20</i> r. <i>20</i>
734	59	<i>r. errasse</i>
735	42	<i>num</i> r. <i>nam</i>
ib.	50	<i>20</i> r. <i>20</i>
738	45	<i>up</i> r. <i>us</i>
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743	39	<i>pais</i> men r. <i>pais</i> men
748	62	<i>r. ille</i> fusus
752	14	<i>α</i> r. <i>α</i>
753	32	<i>20</i> r. <i>20</i>
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